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THE VEDIC MAGAZINE

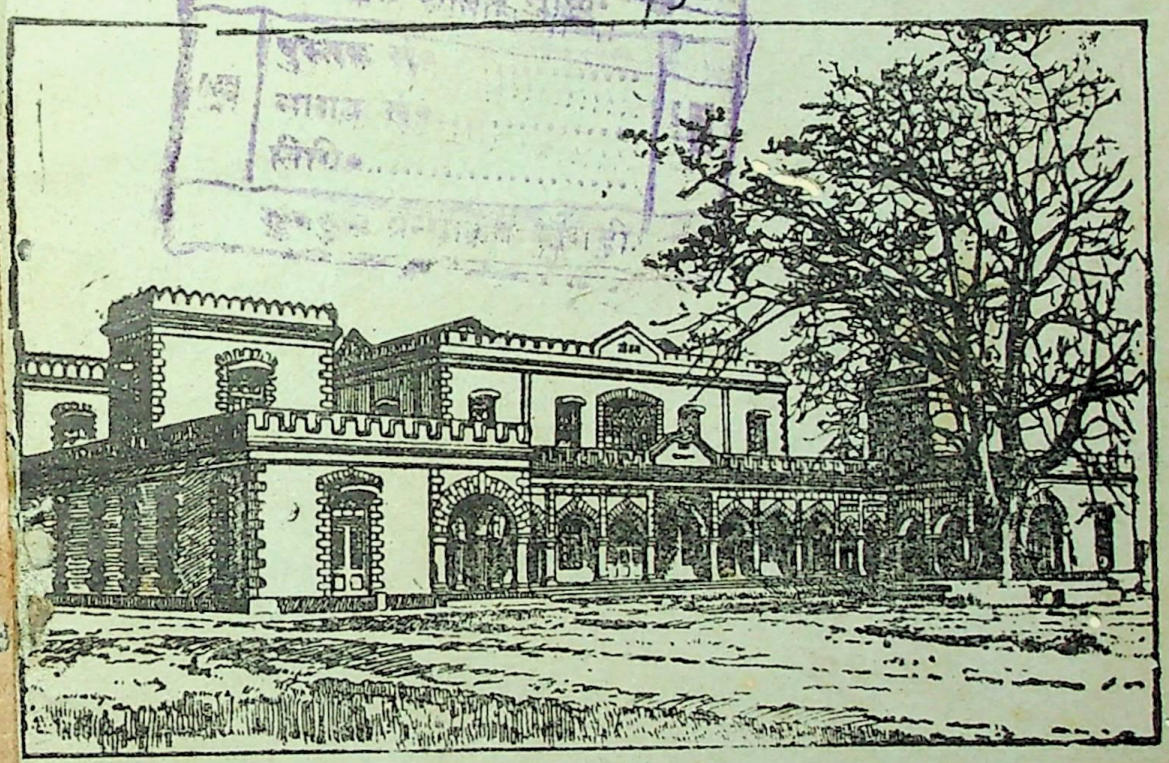
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Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

CHECKED 1973

ASARH, 1972.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a f absolute independence and fearless regard for truth," to the notice of all who are interested y in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.* As a rule its articles afford interesting reading and its contributors are men who may o be heard.—*The Hindustan Review.*

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The Late Dr. Chiranjiva Bharadavaja.

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NOTES.

The "Englishman" as Champion of the Gurukula. God save us from our friends!

The *Englishman* and papers of that ilk are opposed to all healthy forces of progress in the country. It is an organ of re-action, bureaucratic prestige, racial dominance and what not. It has always stood up for special privileges, for the heaven-born service and for the "tiger qualities" of the British "Lion." Its attitude towards the sons of the soil has been one of studied arrogance, bluff and swagger. The Arya Samaj is the most democratic church in the world. It is opposed and has always been opposed to all shams, humbugs and monopolies. No wonder, then, that it has seldom been *persona grata* with the *Englishman* and the party it represents. L. Lajpat Rai got Rs. 1,500 damages from this organ of Jingo Imperialism for its having indulged in the false and malicious insinuation that he had been tampering with the loyalty of Indian troops. Such are the antecedents of the *Englishman*. Now when a paper with a history like that assumes the *role* of a diplomat and puts on an air of suavity which makes it feel uncomfortable, there is sure to be bungling somewhere. In a recent issue the *Englishman tries* to write sympathetically on the Gurukula System of Education. After indulging in the pleasant task of philosophising, the writer traces the progressive degeneracy of Indian Thought from the earliest times, calls the Vedas "pure and inspiring, and their teachings pure and beneficial" and then refers to left-handed *tantric* practices which are based upon deliberate misinterpretations of Vedic texts. If this redoubtable champion of Anglo-India had rested content with these vague generalities and

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truisms known to every tyro and sciolist in the history of Indian religions, we would not have felt the necessity of wasting paper and ink in noticing such lucubrations. But this is only the sugar coating of the bitter pill. As the writer builds up his article, the sinister purpose which vivifies and informs these platitudes and rhapsodies reveals itself to watchful and vigilant observation. He proceeds to observe that political conspirators have received their cue from these perverted *tantric* practices. "They believe" we are told "that the only means of obtaining *Nirvana* is to follow the bent implanted by nature." "Obviously," the writer goes on to say, "here is a doctrine which is capable of working the greatest harm upon young minds when introduced to it. Recent conspiracy cases have shown that many of the conspirators believed that their wickedness had the sanction of religion, and that hymns, invocations, and religious exercises were a set part of their training. Obviously, here, we have reached a feature of the kind of education possible in an *asrama*, which calls for the attention of the government." What is the writer driving at? Is he pleading for fresh repressive legislation? But no! that cannot be. The Government is armed under the present laws with sufficient authority to suppress all associations and institutions which, whether professedly or under the cloak of religion, aim at the subversion of lawful authority or the propagation of sedition. It has already suppressed many Samitis and Vidyalyas, and although there was another side to the question—specially in the case of the *Samarth Vidyalya*—nobody has disputed its right to take such drastic measures in defence of its own existence. The reader is nonplussed and finds it hard to premise what follows in the note. Indeed it is a hopeless task to trace to its logical consequences the argument of the writer. The whole argument is a mere feint to hide the covert and wicked suggestion which comes out at the end. The sting of the scorpion is

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in the tail and the cat at last comes out of the bag. Says the writer with a charming air of *naivette*. "*The Hardwar Gurukula and the Bolpur experiments are, of course, beyond criticism. So probably are the majority of the Asrams*, of which the tutors are *devout* and *responsible* persons. One could mention others, however, of which district magistrates are rightly suspicious, and the question arises whether it would not be a sane and wise thing if the Government were to take some steps to see that they were subjected to some kind of supervision. *We think the Hardwar people and the others would be only too pleased to subject themselves to an official scrutiny from time to time* in order that the Government might not have to make distinctions in *a general rule that all academies of any kind for the young should be licensed and controlled.*" It is sheer waste of time and breath to argue seriously with a person who can write such criminal trash. The "devout" and the "responsible" who control institutions that are beyond criticism must be subjected to undeserved and unmerited indignities under which they may smart ever after in order to spare the feelings of wicked people who pervert the sacred and holy ordinances of religion to unholy purposes and poison the springs of inspiration by corrupting the minds of the young. If the principle advocated by the *Englishman* is sound, the Government may one day bind down the writer of the note, who is presumably a law-abiding citizen, to keep the peace for two years in order to spare the feelings of *Kabulis*, *Ghazis* and political dacoits. Why not issue an order that the members of the Imperial Anglo-Indian Defence Association, though a body of good and loyal men, should be subjected to official scrutiny and be required to report themselves to the police every evening, so that the Government might not be required to make distinctions and wound the susceptibilities of the criminal tribes. The Government can only subject institutions like the Gurukula to espionage. It cannot excercise

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supervision. You cannot supervise what you have no faith in. The Government stands committed to the educational policy enunciated by Macaulay who honestly believed that the entire Shastric lore did not even contain so much sense as did the Aesop's Fables. In the Government scheme *shastric* studies have no place. In the Gurukula they are all in all. Now scrutiny where supervision is out of the question involves suspicion and becomes intolerable if the victims are "beyond suspicion" and feel rightly that they are suffering not for their sins but for their virtues—they must be suspected because they are beyond suspicion and have professional critics, debarred from the very nature of their office from offering constructive criticism, placed over their heads because they are "beyond criticism."

We hold that the writer of the note in question is either hopelessly Aryaphobist and therefore a mischief-mongering busybody or a hopelessly short-sighted enthusiast absolutely devoid of commonsense. We mean that either he is too obtuse to realise the tragic consequences of the step he advocates or he deliberately desires to produce these results in order to sow bad blood between the rulers and the ruled. Let us trace the consequences in case an order is issued that the Gurukula should be subjected to official espionage. It is with great difficulty that good relations have been established between the Arya Samaj and the Government. The turbulent section which the leaders felt was getting out of hand because of the persecutions of petty officials is now well in hand. As soon as this order is issued, there will be a terrible sensation. The leaders will find themselves deserted and their influence vanishing. They have been assuring the people that the clouds of suspicion have now rolled away and the Arya Samaj may well pursue its beneficent propaganda unhampered and unmolested. On the top of their assurances will, *ex hypothesi*, come this bolt from the blue

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and shatter to splinters the edifice built by the leaders. A cry will be raised that the Arya Samaj will not and ought not to submit without protest to this order so long as the teaching of the Koran in the mosques, of Budhism by Pongis in monasteries and of the Bible in Sunday Schools is not similarly controlled. Will the Government take this extreme step of rousing suspicions of departing from the wise policy of religious neutrality and raise devils which it will find hard to exorcise and lay? The love that the *Englishman* has suddenly developed for the Gurukula is alarming and ought to set us all thinking. It is a move to capture the Indian Government. The "*Englishman*" knows that downright denunciation of the Gurukula will only alienate Lord Hardinge's government. Hence the policy of artful praise and subtle purposeful flattery. The Arya Samaj leaders and Gurukula authorities have not been taken in and we have no fear that Lord Hardinge's Government will be caught in the snare. Of course there is no cause for fear and ominous forebodings. Nobody takes the *Englishman* seriously. It never was, and we hope in the interests of peaceful Government never will be. the mouth-piece of first-rate British statesmanship. We have written this note only with a view to exhibit to the popular gaze the freaks and antics of low class Anglo-Indian journals which are paraded as feats of diplomacy.

Tricycles in Ancient India.

The moderns cannot boast of spiritual progress or philosophical or metaphysical advance. They cannot claim that in these spheres of activity they are ahead of the ancients. Plato and Socrates, the authors of the Upanishads and the Gita, Gautam, Kanad, Kapila and Shankara still exercise dominion over the intellects and hearts of the mightiest modern thinkers. The protagonists of the theory of eternal progress claim, however, that in the

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matter of the comforts and conveniences of life and what is called material advancement, they are far ahead of the ancients. The pyramids of Egypt are still the wonder and despair of the modern engineer. The following description thereof taken from Dr. Alfred Russel Wallace's "Environment and Moral Progress" will surely repay perusal :—

"When we remember that the Great Pyramid covers 13½ acres of ground, that it is truly square and on a truly horizontal base, that each side is accurately directed to a point of the compass, that the angle of its slope is such that the area of each of the four triangular faces is equal to that of a square whose sides are equal to the height of the pyramid ; and, further, that the slope of the long descending tunnel is precisely such as to point accurately to the pole star of the epoch at the lowest part of its circuit round the true pole, and, lastly, that all this coul d only be done, as accurately as it has been done, by the system of subterranean tunnels and galleries that actually exists, while almost all the details of their canstruction are shown to be adapted for astronomical observations of the nature required the conclusion becomes irresistible that they were designed and used for such observations, and that by no other means could the same amount of accuracy have been attained.....

.....

.....The greater majority of educated persons hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages ; and it is quite possible, and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual power than any of those taken in our own era."

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Some time back it was discovered that football was a game devised by the Chinese It is a well-known historical fact that the ancient Aryans knew the use of gun powder and cannon, electricity and aeronautics. The excavations at Bhita near Allahabad have now brought to light among other finds several specimens of toy tricycles of baked clay. Dr. Vogel remarks upon this find :—"It is from such a humble object that one of the most famous plays of ancient Indian literature the 'Michhaklika' or the 'Little Clay-cart' received its title. Apart from this both tradition and folklore credit the ancient Indians with a knowledge of the mechanism of bicycles and tricycles."

The Curse of Modern Civilization.

Modern civilization is like an inverted pyramid. A majestic superstructure has been raised on the slender basis of individual or at best communal selfishness—not on that of high moral and ethical principles. The colour prejudice is a symptom of this disease which is eating into the vitals of the social organism. The lynching of red Indians in America, the attempted exclusion of Indian students from Colleges in the United Kingdom and the Congo atrocities all point to the same fact. Here is the testimony of the Bishop of Pretoria in support of the same regrettable and deplorable state of affairs which, if not ended, will seal the dooms of what is called "occidental civilization."

The following report of the Bishop's speech is taken from the *Suffragette*:—

'There is a need to establish in South Africa a greater sense of chivalry towards woman,' he said. 'We want to create public opinion, too, on the subject of the relationship of white men to black women. In the Transvaal, and unfortunately, in other parts of South Africa, there is

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really a greater white peril to-day than there is a black. When I come across cases where white men have taken black women to be their mistresses, and when I see the black blood of their male relatives boiling, I wonder whether the brother or father of such a woman may not be working in Johannesburg in close proximity to white women, with revenge in his heart."

The Sacred Heart School at Lahore and the Threatened Conversion of Hindu Girls to Christianity.

Hindu Lahore has been stirred to its depths by the news that some Hindu girls that were studying in the Sacred Heart School—a Boarding School for girls under European Roman Catholic management—have informed their parents that they desire to embrace Christianity. The parents are turning round upon the Sisters of the School and are repeating *ad nauseam* that the Sisters have been guilty of breach of faith. The Sisters, it is alleged, gave an undertaking that the regular teaching of Christianity would not form part of the curriculum. The Sisters say that they have in every way fulfilled the undertaking andit is Christian life rather than Christian teaching which has turned the hearts of the girls Christward. To us the whole incident is not without a humour all its own. Are the unfortunate parents of the girls —some of them religious leaders—really so simple-minded that they actually believed that the Sisters of the Order of the Sacred Heart, an Order founded by a Jesuit and the Sisters whereof are pledged brides of Lord Jesus Christ, had travelled all the way from Europe at considerable self-sacrifice—all the Sisters of this order are highly connected and almost all are of aristocratic birth—for no deeper purpose than that of teaching the daughters of English

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educated Indians to forget their mother-tongue and to speak English fluently? The Sisters are right. They lay greater emphasis on preaching by example than on direct teaching. They did not give an undertaking to de-Christianise the essentially Christian atmosphere of their institution—how could they promise that unless they also promised to be completely metamorphosed?—and it is the atmosphere which converts slowly but surely. The parents ought to have foreseen this result. And why should they now raise a hue and cry? Why should people continue to be Hindus if the classical language of the Hindus is not worth studying, if Hindi is no good and if girls can become truly educated not only by reading subjects which train the intellect and broaden the mind—for these can be more efficiently taught in Hindi—but by renouncing their mother-tongue and by being completely de-Hinduised and anglicised. The Hindu Religion has a proper setting of its own. It can not flourish in a Christian atmosphere just as Christianity cannot flourish in an Aryan atmosphere such as is to be found in the Gurukula and the Rishikula. Little boys and girls are simple-minded, impressionable and unsophisticated. They cannot understand political reasons for continuing in a faith. When Hindu girls hear Hindu institutions, Hindu *sanskaras*, Hindu classical language and Hindu Thought ridiculed all around them both by example and precept and to crown all, when they find that even their parents are, to all appearance so little attached to Hindu surroundings that they deliberately remove them to a Christian atmosphere, we do not wonder that their simple hearts rebel against a life of hypocrisy and they prefer to be believing Christians rather than unbelieving and sceptical and scoffing Hindus. When, therefore, the psychology of the whole deplorable incident is properly grasped, one wonders not at the conversion of the girls but at the continuance of many anglicised people in the Hindu fold.

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None who values a superficial coating and polish of foreign manners above vital problems of hereafter and nationality has any business to blame those who sincerely believe in a mission and rejoice at the success which attends their efforts to push it forward. We fully associate ourselves with the following remarks of our bright and excellent contemporary the *Commonweal* of Madras:—

"Two ideas take prominence as we think over this sad incident: (1) Lack of right spiritual and religious education in Indian homes which starve and atrophy the higher nature of young Indians of both sexes; (2) the criminal negligence of Indian fathers who are so short-sighted as to make use of missionary institutions which all right-minded Indians should altogether boycott. No religious Hindu, whatever his professions of orthodoxy, can be counted righteous if he does not actively share in the spiritual aspirations of the younger generations; no sane father, whatever his pretence at helping, can be looked upon as a patriot if he does not participate in the active propaganda of establishing and strengthening National Institutions. The Hindu College at Benares, the Muhammadan College at Aligarh, the Pachaiyappa College at Madras and many others of different grades and manifesting varied capacities, can answer to a certain extent our requirements, but still more are needed and Indians should help to bring them speedily into existence. Proselytism, conducted on the basis of bribery, among the lowest classes by unscrupulous missionaries, is undesirable, but any effort to tamper with the children of educated Indians should not be tolerated. We are of opinion that the missionary's presence in India is detrimental to national progress, but we cannot rightly put the whole blame on his shoulders when Indian parents commit the blunder of sending their children to missionary schools."

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THE VEDIC MAGAZINE.

The *Vedic Magazine* now enters upon the 8th year of its existence. Last year we made every effort to improve the literary quality and get-up of the Magazine. The number of subscribers has also gone up, but increase in that direction has not been commensurate with the improvements made all around. May we hope that our constituents will do their, very best this time? We propose to increase the number of pages by twenty and raise the annual subscription to 5 Rs. We are sure our readers will not grudge this slight increase, considering that it will be possible to introduce new permanent features if the editor has at his disposal another 20 pages. We should, however, like to ascertain the wishes of our subscribers before introducing this change. Any other suggestions from our constituents with regard to the improvement of the Magazine will be most welcome.

A Self-complaisant Public Personage.

This is the fitting characterisation of Mr. Mohammad Ali, M. A., Editor of the "*Comrade*," Delhi, who has for some time past loomed large in the public view. He has not let the grass grow under his feet and has been thrusting his services to the muslim community in season and out of season upon the public notice. It is a pity that a man of such exceptional talents, as he believes himself to be, should be under the necessity of being his own trumpeteer. Mr. Mohammad Ali is nothing but original specially in the choice of devices to attract public notice. We have heard of an eccentric person who deliberately jostled against distinguished persons walking in the street and then begging their pardon introduced himself to them. He could claim a very large number of acquaintances who had been secured by the adoption of the comic method described above. Mr. Mohammad Ali's case is similar. He

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was first shoved into limelight when he began to rail against the venerable Nawab Vikar-ul-Mulk, who is held in great esteem by Indians of all creeds and shades of opinion. He had the—shall we say impudence—to suggest—though not in so many words—that the undoubted leader of the Muslim community, who had grown grey in the service of Islam, had with age grown soft-headed, his tissues had degenerated and his memory was not to be trusted—all this simply because the Nawab Sahib with perfect politeness disowned a wrong statement which Mr. Mohammad Ali had been kind and gracious enough to father upon him. Mr. Mohammad Ali, then, leapt into fame and notoriety as a foeman worthy of the distinguished Mulsim leader's steel. The Cawnpur Mosque Imbroglio gave him the chance he had for long looked for. The Matwalis had almost agreed to the proposals of the District Board. Mr. Mohammad Ali and a few other agitators fanned the flame of fanaticism and this gentleman, with his Oxford degree, expected us to believe that he thought the mode of disposition of the bricks of a lavatory attached to a mosque was really a vital question for the hereafter of a devout Muslim worshipper. This gave him an opportunity to go to England with a view to enlighten the benighted British public with regard to the grievances of Indian Moslems. But the British public was too pre-occupied with its own affairs or perhaps too stupid to realize that it had a capital opportunity to get enlightened and that if it did not appreciate the importance of the visitor, somebody would have to suffer for its sins. Poor Amir Ali was the scapegoat selected. It would have been grossly unfair to expect Mr. Mohammad Ali to hide his light under a bushel—he had not travelled all the way from India at considerable expense and crossed the black waters to perform an act of self-effacement and self-immolation. The situation was apparently hopeless, but Mr. Mohammad Ali's resourcefulness had never failed him before and did not fail him on this

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momentous occasion. He wrote a letter to Mr. Amir Ali in which he offered to honour the only Indian Privy Councillor with the kind acceptance of his hospitality. There was only one condition attached to this generous and gracious offer—the dinner was to be a public one. Mr. Amir Ali hesitated for a moment. The honour was too great. He was not sure that he could shoulder the burden and carry it with a light heart. He was bullied and threatened—a fitting punishment for one who declined an honour offered unasked. Mr. Amir Ali resigned the Presidentship of the London Branch. There was a terrible uproar. He who had been formerly hailed as a benefactor of the Islamic world was now denounced as a greedy nobody who wanted to make money out of his public activities. All his weaknesses and foibles—past, present and future, real and imaginary, existent and non-existent—were hunted up or pictured, pushed into prominence or brought into being. After furthering Muslim interests in the land of our rulers by scoring a signal victory over Mr. Amir Ali, Mr. Mohammad Ali returned triumphantly to the motherland with the laurels still unfaded. For a time he satisfied his sense of self-importance by printing glowing accounts of the receptions, at homes, and *fetes* that he had been treated to by the grateful Indian Mussalmans. When the subject had been drained to its dregs and exploited fully, Mr. Mohammad Ali's thirst for glory was once again unquenchable and the longing to conquer fresh fields and pastures new again possessed him. The Muslim leaders had all been pulled down from their pedestal with the exception of the Aga Khan—and why the Aga Khan in spite of his rank infidelity and blasphemy in claiming divine honours is immune from the attacks of the *Comrade* is a pertinent question. The Government could apply the Press Act if it was attacked virulently. Mr. Mohammad Ali was in sore straits. Fortune favoured him once more. Mahatama Munshi Ram had forwarded

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some revolutionary leaflets which the professors of the Gurukula had received to Sir James Meston. The leaflets were produced by the Prosecution in the Delhi Conspiracy Case and the forwarding letter of Mahatmaji was read out in open Court. In the letter Mahatmaji had incidentally mentioned the fact that the writer of the leaflet had appealed to the Ghazi spirit. Mahatmaji did not state it as his opinion that the writer was a Mohammaden—how could he for he knew full well that anarchists always appealed to the lower passions of humanity and to fanaticism and therefore the anarchist, whatever the faith in which he was born, would naturally appeal to the spirit of degenerate Ghazism which cried loudly for the blood of the infidels. But Mr. Mohammad Ali never pauses to think or to argue logically and dispassionately, for if he were to do so, the edge of his invective would be dulled in most cases—dispassianate thought cannot be clothed in language incandescent with the fire of ill-governed passion and ill-controlled wrath. In the *Comrade* for May 9th Mahatmaji comes in for his share of foul abuse and irreverent insulting epithets and expletives. " Impudent," " wicked," " busybody" " narrow-minded bigot whose heart is shackled with sectarian hate " are some of the choice and sweet expressions used by Mr. Mohammad Ali in respect of a man who has spent the best part of his life in the service of the notherland and whom all genuine Muslims admire and respect. Surely he must have been possessed with the demon of the degenerate Ghazism of modern Islam, which is a caricature of the magnificient Islam of the mighty prophet, when he wrote this. But nothing better can perhaps be expected of a person who can charge the saintly Nawab Vikar-ul-Mulk with imbecility.

But for once Mr. Mohammad Ali will find himself forsaken by his good fortune. Mahatmaji is resolved not to become the means of advertising Mr. Mohammad Ali. He will treat his vapourings with silent, dignified and compassionate contempt ? Poor disappointed Mr. Mohammad Ali ? We can well afford to shed a tear or two for him in his miserable plight.

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The Salient Features of the Vedic Dharma.

By Professor Sudhakar, M. A.

II

IN the preceding part of this paper I have tried to point out the most distinctive ethical features of the Vedic Dharma. Want of leisure and learning stood in my way to deal with them thoroughly in all their details. Before proceeding further to the metaphysical side of it, it looks but proper to summarise briefly what has been said and to face clearly the implications thereof. I had maintained (*i*) that the central idea of the Vedic Dharma is life—individual life in its entirety, its development in all directions, mental, moral and physical; (*ii*) that "life" in its essence is *activity* both practical in the sphere of society and theoretical in the sphere of intellect; (*iii*) that its finest and deepest expression is found in harmonizing the mutual claims of ज्ञान (knowledge), भक्ति (feeling) and कर्म (action); (*iv*) that its broad conception does in no way admit of any gulf or conflict between Science and Religion, for both sincerely attempt to find out reality; (*v*) that Dharma condemns Science only when it narrows itself down to sense-experience alone and that it equally condemns the prevailing religions which ignore or contemptuously treat the generalizations drawn by *Intellect* in the sphere of sense-experience; (*vi*) that it asks the Scientist to acquire the spiritual vision and treat reverentially the deeper truths of Religion, which he may not completely realize through the limited vision of his intellect, and at the same time it asks the religious people never to shirk making use of the *rationalized common sense* of which Scientists are exponents.

Let me now discuss at some length the implications of these conclusions. The Vedic Dharma as its appeal is alike to the cultured mind and to the folk-mind, rejects Intolerance and the consequent resort to *Force* as the means to its

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propagation. It flourishes only where Peace reigns supreme and where wide diffusion of knowledge and wisdom has loosened the grips of bigotry, superstition and prejudice from the minds of people. So extensive is the want which Humanity feels of Religion that the ideal conduct which it prescribes is needed in every department of human activity. The spirit of Dharma gives consolation to the Scientist in his onward search after the laws of the physical phenomena of this world, it gives peace to the mind of a philosopher engaged in the still harder task of prescribing Ideals to mankind and solving the deeper problems of life and death to make men more serious than their Bread-and-Butter pursuits can make them, it inspires a politician. Sincerely fighting for his country's cause and eagerly striving to alleviate the miseries of his down-trodden brethren, it encourages the Educationist to persist in dispelling ignorance and bearing the torch of light calmly in every nook and corner filled with the darkness of ignorance. Much more so it purifies all secular institutions such as the workshop, the factory, the commercial and business centres where men and women would meet for ordinary daily transactions and enjoy "fair dealing and no fraud." Such is the motive-power of Dharma! The modern institutions are so hopelessly wanting in its spirit! The student of modern problems so strikingly prominent in these days cannot help observing the warring and jarring elements that obstruct the smooth working of social machinery in spite of all the scientific progress and modern discoveries that have annihilated *distance* and saved *Time*. Why is there so much restlessness, uneasiness and heart-burning? Why is modern civilisation quite helpless to give man *peace* amidst all the external splendour that it has produced? The answer to this query is found in ascertaining the *constituents* of a true civilisation. What are they? Does the presence of locomotive machinery, automobiles, and æroplanes alone constitute a civilisation? If so, crows, sparrows and birds must have a far

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better civilisation, for they can move and swim on earth and in air so freely and without much exertion. To me it seems that to make much of these external forms is to miss the very real source and centre of civilisation. External, superficial and artificial paraphernalia is not the real test of genuine culture. Whether we move slowly or quickly has nothing to do with *what we are*. It is the *Soul* that makes us civilized or uncivilized. It is the internal resources of the mind that make us happy and miserable, rich or poor. I am not in favour of discarding material progress, all that I urge is that this external progress looks but a *sham* if the deeper and profounder internal, spiritual powers lie dead and dormant. Life loses much of its charm if the soul does not shine through our various activities. The world loses much of its seriousness if human beings in it play their life-parts without being stirred internally. All satisfaction comes from "within" and therefore our "within" must be as real to us as our "without" if not more real. The Vedic Dharma opens to us the doors to internal, spiritual truths. It brings home to us the reality of *spirit* as distinct from *matter*. No other religion lays so much stress on "Contemplation and Meditation" as the real sources of inner satisfaction. No other religion prescribes to us a regular set of duties and means whereby to cultivate *spirit-consciousness* and insight. We are asked to acquire a spiritual vision. The relations between man and man, between man and woman, between king and subjects and between master and servant are all discussed on a *spiritual basis* in the Vedic Dharma. Swami Dayanand, the great exponent of the Vedic Dharma, has discussed them clearly in his *Satyarath Parkash*. The student of the Aryan (Hindoo) scriptures cannot help remarking that even the secular problems have all a spiritual background and on this background their solution becomes very easy and happy for they are neither marred, when looked in that way, by human selfishness nor vitiated by lower motives, which would have been certainly the

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result as we see now in the Western countries, if those problems had no spiritual basis. The swing of the pendulum of Western civilisation has been matter-ward all along, but it must sooner or later tend spirit-ward. It will be then that spiritual truths will be recognized by the Western people.

Certain people laugh at the mere mention of *spiritual truths*. They consider them *humbug*. They say "India has had enough of them." To them spirituality means something antagonistic to the active life of this world. Such souls are the reactionaries against the false Vedantic spirit that has hovered so long on the Indian soil and that has made India what it is now—poor, pitiable, slow, sluggish, unfit to run the race of life in "the struggle for existence," ready to be eliminated sooner or later. With these reactionary spirits I have active sympathy, for I too like them believe that *Maya* has been the hobby of Indian people and has made them inactive, inert organisms, mere temporary phases in space and time. But when I speak of spiritual truths, I mean no Vedantic *trash* at all. The Vedic Dharma preaches *activity*, pure *activity*, sincere *activity*. It is a Dharma of Life after all. Be scientists, be politicians, be economists, historians and philosophers, but let your *inwardness* of heart coincide with the *outwardness* of your actions. The essence of Dharma gets expression in *service*, warmed with the *emotion* of Love and purified by the zeal of *sacrifice*. The function of Dharma is to evolve best types of men marked distinctly by faith, hope and charity, actively engaged in removing the sorrows and sufferings of their fellow-beings. What I am keen to indicate is the softening, sobering, chastening and sweetening influence of Dharma without which our life would be dry as dust.

Now to the metaphysical side. All religions more or less have to deal with the metaphysical problems, for every religion has to say something as to the ultimate

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destiny of man on earth. Whence, why, where and similar enquiries have occupied the attention of both the metaphysician and the theologian of all times. The metaphysician approaches the problems from the standpoint of reason, while the theologian generally would approach them dogmatically basing his assertions on the net result given in his scriptures. Even Science, though ever condemning the attempts of a metaphysician to handle ultimate problems, comes now and then in the field to pronounce its own opinions about those very problems. Many religions speak out authoritatively on these ultimate questions, but they would refuse to allow anybody to try and test those answers by the touch-stone of Reason, either because they believe it antagonistic to Faith or because they consider it an unworthy judge, unfit to deliver a well-balanced judgment. But I have all along tried to maintain that Reason does not contradict the most fundamental truths of Dharma. The Vedic Dharma instead of discarding Reason presses it into its service and considers even an honest doubt in no way inimical to the true interests of religion. Honest doubt is much better than dishonest belief. Many of the so-called agnostics and atheists of this world were far more *dharmic in spirit* than many of the staunch adherents to Religions whom the "letter of the Law" appeals more than the spirit of it.

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Problem I.

Is ultimate Reality One or Many.

Every Religion has to face this problem. In Metaphysical terminology the problem can be stated in the form "Monism *versus* Pluralism." Vedic Theology is *frankly Pluralistic*, while nearly all other religions are dogmatically monistic. Monism is also represented by scientific materialism. The Vedic Dharma clearly asserts the variety and multiplicity of real beings as the primary facts of experience. "Selves" or Souls are many surrounded by material environment eternally real (in the form of Matter)

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and spiritual environment also eternally real (in the form of God as an Ideal). The sweet analogy of the tree on which two birds, *atma* and *parmatma* are perched up, beautifully illustrates the eternity of God, Matter and Soul. Being Pluralistic the Vedic Dharma stands solitary in the conflict of Religions, while all are arrayed against it, radically opposing it on this doctrine. But I believe if Religion is worth one's salt at all, it must be Pluralistic, otherwise no ethical, individual or personal claims can arise. If God is All and All is God, where are we? Admitting this, no question of merit, demerit, sorrow and suffering, virtue and vice, self and not self, here and there, now and then can claim our attention. All is pure One—Unity in essence—dull entity—blank Oneness—all differences unreal. Absolute One, said Hegel, as thus conceived is just *the night in which all cows are black.*

The religious interpretation of Monism is very peculiar. Mohammadanism and Christianity seem to believe in the creation of Universe out of Nothing. Whether "Nothing" spelled with the capital letter is itself something or purely the negative of existence abstractly conceived, is not very clear to understand. However it is mentioned in the Scriptures of these religions that after the Universe was created by the *fiat* of the Creator, *spirits* were also breathed into the bodies of human beings (Adam and Eve). Now *Selves* or *Souls* according to these religions have realities of their own *after* they are brought into existence. Their actions here, good and bad, shall all be counted, and after due allowance of Grace and Mercy is made, the evil spirits shall be confined into the Hell and the good ones into the Heaven and there they shall live for ever, to suffer eternal punishment or eternal happiness as the reward of their temporary good or bad behaviour on this earth. If one seriously thinks over this doctrine, one is quite at a loss to understand how on earth can religion be defended on these grounds. If we had no *individuality* before our earthly existence, how could we have claimed any individuality

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for ourselves on this earth. Our souls, if they are *divine sparks* of Divine Life as it is alleged, infused in us at a particular time in God-existence, then God alone is to be responsible for all the doings or misdoings of our earthly career. I wonder how without shutting the doors of Reason and intellegence can we ever reconcile ourselves to this doctrine. One thing more is also to be observed in this connection. Our earthly careers begin under variously differentiated and located atmospheres. our *starts* are different and the differences of these starts have much to do with the good or bad *finish* of our earthly career. These differences are pronounced by these religions either as absolutely unreal or seemingly real, which are all in the end made up by the law of compensation mysteriously working in the universe. Even in spite of the belief in this mysterious law many would hesitate to change their positions with those in misery, proving that the differences are real and not imaginary. These Monists, I mean Christians, Mohammadans and Brahmos, be it remembered to their credit, acknowledge differences, whether unreal or seemingly real, believing that the manifestation of universe is a life-event in the existence of the Ultimate One. To trace the *how* and *why* of that event does not occupy their attention. The extreme expression of monistic systems in the world is given by the *Vedanta*. I shall quote here from one of Swami Vivekanand's lectures in America. He is reported to have said " Where is there any more misery for him who sees this Oneness in the Uni erse, this Oneness of life, Oneness of everything.....This separation between man and man, man and woman, man and child, nation from nation, earth from moon, moon from sun, this separation between atom and atom is the cause really of all the misery, and *Vedanta* says, this separation *does not exist*, it is *not* real. It is merely apparent on the surface. In the heart of things there is *unity* still. If you go inside you find that *unity* between man and man, women and children, races and races, high and low, rich

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and poor, the gods and men, *all are one and animals too*, if you go deep enough, and he who has attained to that, *has no more delusion*.....He has traced the reality of everything unto the Lord.....He who is giving to every one *what he deserves.*" I have cut short the quotation. Even in its brevity it gives us all what *Vedanta* is in its essence. The italicised words must set us athinking. It is difficult to find out net result of this quotation. However these points can be safely put forth as the essence of it, (*a*) shut your eyes to all differences, (*b*) deny all separation. (*c*) Logic or no Logic, reason or no reason, admit absolute Oneness and then you have solved the problem of the Universe. The words '*what he deserves*' are peculiar. On the monistic view how can the idea of deserving arise? And who is the rewarder and who the rewarded? I am sure this is cheap monism, which though quickly *obtained*, is no longer *retained* when the *Vedantic* fit is over and reality impinges us deeper than usual. Can you intelligently believe that there is no separation between man and woman, man and child, nation and nation, earth and moon, moon and sun? One might believe in this *supremely supernatural* doctrine on some astral planes, but on this earthly plane none except an insane man can ignore such visible, palpable and tangible distinctions, the ignoring of which would result in utter confusion of all earthly relations and scientific generalizations. However under the influence of the Vedantic doze of spiritual opium everything is possible.

Swami Dayanand by propounding the doctrine of Pluralism proved himself to be a radical *empiricist*, for he did not ignore the testimony of experience, nor did he vitiate his philosophy by the fallacies of extreme Idealism, which denies *Objectivity in toto*. With all his intellectualism and subtlety of reasoning he did not consider it derogatory to his philosophy to walk the high-road of plain common sense to meet truth that way.

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The problem of Pluralism is suggested to us by the diverse aspects of our own personal experience of this world. There are so many differences in the individual selves due to their inherent nature or acquirement, that to resolve them into *Oneness* in which all differences are hushed seems to be quite impossible. Science by tracing inter-connections between all things material, only proves matter as distinct from spirit. We conceive the universe as the abode, rather kingdom of spirits, all constituting a Democracy, co-operating in the life-interests of one another and all striving after Bliss. But we may ask, does the Vedic Dharma believe in no unity at all? Is the world for it a world of diversity and multiplicity for ever? The Vedic Dharma does believe in unity, a richer and fuller unity, a living, dynamic or constructive unity which believes in relations and seeks to harmonize them. Take the example of friends. They constitute a unity of reconciled interests. Wife and husband, though distinct entities in time and space, are yet One in the sweet bond of harmonized relations. Such unity, of course, is an ethical unity and is admitted by Pluralism and is sanctioned by a pluralistic religion. What religion cannot admit is either Mechanical unity which is the goal of Naturalism or pure rational unity which is the goal of Idealism.

Problem II.

Nature of Reality.

This problem can be stated in these words :—Is all that passes under the name of Reality, the result of fortuitous variation and natural selection or is there *purpose* ruling in the universe? On this point all the religions are one with the Vedic Dharma in holding that reality is through and through purposive. In fact all of them hold the *Teleological view* in place of the *Mechanical view* held by the physical and evolutionary sciences supported by the biological researches. Spencer would explain the universe to be the result of the random play of blind forces. The Mechanical

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theory of the universe is found quite insufficient to account for mental phenomena. The general definition of the term "evolution," as accepted now-a-days, very much favours the view of the presence of some order in the Universe than the view of its negation. *Evolution* is defined as an *orderly change and change in order*. We can understand Spencer's view point only if we suppose matter in the beginning to be in a state of disintegration and motion, but all homogeneous and unstable. A change towards heterogeneity took place and thus matter began to pass from an "Indefinite incoherent homogeneity to a definite, coherent heterogeneity." This was the evolution process. Herbert Spencer seems to be silent on the following most fundamental questions ;—(*i*) What is the cause of the primitive *nebulous* state of matter ? (*ii*) what is the source of the change towards heterogeneity ? (*iii*) How did t e integration of matter take place ? Herbert Spencer arbitrarily assumes the presence and persistence of *force*, but as to *whence* of it, he does not bother. Even admitting all that Spencer quietly assumes, his theory cannot satisfactorily explain the *order* and *adaptation* in the process of evolution except on the ground of *telcology* or supposing the existence of some *intelligence* directing and guiding the course of evolution. Nature is *active* but she is *directive* as well. Spencer was not satisfied merely with tracing the process of evolution in the domain of the physical world, he rather extended its sphere to all other departments, *i. e.* life, mind, society, government, industry, commerce, language, literature, science and art. While evolving mind, he would frankly endow the original glowing matter with the *potentiality* of what in the ultimate stages of growth is called *mind*, yet his treatment of *mind* is so purely *materialistic* and *mechanical*. The last unit of *consciousness*, and consequently the first is a *nervous shock*. Out of the integration of these *nervous shocks* results what is properly called *sensation*. More and more complex form of *sensation* is *mind*. But I wonder, what he means by

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his *nervous shock*. If it is anything, it is purely a *physical impulse*. It is itself not *sensation*. It is only an *occasion* on which we experience a *sensation*. Modern physiological psychology has clearly pointed out the difference between the *nervous impulse* and its corresponding *mental impulse* what we call *sensation*. Thus we find that *soul*, so dearly loved and cherished by theologians, is not after all earthly in its *nature* as certain scientists and materialists have tried to prove, neither this universe is blind in its operations, rather it is under the supervision of a *supreme mind* The conviction that our *souls* shall not be destroyed with our *bodies* has always been fruitful in many ways. It has inspired many with high hopes of a better future and nerved many a pessimist to renew the struggle of his life.

Problem III.

Ultimate Destiny of Cosmos and our Souls.

This enquiry is also closely allied with the preceding one. Here too Religion and Science exchange blows. What is the *end* of all this *drama* ? What is the consequence of all our striving and struggling—this feverish haste to achieve something–this hankering after something better and higher ? The solution of this problem, which Religion offers, is decidely superior to that given by Science. The *prospective view* which the Vedic Dharma holds before us is supremely encouraging and consoling. The mechanical view of the *Cosmos* which Evolutionary Science so proudly asserts as rational is found utterly wanting in this respect when we read the picture of the last state of the Universe, that it presents to us. Before Religion can have its say let me quote to you the words of Mr. Balfour in his book : " The Foundations of Belief " where he portrays the *Future* that Science looks up to. " The energies of our system will decay, the glory

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of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. *Man will go down into the pits and all his thoughts will perish.* The uneasy consciousness which in this obscure corner has for a brief space broken the contented silence of the Universe, will be at rest. Matter will know itself no longer. 'Imperishable monuments' and 'immortal deeds' death itself, and Love stronger than death, will be as if they had not been. Nor will anything that is, be better or worse for all that the labour, genius, devotion and suffering of man have striven through countless ages to effect. This is the Future that Science asks us to look up to. Our best cherished Ideals, our Hopes, our Life-interests—moral, spiritual and social, our precious sentiments, our bonds of love and sweet relations—all, all to be ruthlessly destroyed as if they were only airy bubbles to be smashed by the blowing wind. This is in fact the *essence* of all scientific Materialism. Religion is essentially hopeful of the *Future* of this cosmos, with its trust in the One living, Loving God—It loses nothing in the end, it gains everything perhaps much more, in the form of actual fellowship with God Himself. Vedic Dharma teaches us that we are eternal beings, working out our destinies on this Cosmos, struggling and striving to create Heaven on earth, where men and women shall enjoy the best fruits of lives peaceably lived and of actions honestly performed. Like other Religions it does not ask us to prepare ourselves for the Utopian Heaven situated some where in the airy regions, but it binds us to our duties on this earth and puts us on the way to *spiritual self-seeking*, to search after "the redeemed inward nature, the spotlessness from sin." Sweet heavenly Bliss in the sweet fellowship of the living presence of God and His Children is the goal that the Vedic Dharma leads us to.

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तेजोऽसि

1. Now what care I if none be there
To fondle me and for me care ?
Art *thou* not there dear God of Love
For ever in the skies above ?

---

2. I know Thou art ! I feel and see !
I see Thy wondrous majesty !
I care not who forsakes me now,
I have Thee here ! To Thee I bow

---

3. I creep into Thy very heart !
For am I not of Thee a part ?
Oh comfort me and hide me there—
For none beside Thee do I care !

---

4. Thou art the All, the Great the One,
Thou knowest every thing that's done !
Therefore with Thee I have no fear,
For none can harm if Thou art near.

---

5. Let thieves all my belongings steal !
And let me thirst and hunger feel !
Aye, let them e'en my life defame !
And let them smirch my honoured name !

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6. 'Tis only for a little while !
Thou'lt call me soon I know full well !
And then I'll never leave Thee more—
Then I'll forget my sufferings sore !

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7. For ages then upon Thy breast
I'll hide myself and in Thee rest !
I love Thee so ! I want to be
With Thee in all Eternity !

ELIZABETH ARNOLD.

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Hindu Literature and Life in Eastern India in Mussalman Times.

By Prof. Benoy Kumar Sarkar, M. A.

(I)

SECTION I.

The Pala-Chola Period of Indian History (9th—13th Centuries A. D.)

Recent researches of Indian scholars in the Mediæval History of Eastern and Southern India from archæological, linguistic, commercial and other standpoints have unearthed important facts of Bengal and Tamil antiquities which demand prominent recognition in the standard works on Indian Culture-history. The Palas and Cholas of mediæval India can no longer be treated as subordinate or petty princes[1] ruling over the "smaller kingdoms" in one of the so-called periods of disintegration which Indian history is said to repeat after every epoch of consolidation; but must be ranked as by no means inferior in prestige, titles, pretensions, influences, and achievement, to the famous Vasdhanas of the 7th century A. D., the Guptas of the 4th century A. D., and the Mauryas of the 4th—3rd century B. C. Dharmapala, the Buddhist Emperor of Eastern India, with his immediate predecessors and successors, as well as Rajendra Chola, the great Saiva monarch of the South, with his predecessors and successors, constitute two remarkable contemporary Imperial Families, which must have a place by the side of such renowned Indian Napoleons, Empire-builders and statesmen as Chandragupta Maurya, Asoka the "benevolent Cæsaro-papist," Chandragupta the Gupta, Samudragupta Vikramaditya, and Harshavardhana, who preceded them in solving the same problems of

1 Another oft-neglected period of Indian history—one of its so-called epochs of dissolution and decentralisation—is the Ardhra-Kushan age of Hindu national culture.

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administration, commerce, religion, and culture on the stage of Hindusthan. The Drama of Indian History should, therefore have its first Act closed not at the middle of the 7th Century[1] with the passing away of Vardhanas from Kanauj and Upper India, but really at the end of the 12th Century (1193) with the overthrow of the successors of the Palas in Eastern India by a Lieutenant of Muhammad Ghori, and about the beginning of the 14th Century (1310) with the overthrow of the successors of Cholas by a lieutenant of Alla-ud-din Khilji.

The Hindu Period of Indian History does not end with Harshavardhana (7th Century) and the subjugation by Mussalmans of certain Rajput States in Western India in the 10th and 11th centuries. For the social expansion, religious assimilation, commercial progress, and Imperial achievements which we are wont to associate with the brightest eras of Hindu national history, were going on in Eastern and Southern Hindusthan, free and unhampered as of yore, along the natural lines of progressive evolution, up till the 12th and 13th centuries, while the buffer-princes of Lahore, Delhi, Ajmere, Kanauj, Malwa and Gujrat were performing their duties as, by position, the gate-keepers of India against the inroads of aggressive Islam. The period of the mighty Palas and Cholas and their successors has witnessed the solutions of problems which are of paramount importance in Indian History, literature, fine arts, philosophy and religion ; because it was during this age that the ocean of Tantricism finally swallowed up in a common philosophy the divergent channels of Mahayana Buddhism and latter day Brahmanism, that Vaishnavism and Shaivaism, the corner stones of modern Hindu life received the official stamp, the parents of present day vernaculars were encouraged and protected, noble religious edifices were built, huge sea-like tanks were excavated, magnificent images were sculptured in bronze and stones,

1 See Vincent Smith's *Early History* (Second Edition), pp. 330-331.

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the navigation of the sea was pushed forward, commercial and cultural intercourse between the Southerners and Easterners was promoted, and India became really the school of Asia by supplying faith, literature, arts, and material necessaries to Nepal, Tibet, China, Japan, Java, Burma and other lands beyond the seas. This period does in fact carry forward and develop the impulses, aspirations and tendencies of Hindu national life testified to by the Chinese Master of Law in Harshvardhana's time.

The Palas and Cholas are really the spiritual successors of the great Empire-builder and Statesman of the 7th Century ; the epoch of their hegemony in Indian History is a brilliant sequel to the splendid epoch of Imperialism, religious toleration, maritime activity and social amalgamation which it had been the policy of the great Harsha to pioneer and direct. Their services to the making of Indian national culture deserve the same meed of homage, therefore, from future historians as those of Sri Harsha. And now that excavations, explorations, reading and interpretation of old vernacular manuscripts, copper-plate inscriptions, and numismatics, study of folk-lore, folk-songs, folk-arts, and village traditions, evidences of Sankrit literature, old sculptures and paintings call up before us a picture of political and religious life, commercial and social intercouse, art development, and literary progress no less definite and clear than what we have for any other period of Indian history, the necessity of looking upon the Pala-chola * period as the really last phase of Hindu India cannot be too strongly advocated.

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*See Maitra's 3 articles on "*The Stones of Vasendra*" in the Modern Review (1912-3), Aiyangar's *Ancient India*, based mainly on Tamil evidences, Mookerji's *History of Indian Shipping*, Vincent Smith's *History of Fine Art in India and Ceylon*, the Bengali publications of the *Vasendra Research Society* of Raj Shahi in books and the contributions of their scholars in Bengali Monthlies, specially " the Sahitya " and *Adyar Gambhira* or a history of the socio-religious festival in connection with the modren worship of Shiva in Bengal by Haridas Palit (of the District Council of National Education Malda).

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SECTION 2.

Aryavarta and Dakshinatya at the parting of ways.

We have seen in the first two papers that the age of Harshvardhana marks one of the first epochs in the making of modern Hinduism—its culture, cult and literature. The Pálachola period of Indian history briefly referred to in the previous section as the last phase of Independent Hindu India carries forward and accelerates the formative forces of the age of Harsha and thus represents the second stage in the history of a great evolution.

The advent of Islam in India, as one of the last waves of Islamisation that had overwhelmed Eastern and Western mankind during the three or four centuries from 600 to 900 A. D., closes the second epoch in the formation of Hindu civilisation, and initiates the third. Islam was looked upon in India by the people who encountered it for the first time, primarily, and for a long period, solely as an alien system of socio-religious faith and institutions. The character of Islam as a political power in India, as one of the rival claimants to the revenues of the land, was at first only subsidiary, or at any rate not felt as such till considerably after it became a settled fact. Even when the secular pretensions and political titles of the Mussalmans were firmly established in the consciousness of the people, they could not forget the new ideas and ideals of social life and thought and religious rites and ceremonies with which the proselytising creed of the camel-driver of Mecca was associated.

The people of Hindusthan did not invite Islam with warm feelings, nor did they allow it to settle down without great opposition. Northern India or Aryavarta, however, fell a more or less easy prey to the onrush of the foreign hordes, and by the middle of the 16th century the Great Moghal was firmly established as the paramount Sovereign.

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Dákshinatya or India South of the Vindhya ranges was not, however, the easy plain of the north and did not allow of any smooth sailing in the matter The Southerners presented their bulwarks against the alien faith and power in Vijayanagar and later in Mahárástra. Aryávarta has known of no considerable patrons of Sáyanácharya and Madhavácharya since the beginning of the 13th century, or of no powerful confederacy of the Hindus to measure their strength with the Moslem giant.

We are in fact at the parting of ways—Hindu culture and civilisation developing along two distinct channels in Northern and Southern India since the beginning of the 13th century. The third stage in the making of modern Hindu cult and literature witnesses the working of two separate formative forces. Southern Hinduism grows by *induction* to use a term of electrical science *i.e.* by opposing, and as the result of conscious movements against, the new cult and culture. Northern Hindu culture, on the other hand, grows by *conduction*, *i.e.* by receiving and assimilating and as the result of more or less conscious adaptation to, the new ideals of, if not the Pathans, but certainly the Great Moghuls:—and this in Fine arts, music, literature, social etiquette, religious institutions and what not.

The Hindu literature and life of a section of Northern India *e. g.* of Bengal since the thirteenth century bear out this development of Hinduism along lines different from that in the South—in being greatly Islamised. The Mahomedan elements in Hindu literature of this period have been slightly noticed by Mr. Deneschandra Sen in his History of Bengali Literature. Mr. Hari Das Palit's historical work on the socio-religious festival called *Gambhira* in connection with the worship of Shiva furnishes abundant proofs of the *re-approchement* of Hindus to Mussalmans in forms, ceremonies, rites, usage etc.

The following is a list of some Bengali works of social and religious character from which evidences have been

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adduced by Mr. Palit to prove the influence of Islam on Hindu-Buddhistic life and thought :—

A.—Ancient Bengali Mss. (recovered by the Malda National Council of Education).

CHANDA váula (Mss.)

The Chándí of Máníka Datta.

Civagadá Vandana—found in Dhánátatâ.

Cívagadâ Vandanâ—found in Rádhavagara.

Civagadá Vandaná—found in Kasinapura.

Sadâciva Vandaná—found in Kudmanâ Burdwan.

Cri Dharma Púja paddhati (Ms. by Rámanri. Pandit.)

Hymns to Dharma (Haridâsa Dharma Pandit).

The Vrátakátha of the sun (stories recited on the occasion of vows that are taken to propitiate the sun. Ms. by Gúnarújá-khán.)

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SECTION 3.

AGGRESSIVE ISLAM IN EASTERN INDIA.

These Bengali works afford ample evidence of the way in which the transition from neo-Buddhism of the age of Harsha into the Tantric Hinduism or Shaiva-cum-shaktaism of the subsequent ages, *i. e.*, the transformation of the worship of Adi Buddha, Dharma, Adya, Niranjana, Sunya, the Vaid and all other Divinities of the latter day Buddhistic pantheon to that of the ádyá (Goddess-Durgá,

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Kali, Mangala Chandi, Manasâ, &c.) and of Shiva, Adama, Maheswara, &c., was helped forward by the advent of the new faith of the conquering Pathans and Moghuls. We find traces of Islamisation or adaptation to the conditions of the Islam world in both the declining Buddhistic lore as well as the rising Hindu literature of the time. It was, in fact, an age of rapid assimilation, as we have remarked above—give and take of ideas; and every bit of socio-religious and literary picture of the day bears witness to all the three factors—Islam, Buddhism and Hinduism that made up the complex web of Indian life.

The Dharma Gayana songs and hymns, interspersed with Mahomedan idea, are a clear proof of the fact that after the consolidation of the Mahomedan kingdom the followers of Dharma were not allowed to offer their worship openly. The reasons also are not far to seek. First, the Mahomedans were dead enemies of idolatry; secondly, in the eye of both the Hindu religion under the absolute sway of Bráhmanas and the Hindus generally the Buddhists had sunk down to the rank and status of Domas (a very low-class people who generally earn their livelihood by making baskets and wicker-works); nay, they were even put to lots of troubles at every step in the way of the performance of their religious services. Thirdly, the majority of the landholders of the province of Ganda in Bengal were Hindus and hence, for fear of incurring the displeasure of the Bráhmánas, they could in no way encourage these festivities.

For these reasons the Dharma-worshippers could not offer their worships to Dharma in many parts of the country. They were, however, equal to the occasion. In the serious struggle for existence that had almost overwhelmed them, they resorted to many a trick at once to draw a veil upon their real creed and also to win over the Mahomedans to their side. Thus they held the festivities of Dharma by giving them the air of a debased form of

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Mahomedanism and also by vilifying right and left the gods of the Hindu Pantheon. Nay, they even succeeded in having it pronounced through the lips of Kazis and Khoukárs that these worships were really offered to Khodâ or the Paygambaras and were full of encomiums of the Mahomedans. The "Vara Jáváni" bristle with spite and jealousy against the Brahmana.

During Mahomedan supremacy there had been a time when the Hindus also could not openly profess the creed of their conscience. Then they also had to take recourse to various tricks to throw dust in the eyes of the Kázis. Thus they introduced the worship of 'Satya Pira' (a Mahomedan saint), which was only a pseudonym for their 'Náráyána.'

The Hindu zaminders in many places retained or gained supremacy during the Mahomedan rule and could then generally perform their religious ceremonies without being interrupted or molested. Hence the Gújana of Shiva, which had already charmed the Hindu minds of the time. was largely patronized by them and gradually became a more and more powerful institution.

Just as the Hindus invoke and worship Ganisaa and all the other gods and goddesses in connection with the worship of any particular god or goddess, the Dharma worshippers also following suit, began to offer worship to Ganesa and the other Hindu gods or goddesses in connection with the worship of Dharma. This was, however, only the varnished exterior of their worship and the interior being solely devoted to the service of "Niranjana identical with the Void." For we find that although they substituted Durga for Adya, and Hari or Visnu for Dharma, yet the essence of their meditation revealed itself through such phrases as "having neither body nor sound' and "Niranjaná identical with the Void." Again in worshipping Visnu they were not really guilty of serving two masters at the same time, for

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the Hindus had already accepted Buddha as an incarnation of Vishnu.

The Brahmanas, however, still looked upon this veiled Buddhism with an evil eye and violently hurled it down headlong, reducing, in the eye of society, the worshippers of Dharma to the status of Domas and Chandalas, who occupy the lowest rung of the Hindu social ladder. The effect of this will be understood to some extent by considering that even the composers of the songs and hymns of Dharma remained always painfully agitated by the fear that at some time or other they might be deemed fit for excommunication through the administration of social justice.

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Potestas Clavicum.

(THE POWER OF THE KEYS.)

(By Her Excellency Princess Mary Karadja).

"*The keys of St. Peter*" is a symbolical expression which is well-known to all Christians. These mysterious keys decorate the armorial bearings of the Pope.

Catholics generally imagine that they represent the supreme power granted unto St. Peter and his Successors by Jesus Christ.

It is naively presumed that these "Keys", symbolise the power to open or to close gates of Hell, of Purgatory, and of Heaven. This power is supposed to be absolute and arbitrary.

The Roman Church has always encouraged these notions and she has drawn from them three deductions of considerable importance :—

1st.—The posthumous state of the Soul is declared to depend not upon its intrinsic state of purity, but upon its relations with the Holy See.

2nd.—The Priest is placed as an Intermediary between God and the Sinner.

3rd.—The favour of this Intermediary *can* and *must* be acquired through more or less important monetary payments.

These conclusions have of course proved to be eminently profitable for Rome. The sale of so-called "Indulgences' filled in former times the coffers of the Church, and even in our days very large sums are raised through masses for the Dead.

Jesus Christ never claimed any payment for succouring God's erring children ! Is it admissible that He would

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have granted special powers to one of His Disciples in order to bestow a lucrative monopoly upon a long line of ecclesiastical dignitaries ?

Rome bases its proprietory rights upon two verses in the Scriptures (Matt. XIV 18. 19.)

"*And I say also unto thee, That thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it.*"

"*And I will give unto thee the keys of the Kingdom of Heaven : and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.*"

These words are certainly very energetical and conclusive. Were they really pronounced by Jesus Christ ? That is the point. It would be difficult to prove it after nearly two thousand years.

It has been demonstrated beyond the shadow of a doubt that various passages in Scripture have been interpolated, for they are not to be found in the most ancient Codexes. Their authenticity is consequently somewhat doubtful.

We do not, however, desire to base our arguments upon DOUBT. We will therefore not question the apostolicity of this passage ; we are willing to admit the possibility of the words really having been pronounced by Jesus Christ.

This proves simply that He deigned to grant special faculties unto S. Peter PERSONALLY. It proves in no way that these faculties were transmitted later on unto the Bishops of Rome, as a sort of entailed estate.

St. Peter is not the only person unto whom the Lord has deigned to entrust " the keys."

We read is Isaiah XXII. 22, that a similar favour was granted unto Eliakin, son of Hilkiah. It is written :—

"*And the keys of the house of David will I lay upon his shoulder : so he shall open, and none shall shut : and he shall shut, and none shall open.*"

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If the solemn charge transmitted unto S. Peter is hereditary, it is quite evident that the one received by Eliakin must be so too. The High Priest of the Jews is entitled to claim possession of the "Keys," just as well as the Pope. It would be utterly illogical to *recognise* the hereditary principle when it is a question of the Head of the Roman Church and to *deny* it when it is a question of the spiritual Chief of the Israelite community. If once we admit this hereditary principle their theoretical rights are *identical.*

Are we to admit it ?

That is the problem !

There is another passage in the Scriptures which enables us to elucidate this point.

It is written in Rev. III "*These things saith He that is Holy, He that is true, He that hath the key of David, He that openeth and no man shutteth ; and shutteth and no man openeth.*"

Who is this Being, who is declared to be "holy" and "true," and in possession of this colossal power ? His personality is described in Rev. I 12-16. St. John affirms that this marvellous Being appeared to him "*in the midst of seven candle-sticks, and that his eyes were as a flame of fire. His feet like unto fine brass, his voice as the sound of many waters. He hid in his right hand seven stars and out of his mouth went a sharp two-edged sword, and his countenance was as the Sun shining in its strength.*"

The Roman Church pronounces an anathema against those who affirm that there may be errors in Holy Scripture. The book of Revelation is part of the Bible. It is therefore impossible for Rome to contest the accuracy of this description, made by St. John himself.

Rome is obliged to admit that a true and correct description is given to us of the marvellous Being who detained the power of the keys "at the period when the Book of Revelation was written."

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The question now arises : *Can anybody reasonably maintain that this portrait in any way represents a Roman bishop ?* It would be temerary to assert it...

St. John—" inspired by God, who cannot make mistakes " affirms categorically that at this period the keys were in the possession of a Being who *was not* and *could not possibly be* the Successor of St. Peter !

The inestimable favour granted by OUR LORD unto St. Peter was undoubtedly intended merely to enable him better to serve humanity.

The " Power of the Keys " entails perfect comprehension of the esoteric meaning of the Sacred Scriptures, that is knowledge of the entire Gnosis, of the sum total of *Truth*. This knowledge veritably opens every closed gate. " *Ye shall know the truth and the truth shall make you free.*" (St. John VII. 32). The " Keys " symbolize the faculty of interpreting the Sacred Scriptures so that every one becomes competent to grasp their hidden sense.

This gift is always *individual.*

This surely settles the question.

Rome is unable to produce a single passage establishing its rights to the Succession of St. Peter, but here we find a very clear text which categorically contradicts these claims.

He who declares to be in possession of the " Keys " of hell and of death is declared to be the " first and the last " (Rev. I. 17-19.) He is " the Lord, which is and which was and which is to come, the Almighty " (Rev. I. 8)

He, alone, is in possession of the " Keys." Those only are entrusted to use them who have been united unto him in the " Unio Mystica."

The Keys constitute a precious deposit which entails an enormous responsibility. Each attempt to use them to one's personal advantage results in their immediate loss.

Spiritual Power is never a Heavenly gift .....,...,it is a loan !

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A NEW CHAPTER IN THE ROMANCE OF THEOSOPHY.

A German Joan of Arc to the Rescue.

(By Mr. F. T. Brooks, B. A.)

Mrs. Emmy Gysi is a German Mystic Seeress and Heareress (the term is clear, if uncouth). She grew up to an accompaniment of visions and monitory voices, combined with cool discrimination, good sense, good humour and a blend of reticence and candour which would be hard to match.

She began some time back, without other introduction, to write to Mrs. Annie Besant sisterly and affectionate letters, trying to point out to her the error of her ways and the quandary into which she has been misleading the Theosophical Society, especially since the reinstatement and apo-(thesh-old)-theosis of Mr. C. W. Leadbeater.

Mrs. Besant gave these German letters to one of her most efficient secretaries named Max Gysi (pron. "Geesey") to answer. Max Gysi quickly saw the value of his unknown correspondent's suggestions, was duly impressed by the purity of her teaching and the quiet force of her character, felt the need *she* had of a practical man (he was a bank manager) as introducer (and buffer) to the world, and.....married her.

Max Gysi is a Theosophist of some 20 years' standing, born Swiss, naturalised English, having worked his way up by steady industry from a petty bank-clerkship to considerable respectability. He is one of the most widely-connected Theosophists, has been friend and host to Swami Vivekananda, and is acquainted with the people who count, in various kindred movements, in Germany, Switzerland, France, Belgium, Holland and England. He speaks German, English and French, has been the English translator and publisher of Dr. Rudolf Steinor's works

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(Mrs. Besant's great German rival) and a devoted admirer and faithful helper of Mrs. Besant herself.

In March 1914, Mr. and Mrs. Gysi came all the way to Adyar on a special mission to Mrs. Besant, to find out whether she could or could not be quietly brought to see the danger and mend (or rather cancel) her "esoteric" ways. Mrs. Gysi delivered her message and contentedly failed to make an impression. Mrs. Besant remained (or seemed to remain) convinced that she and Mr. Leadbeater were never better inspired, that young Krishnamurti is *the* appointed vehicle of *the* Supreme Teacher of gods and men, etc., etc.

No sooner had Mrs. Gysi delivered her message, in a private interview, to Mr. Besant; than various false rumours were circulated among the residents of Adyar, asserting, for instance, that Mr. Gysi wanted to be President of the T. S., while his wife was to oust Mrs. Besant from the control of the Esoteric Section, etc., etc.

Knowing well that these rumours would soon radiate underground from Adyar to the four corners of the Theosophic world, Mrs. Gysi, having nothing "esoteric" to conceal, wrote the following explanation which her husband translated into English (she knowing only German) :—

An Explanation.

In order to counteract the fantastic rumours, based on falsehoods, which have been circulated at the Headquarters of the Theosophical Society at Adyar, I propose to give herewith a short sketch of the purpose of our journey from Europe to India, and the substance of the letter which I addressed to the President of the T. S., Mrs. Annie Besant, on the 23rd March 1914.

To begin with, I should like to say that my work, my activity and my life have so far been guided by means of my visions—of a hitherto always true inner voice—and

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by means of my intellect and my reason. I examine for a long time before I give out any of my visions or inspirations to friends; and this I only do when compelled to.

In this case I have only yielded to an oft-repeated injunction to make the journey to India; and it is in consequence of such an order that I have told Mrs. Besant what follows, setting it forth in full in a letter of which I have no copy, but of which the substance is as follows:—

1. The black stone of the ring which Mrs. Besant wears on her hand is charged with a curse, and in the interests of Mrs. Besant and of humanity this stone ought to be destroyed as soon as possible. I was told to give Mrs. Besant twenty-four hours in which to do this, and added that my husband and I should be at her disposal at any time during our stay here. I was further made to add that in case the President was not prepared to do anything in the matter, the consequences must fall on her, and that I was content to have done my duty.

2. Mrs. Besant has introduced to the Theosophical Society a young Hindu, whose name is Krishnamutri, as the future instrument (or vehicle) of the Great World-Teacher. This is a great mistake made by the President. The education of the young Hindu in London is not along right lines, and is doing harm to the personality of the young man. Krishnamutri has undoubtedly good work to do, but the sphere of his activity is India, not Europe. He should have been trained on Indian lines. The President will get a verdict against her in the legal proceedings which are still pending concerning the two young Hindus. *

3. Mrs. Besant has lost for some time past the right contact with the representatives of the White Lodge, and in consequence many mistakes have been made.

4. It is true that many noble and genuine teachings of the White Lodge have been brought through; but,

* On this point the "seeress" has evidently been hoaxed by the power responsible for the visions. Alas for obscurantism—*Editor Vedic Magazine.*

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through the *so-called* 'Master' K. H.[1] very much that is harmful has been given out and much black magic has been wrought by his instruments of which the chief is Mr. C. W. Leadbeater.

5. Mr. Leadbeater is judged, and Dr. Steiner's Society will disintegrate. In consequence of all the weeds which have been allowed to grow unchecked within its bounds, the Theosophical Society, in its present form, has lost the right to exist.

6. In the coming times there will be no more Esoteric Schools, and no secret Societies. In the near future will be shown to the whole of mankind without exception the *one right* way towards improvement and ultimate perfection—no longer only to members of secret lodges or of the E. S. who bind themselves by personal pledges and secret promises.

7. But before this can take place, much sorrow and suffering, wars, earthquakes, epidemics and famine will visit humanity which will eagerly grasp, after all these events, the saving and guiding Hand.

8. On account of all the good teachings and of the efforts made by Mrs. Besant to give these teachings to humanity and because she did sincerely seek the truth and often proclaimed it, all these warnings were given to her. —There is still time for her to retrace her steps, but in whichever way she decides, whatever she does is her own business and she alone bears all the consequences.

9. I have taken all this on me and have left my friends and my home not minding what people will say about me, or whether they will think me to be a deluded person. All the ways were smoothed for me quite simply to execute my orders, but all the same the road to Adyar has seemed endless and hard. Anyhow I have obeyed and

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1. A dangerous substitute evoked by certain persistent errors. (Translator's Note)

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have done what I have been commanded to do ; and with a light and glad heart do I return to Europe, do I wend my steps homeward.

10. I gladly put myself at the disposal of the Theosophical Society and of the President in case they would like to subject me to special tests by competent authorities to find out whether I can be called a normal, healthy woman.—I further gladly hold the time of my birth (Memel, Germany, 5th May 1877, 0-3 a. m.) at their disposal, because I know that in Theosophical circles some importance is given to astrological calculations. Perhaps they may come to the conclusion through all these investigations that I am mentally a thoroughly sound person, and that my prophecies may after all be of some value.

11. Whatever may be the verdict concerning me, I will quietly accept everything, but I shall always defend myself against falsehood with all the strength at my disposal, and *shall never allow to be ascribed to me and circulated broadcast words and declarations which I have never uttered.* For *lies* I shall always have strong weapons ready.

12. Under the circumstances I have not been surprised to find that here, within the very pale of the Theosophical Headquarters, lies can be concocted and deliberately circulated.

13. Again, obeying the pressure, I have written all the above because it was a necessity. It may well be that, after my departure, still greater lies will be born and become rampant. Wherever I shall be in future, I shall try to find out and expose anyone who may distort the above or invent further lies concerning myself.

14. It is possible that the foregoing is not the exact wording of my letter to Mrs. Besant. But the substance and the sense of the two are the same.

EMMY G[illegible]

Adyar, Madras, 4th April 1914.

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This new development should be closely watched in India, where the Theosophical Society has had such influence and where its later phases have in consequence created such anxiety.

Nothing sensational is to be expected on the part of either Mrs. Gysi or her husband. Their motto is "Deeds, not words," and their aim is to help the world on sensible, *really* non-sectarian lines, and in particular to liberate, from the somewhat heated (and uncanny) fermentation which the Theosophic fruit has latterly been undergoing, a potent seed of quiet, widespread, unassuming reform-*work*—reform of character and reform of unhealthy abuses.

It is well understood that no Esoteric Section is to be formed, and no clique of patented adherents. If it suits you to laugh good-humouredly at Mrs. Gysi's visions and voices she will good-humouredly laugh with you. If you laugh otherwise, or think ill, *she* will not curse you. So long as you are willing to be true and lend a hand in making the world healthier and happier, she is quite content. Think of her as a good Comrade, not as an awe-inspiring, freedom-withering *Guru*. Her visions and voices are simply her way of putting things to herself. Where or "whom" those things come from behind the veil, matters little. What does matter is whether they be true or false, good or bad. She never takes anything for granted merely because she has seen it in vision or heard it asserted by a subliminal voice. She wishes people to be themselves above all, and true to themselves, and to do good things because they like to do them, not because they are told to by someone whom it flatters them to obey.

No new Society will be created, even (with a new distinctive name and vested interests, ready to drift into sectarianism unawares.) What is wanted is a linking up, in mutual free acquaintance and friendship, of lovers of

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Mankind the whole world over, a deliberate opening up of channels to efficient people able and ready to work, a fuller and more systematic spread of information and inspiration through the public press in general, and the drawing together and gradual training up of a great many more workers in good time.

THE OWL.

"A bird of ill-omen" did you say? Yes, there he is, or rather *was*! He flew down from out the ruins, lighted on yon white gateway, faced me fully, and then flew off to the big tree near to the sun already set.

"Ill-omen" is it?.....But what *is* ill?

Is not ill good and good ill? If ill to me, this little self, so cannot then that very ill spell *good*..... to others—my all component parts in endless workings?

Ill is but ill when wisdom lacketh and when love faileth. For 'tis the WHOLE that, in the Eternal, maketh harmony.

Ill is a PART that, yielding softly in the Craftsman's hand, gets peace when fitted into ONE—NESS. Till then, 'tis but a grating of the parts in placing —OM.

ELIZABETH ARNOLD.

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THE LIFE OF SWAMI DAYANAND

(By Professor Tara Chand, M. A.)

Chapter III.

THE SEEDS SPROUT AND THE PLANTS GROW.

Leaving Mathura Dayanand came to Agra. His lectures soon attracted many men. Here he gave the first proof of his profound learning and deep insight in Shastric lore. When Swami Kelash Parbat could not explain some Shlokas of Gita, it was Dayanand, the pupil of Rishi Virjanand, who came to his help. So lucid and attractive was his explanation that he was requested to conduct the Katha himself. Finishing the Gita, he began with Panchadashi, but when he came across the statement that God is subject to illusion, he at once threw down the book declaring it to be Manushyakrit (written by an ordinary man). His Guru's first injunction was that he was not to read and preach Manush krit Granthas and this he was prepared to follow to the very letter. Agra also saw his first compilation Sandhya, of which 30,000 copies were distributed free of charges by one Ruplal. Here he was often engaged in practising Yoga himself and in teaching it to others. Idolatry was now denounced by the great Swami.

From Agra passing through Dhowlapur, Dayanand arrived at Lashkar Gwalior. When he was there, he found the Raja busily engaged in making preparations for the recitation of Bhagwat. Great was the number of the Pandits gathered there and many were the preparations made. Dayanand being approached to give his views on the subject declared it to be of no merit to have Katha of a book like Bhagwat.

Karoli where he spoke on many religious topics to the Raja was next visited. To Jeypore Dayanand then proceeded. Here he had many discussions in which he was invariably successful. On one occasion some of the State Pandits

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being unable to meet his arguments were driven to make the shocking statement that Mahabhashya was no authority. When asked to put this statement in black and white, they refused point blank. The Thakore of Achrule happening to go to Jeypore got the benefit of the lectures of Swami Dayanand Saraswati Manu Smriti and Chandogya and other Upanishadas were during these days read by Swamiji to the Thakore Sahib and a great concourse of people. This Katha induced many men to give up flesh-eating and drinking.

A Shastrarth taking place between Shivites and Vaishnavas, Dayanand's help was sought by the former. Heartily Dayanand came to their help, but his not bowing to the idol of Shiva as he entered the temple of the Raja made the Shivites angry with him. So angry were they indeed that they saw to it that the Raja never met Dayanand face to face. But in spite of this, Dayanand's work had its full effect. Thousands renounced Vaishnavism and flocked to the fold of Shivaism and took Rudraksha rosaries which Dayanand distributed with his own hands.

Passing through Krishna Gadh and Ajmere, Dayanand arrived at Pushkar to be in time to attend the religious fair held there. At this place Bankuth Shastri and, Swamiji held a discussion at the end of which the whole matter was referred to Aghori, the Guru of Bankuth Shastri who gave the verdict in favour of Rishi Dayanand. During the time that Dayanand was at Pushkar he continued to preach against idolatry and the wearing of Kanthi. The sect of Ramanuj was attacked vehemently and determinately. There was only one more event of interest which took place here. It was the effort of Swami Dayanand to bring a Dravid Sanyasi to an open discussion with him. But the effort ended in a failure.

To Ajmere, then, the Swami retraced his steps. Openly and vehemently he continued to denounce idolatry to the great chagrin of the Brahmans. For the first time in his life the

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Arya Sanyasin with his profound Sanskrit learning met the Christian clergymen face to face. To the Rev. Gray, Rev. Robinson, and Rev. Schoolbred belongs the honour of being the first Christian preachers who held discussions with that mighty man of India. So impressed was the Rev. Robinson with Swamiji's learning that when the Swami paid him a visit, he of his own free will gave him in writing his high opinion about the great man who was destined to give an effective check to the advancing wave of Christianity.

At Ajmere Dayanand paid a visit to Mr Davidson, the Deputy Commissioner of the place and desired him to move the Government to put an end to the various superstitions that were eating into the vitals of the society. Here he, with his sound arguments, supported by all the weight that facts and figures could add to them, succeeded in convincing Colonel Colebrookes, the Agent to the Governor-General, of the prime importance of putting an end to cow-slaughter. But the Colonel being unable to do anything substantial did what he could. He gave a letter of recommendation to Swamiji and advised him to see the Governor-General.

From Ajmere Dayanand went to Krishna Gadh, where he exposed the Gokala Goswami sect of the Vaishnavas. Soon Dayanand found himself once more in the beautiful city of Maharaja Jeysingh. With great difficulty was Dayanand induced to pay a visit to Raja Ram Singhji in his palace, but as the Raja at the time happened to be out on some business Dayanand quietly returned to his residence and inspite of the efforts of the Raja never again went to his palace.

Departing from Jeypore Dayanand went to Agra, where a great Durbar was held. His pamphlet on Bhagwat being freely distributed, created a great stir. Doing his work at Agra, Dayanand, on a loving and reverential visit to his Guru, proceeded to Mathura. Glad was the Guru to see his parted pupil and happy was he to solve all his difficulties

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and put an end to his doubts. A muslin piece, 2 golden Mohars, and the pamphlet on the Bhagwat was all that Dayanand presented. But with heart was it presented and heartily it was received. With his doubts removed, his difficulties solved, his knowledge extended and his enthusiasm redoubled Dayanand with the benedictions of his old Guru left Mathura for Hardwar, where the usual Kumb fair was to take place. Thus at the most proper time were the weeds growing by the side of those sprouting seeds removed by the most careful gardener to enable the plants to get greater amount of food and to grow more luxuriantly and vigorously.

On his way to Hardwar, the Swami dropped down at Meerut for some time. Being questioned as to how he was able to keep the sexual instinct in complete subjection, he answered that regular life, love of God, proper sleep, and scrupulous avoidance of exciting sights and evil thoughts could enable every one to bring to heel that passion which when let loose was a cause of the ruin of all.

Hardwar, that very attractive place situated at the feet of the majestic Himalayas overlooking the crystal waters of the Ganges, calmly flowing as she just emerges out of the mountains, viewing in distance the perennial verdure on the lofty hills, grand owing to the natural scenery rarely matched by that of any other p lace, with its climate invigorating and refreshing is a place by nature meant to attract every one. Its name Hardwar—the door of God—proves beyond dispute the attra ction that it had for the ancient inhabitants of this land. This place with its pleasing appearance has been chosen to witness every twelve years a grand religious fair. Innumerable men attend the fair. The Sanyasi, the Vairagi, the Gosain, the Udasi, the Nirmala, the Nanga, every one turns to Hardwar to have a dip in the purifying waters of the Ganges at the time of that Mela. Householders are present in thousands in the Mela. Grand is the spectacle and majestic the sight seen

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then. Just at the time when Dayanand finally parted with his Guru, Hardwar was to witness one such Mela. Dayanand who wanted to raise his voice against superstition and ignorance took this as a golden opportunity for commencing his work.

Amidst innumerable tents of all sorts and varieties with which Hardwar was studded then, was at the time seen a simple shed with a peculiar flag—the Pakhand Khandani Dhwaja—flying over it. This was the residence of that solitary monk who in defiance of all the time-honoured superstitions fearlessly in the presence of the Rajas and Mahrajas, Sadhus and Sanyasis, Pandits and Mahants, raised his voice far above the din around him. Strong and stenterion as the voice was, it failed to produce great impression. Dayanand felt this very keenly. The fair served to make him more keenly alive to the degraded state to which the society had fallen. He saw the Sanyasins divided within their ranks, degraded from the high ideal of their life and of no service to society. Gosains he found marrying and enjoying all sorts of luxuries in defiance of the express injunctions of the Shastras. Vairagis presented another painful spectacle. Vairagis only they were in name. Lazy, idle, and given to one thousand and one dirty habits, they knew only how to eat to surfeit. Yogis knew not a single practice of Yoga. They indulged in intoxicating drugs of all sorts and knew not a single letter of the alphabet. The Grihasti Brahman, too, knew but how to get as much as possible, out of his foolish followers. The laymen were mere slaves to the authority of these foolish priests ; knowledge of religion they had none. They knew not how to use their reason and exercise their judgment. Money they had enough and with money they wanted to purchase the highest bliss. Seeing this, the tender heart of Dayanand received a rude shock. With his heart overflowing with grief Dayanand continued his lectures. At last one evening at the end of an enthusiatic lecture he parted with all that he had crying " Sarvang Vai Purana Gaung Swaha." To his Guru

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the old ascetic Swami Virjanand he sent a muslin piece and a copy of Mahabashaya that he owned.

Being disencumbered of all the little that he had, for two years and-a-half, Dayanand travelled up and down the stream practising complete self-control and self-denial. Clothes he had none, and bedding he cared not to have. For days together he went without food and when he ate his food was of the coarsest kind. Yoga he constantly practised and ever and anon prayed unto the Great God to give him strength and power to free the country from the fetters of superstition and ignorance. This course of life was occasionally varied with discussion in Sanskrit held with the Pandits that came across him. All that were attracted to him were taught the Gayatri and given the Yajnopavit. Thus wore away many days when the Thakor of Karnvas requested Swamiji to perform a grand Yajna. Various and many were the Pandits invited, attractive and punctilious were the ceremonies performed. The Yajna conducted by a man of Dayanand's calibre failed not to leave a happy impression on the minds of all. He created a stir. Men of many places now thronged around the learned monk to receive instruction at his hands.

Anupshahar was the next place that saw the eloquent Sanaysin preaching with his clear and distinct accents. Shastri Hari Balab Parbati came determined to convert Swamiji to idolatry. For full seven days the discussion was held between these two learned Pandits. Both were deeply read and well versed in the Shastras, both had fluent and flowing Sanskrit words at their command, but after all the balance began to turn in favour of the Sanyasi. With a sincerity rarely met with in this insincere world, with a moral courage which is more or less a luxury in these evil days, the Shastri declared himself converted to Dayanand's views. Convinced of the folly of paying homage to stones and stocks, the learned Shastri took all his idols to the banks of the Ganges and threw them into the stream. His

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example was followed by many others, a number of temples were robbed of their ornamental, precious idols, to the great grief of the priests, the avenues of whose revenues were thus closed up.

A few days more and Karanvas had once more the fortune of receiving Swamiji. This time Rao Karana Singh of Barriley happened to be there. Being a follower of Rangacharya he had heard of Dayanand's teachings in no good mood. Now he went to see the Sanyasin who had the courage to denounce the faith which the Rao embraced. A short talk ensued. The Rao began to lose hi, temper, while Swami Dayanand stood all calm and cool. The Swami's words, however, which were uttered most deliberately and carefully only served to enhance the rage of the Rao. Forward did he step and putting his hand to the hilt of his sword commanded the Sanyasin to be silent. But the Sanyasin would not be silent. His Dharma demanded him to speak the truth and speak it boldly. Come what may, he will not degrade himself by turning away from the path of Dharma. To the protection of Swami got up Thakur Krishna Singhji with a staff in his hand. Karana Singh had now to retire from the scene. Not long after he, however, paid another visit to Karnavas and now tried to have Dayanand removed from the world by the treacherous hand of the hired assassins. The assassins at the dead of night approached the hut where Swami was putting up, but inspite of the rebukes and reproaches of the Rao Sahib all the three times that they went near the cottage their heart failed them and their courage deserted them. Back they returned followed up by Thakur Krishna Sing and others who, being informed of what was passing, had arrived at the scene. In spite of all this Dayanand deemed it below his dignity to report the matter to the police. He harboured not revenge in his heart. His self-control and magnanimity succeeded in drawing to him several Punjabi soldiers that were at the station at that time. One more thing that attracts our attention

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at this time is Swami's view on Shudi. The Reis of Dharampur who had recently entered the fold of Islam inquiring if he could be purified was told that by adopting Vedic practices he could once more be taken back into his original religion.

From Karanvas passing through Chashni and Taharpur Swamiji arrived at Anupshahar. Raja Jaikrishendas paid him a visit there and Sayyad Mohammad became fully convinced of the correctness of Swamiji's views. Idolatry continued to be attacked vehemently and its advocates, as hitherto, felt themselves unable to support it. Many of them threw their idols into the Ganges. This was too much for some bigoted Brahmins to bear. One at least thought of quietly poisoning Dayanand. A betel leef containing poison was given to Swamiji which the unsuspected man swallowed with the result that he began to grow uncomfortable. To the Ganges he at once repaired and began to perform 'Neolikarm' to save himself from the evil effects of the poison. Sayyad Mohammad knowing the wicked man who had poisoned the Swami caused him to be sent to the prison on some other charge. When Swamiji came to know of it he mildly rebuked the Sayyad stating that he had come into the world to free men from the snares of superstition and ignorance and not to send them to prison.

At Ramghat, Dayanand was seen sitting in meditation with Padam Asan. This created a great stir all round. Passing through Atroli, he visited Chhalesar, where idols of 20 temples were thrown into the stream running by. Sworan saw Dayanand holding a discussion with the well-known Pandit Angad Shastri. The Shastri was one of those noble-hearted men who always stand by truth. Feeling the strength of Dayanand's arguments, from an opponent he atonce turned into a friend. Such was the influence of Dayanand's success that thousands of men from various places flocked to hear his eloquent words and unanswerable logic, and hundreds began to perform their daily duties like Sandhya &c., with great regularity. The news of Dayanand's work was carried by Pandit Yugalkishore to Swami Virja

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nand in rather disparaging terms. But Yugalkishore was merely struck with surprise when he found his old Guru in full sympathy with whatever Dayanand preached. Dayanand approached one Kailas Parbat and asked him to help the cause of reform. Kailas desired the Swami not to speak against idolatory and the Puranas. This the Swami was not prepared to do. To his mind idolatry was the root of all dispute and wrangling and the Puranas were the source of every evil with which society was afflicted. In vain did Kailas use his effort to uphold the falling cause. In spite of all that he did, hundreds of men flocked to Dayanand's standard. There is one more event connected with Swami's work which requires especial attention. Dayanand with full faith in his own conviction was prepared to do his best to convince every one.

One day one Nanga Sadhoo began to preach against Dayanand. When persistently asked to hold a Shastrath with Dayanand, the Nanga left the place and proceeded on to the side of the river followed by Dayanand. Soon did the sturdy Sanyasin overtake the runaway Sadhoo. "Sadhoo, show me reasons for believing in idolatry" said Dayanand. But the Sadhoo had, as it were his lips sealed. "You speak not," said the Rishi, "because you hold not the truth. Do not mislead ignorant men."

Shahjahanpur was next visited. Here Dayanand was deeply grieved to hear of the death of his revered Guru Virjanand Dandiji. "Ah, to-day the 'sun of Vyakaran' has set," exclaimed Dayanand in the agony of his heart. Some Vairgari tried to make an attempt on the life of Swamiji, but was checked from carrying out his purpose by the intervention of some Thakur. Kakora which was busy with a religious fair soon found Dayanand preaching there. From Kakora dropping at Naroli and Kampal, Dayanand went to Kayas Ganj.

To Farakhabad Swamiji next turned his footsteps. With his usual energy and activity he began his work. Such was the influence of his speeches that a certain rich man who

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was building a temple of Shiva, decided to start a Sanskrit school in the building. For a pretty long time the school continued to flourish. His lectures here created a great excitement. Pandit Gopalacharya came to hold a discussion with Swamiji, but feeling his position unsafe he retired from the scene and proceeded to Kashi. The Pandits of Kashi were hired to give a written document in favour of idolatry. With this "sannad" with him Gopalji returned to Farakhabad and held a wild and great ceremony in honour of his so-called victory. A big piece of bamboo was fixed in the ground and men were required to pour water over it. Dayanand merely laughed away the matter and all wise men began to smile at this childish play. Failing here, the worthy Pandit and his associates had the meanness to incite the authorities against that benefactor of theirs. But when they failed in this effort of theirs they thought of making an attempt to put a period to the life of that useful soul. Some of Dayanand's friends advised him to live under their protection. "Your protection," remarked the Swamiji, "can be useful only here. I trust myself to the protection of Him Who ever has an eye on me."

When the Brahmans saw themselves thus reduced to a degraded position, Haldar Ojha came forward as the great prop of that falling cause. He was a Tantric Brahman and this he clearly showed when during the discussion he spoke in favour of drinking. For two days the Shastrarth continued to be held till late in night. Every inch of ground was well contested. But the tide soon began to turn in favour of the greatest logician of his age. At the end of the discussion the Ojha was removed from that place almost fainting.—so deeply did he take to heart his defeat. Departing from Farakhabad Swamiji went to Kanouj passing some time at Sinbirampur and Jalalabad. Here the Swami came in contact with Pandit Hari Shankar, who openly accepted the Vedic religion. Cawnpur was soon electrified by the lectures of Swamiji Maharaj. His humorous remarks, his

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eloquent words, his unmatched logic, succeeded in enlightening the minds of many seekers after truth One man refused to follow the usual custom of giving clothes to the presiding priest of his temple stating that his God never suffered from heat and cold Another man turned the stone that he was accustomed to worship into a mill-stone. The entire orthodox community was stirred to its very depths by seeing the success of Swamiji. A Sadhoc, by name Brahmananda, was put forward to try conclusions with the 'heretic' Sanyasin. His invectives and anathemas served only to make the Swami's cause stronger. The first attempt failing, the Brahmans put forth another and a more vigorous effort to hold their position. All elements of opposition to Dayanand were brought together. Two rich Brahmans who were known for endowing many temples, considered it a point of honour to come to the defence of the custom which gave them the opportunity of posing as highly religious people. Haldar Ojha in whose heart was rankling the defeat of Farakhabad desired to wipe away that dishonour by meeting his opponent once more with better preparation and in a more determined encounter. Laxman Shastri desired to add to his honour by proving himself to be a great bulwark of the Puranic religion. Common people were appealed to in the name of their old religion. Thus prepared, the Brahmans demanded a Shastrarth from Swamiji. Swamiji without any hesitation accepted the challenge. On the 31st of July 1860, in the presence of over twenty thousand men the opponents met exactly at 2 p. m., the presidential chair being adorned by Mr. W. Thaire, the learned Joint Magistrate of the place. Every question that the Ojha asked was successfully answered, every objection that he raised was cut to pieces. At last Mr. Thaire, after hearing Swamiji read a certain Sanskrit book and asking some questions left his chair courteously saluting the Sanyasin. In spite of this the Puranic Pandits had recourse to their usual tactics. Amidst deafening cheers was the Ojha declared successful. With great noise was the Ganges hailed. But this was not deem-

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ed sufficient. The editor of the *Sholai-Toor* was induced to publish a report declaring the Ojha to have won the day. Truth, however, soon came out. The Ojha, who left no stone unturned to have his so-called victory trumpeted forth, found it necessary to publish a notice desiring all those who every day were throwing idols after idols into the Ganges, to hand over the poor gods of stone to the presiding priest of a certain temple to save them from the early death that they met by being drowned in the sacred waters of the Ganges. When word was carried to Mr. Thaire informing him of the article appearing in the paper, he at once expressed his indignation and handed over the following note to the gentlemen that carried the news to him:—

"GENTLEMEN,

At the time in question I decided in favour of Swami Dayanand Saraswati Fakir and I believe his arguments are in accordance with the Vedas; I think he won the day. If you wish it I shall give you my reasons for the decision in a few days.

W. Thaire."

Such is, in brief, the description of all that passed at Cawnpore. Leaving this place behind him, Dayanand, passing Ramnagar, arrived at Benares, the capital of the Puranic Pandits on the 22nd of October 1861 A. D. The whole of that 'city of myth and marvel' was in a ferment. The enemy had entered the very citadel. No more could the pillars of orthodoxy sleep soundly. Dayanand, on the other hand, strained every nerve to bring matters to a crisis. The chief of Kashi, the support and prop of orthodoxy, called a council of war. Every Pandit who could claim a following came to give his view on the subject. "Dayanand," said the Pandits with one voice, "at every step demands quotations from the Vedas with which unfortunately we are not conversant. Let the encounter be postponed for 15 days to enable us to collect Vedic authorities

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in support of our position." The request was at once granted and with a vow to make the best possible use of the short time at their disposal, the Pandits parted. That fortnight was one of the busiest at Kashi. Night and day were spent in turning over the leaves of various books. Deeply were the Pandits pondering over the passages that they could collect. All were in communication with one another to prepare to present a bold front to the assaulting Sanyasin. At last the Pandits prepared to meet him openly. But inspite of all their preparations, they were determined not to allow the Sanyasin to have the best of it. In Dayanand's success they saw their dishonour, in his defeat their honour. Every care, therefore, was taken to terrify that bold ascetic, who single-handed, as it were, had entered the metropolis of his opponents to meet the odds against him. Sunday found all offices closed and all officials at leisure. Their presence was not desired by the Puranic Pandits who were determined to declare Dayanand defeated by fair or foul means. Sunday, therefore, in spite of the express wish of the officials was avoided. But this they did not think sufficient to insure their success. They tried to impose on Dayanand's imagination. A grand feast was held some time before the hour for the Shastrarth arrived. Pandit after Pandit seated on a beautifnl Paliki in his best attire, his followers holding "Morchhuls" behind him, entered that grand 'maidan' beautifully decorated for the occasion. Worldly-minded Pandits these! They knew not that this big farce could but provoke a laughter from him to whom had been entrusted the sacred work of raising the fallen Arya Varta, of bringing back to humanity that Word Divine of which man had forgotten the memory in the hubbub of worldly affairs. One more step was taken to weaken the cause of the man who depending on his own learning only, had the courage to oppose the innumerable learned Pandits of Kashi. No friend of Dayanand was allowed to be by his side on that memorable day. To add to this a number of irresponsible rogues had made their way to the very centre of that

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assembly to hoot and harass the solitary monk. Thus prepared the Pandits of Kashi began the discussion. Question after question was raised and answered, argument after argument was successfully refuted. Once during the discussion Dayanand made the honest confession that he remembered not all the Vedas by heart. No sooner was the statement made than down were all the Pandits of Kashi upon him. "Why came you to Kashi," inquired Vishuddhananda, "when you remember not every thing?" "Know you all by heart?" asked Dayanand. "Answer then what you mean by Kalamsangia." The head Pandit of Kashi, the learned Vishuddhananda, was non-plussed. Bal Shastri came to his help, but he was silenced by being asked to support his statement by examples. Towards the evening's dusk Pandit Madhav Acharya presented a manuscript to Dayanand and desired him to explain the word Purana in the passage. Dayanand asked Swami Vishuddanand to read the passage ; but the learned Sanyasin of Kashi excused himself by stating that he had no spectacles with himself. On this Dayanand took the manuscript and began to read it in the dim light of the dirty lantern which was being shaken by the man who held it in his hands. Hardly two minutes expired when the head of the Pandits of Kashi was on his feet saying that it was growing late. It was a signal for all to rise. All round there was a hue and cry. The stentorian voice of the solitary monk was drowned in the deafening cheers given by the followers of the Puranic Pandits. Some had the kindness to throw dung and dust on the devoted head of Dayanand. But in spite of the treatment that Dayanand received on that remarkable day, he felt no depression. The condition of these learned Pandits only served to make him more earnest in his work. Continued he on his mission unceasingly and unfailingly. In spite of all the trickery and chicanery of its learned men that capital of orthodoxy was shaken to its very foundation.

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Thus the various storms that blew including the one which was thought to be strong enough to sweep away everything in its way, passed over that growing garden without affecting it in any way. The plants grew with all the imaginable vigour and luxuriance. The ground was fertile and the gardener careful, the seeds were of the soundest kind and the environments in spite of the occasional unfavourable winds were most favourable. No wonder then that when the garden grew, it looked all fresh and beautiful. Pleasant was the scene to be seen. Wherever the eye looked, it met with greenness and verdure. Breezes passed singing through rustling leaves of the plants. He that entered it, only longed, longed very lovingly, to see the plants variegated with various flowers. This longing was natural enough to be soon satisfied. In a short time buds began to make their appearance on the tender twigs of these pleasant plants.

A SUMMER NOON.

By Keshav Lal L. Oza, M. A.

How sweet were life untroubled by a care
Lie here and feel ! Thus—stretched upon the grass
My up-turned eyes roam idly through the air,
And with each cloud such pleasant fancies pass,
As make the ' dreamer' happier in his dreams
Than worldlings can be in their schemes awake.
O gentle birds ! Still gladden in the beams
Of the warm sun, and from your Maker take
With loving hearts the happiness of life :
Ah ! they *must* love him who enjoy his earth
As they *must* hate him who would fill with strife
The home of all this sunshine's quiet mirth ;
The balmy air, the flowers, these arching trees,
Beneath whose shade I lie in this voluptuous ease.

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Our Library Table.

Reports on the Progress of Education in the Punjab and the United Provinces, 1912—13.

Both the reports are exceedingly useful, interesting and instructive. They point to a continued and rapid development in the working of the Education Departments during the year 1912-13. There has certainly been a remarkable increase in the number of primary schools in both the Provinces owing to the liberal grants from Government. The total increase in the public and private institutions was 1010 in the Punjab and 1017 in the United Provinces. But it is really surprising to learn that certain Municipalities in the Punjab are running institutions on business principles and are actually making profit out of them. The Muhammadan Community in the Punjab is fast awakening, because during the last year the increase of Moslim boys was 10383 in primary schools as against 4634 Hindu boys and, moreover, the number of Muhammedan pupils in girls' schools of all kinds is shown as nearly equal to that of Hindu pupils ! Although the Hindus are not so very strict in observing *purdah* as the Muhammedans are, and although the Arya Samaj is making gigantic efforts to educate the Hindu girls, the Muslim Community is not backward in female education !

The following comparative tables would be highly interesting as they show at a glance the kind and number of educational institutions, the number of their scholars, the proportion of scholars to the school-going population, and lastly, the annual cost of educating each pupil.

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TABLE I.

Number of institutions and their scholars in 1912-13.

For males.	*Punjab.*		*U. P.*	
	Institu-tions.	Scholars.	Institu-tions.	Scholars.
Arts Colleges ...	9	2773	32	4873
Professional Colleges ...	6	843	9	1299
High Schools ...	102	40934	117	35709
Middle Schools ...	215	4680	466	58048
Primary Schools ...	3689	197663	10158	547534
Training Schools ...	29	672	119	1168
Other Special Institutions	30	2 07	111	5325
For females.				
Arts Colleges ...	1	0	5	51
Professional Colleges ...	1	32	...	...
High Schools ...	15	1591	21	2079
Middle Schools ...	41	5710	52	4992
Primary Schools ...	709	31685	1008	32960
Training Institutions ...	8	84	18	131

TABLE II.

		Punjab	*U. P.*
Population {	F	10992067	24641831
	M	8982889	22540213
All Institutions		416491	788298
M. Scholars to M. Population of School-going age		21·37	19·82
F. Scholars to F. Population ...		4·31	1·65

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TABLE III.

Average Annual Cost of Educating each pupil in

	Punjab.	*U. P.*
	Rs. a. p.	Rs. a. p.
Arts Colleges	161 4 2	200 8 3
Professional Colleges... ...	473 11 5	440 5 1
Secondary Schools	21 15 5	31 14 9
Upper Primary Schools ...	5 13 11	4 4 7
Lower Primary Schools ...	6 6 1	3 7 2
Training Schools	143 7 7	155 13 10
Other Special Schools ...	72 8 0	70 6 8
Average for all Institutions ...	14 8 4	11 4 6

Table II brings out the cardinal fact that even in comparison with the Punjab, the United Provinces of Agra and Oudh are backward in Male education, but they are most *lamentably backward in Female Education.* Thus the valuable potentialities and latent capacities of man and woman in India are being dwarfed, stifled and killed outright at the present day for want of free and healthy education. It is high time that the Government should provide abundant facilities for the education of the young. This can only be done by introducing free and compulsory education and it is, therefore, our earnest desire that the question of free education should be reconsidered by the Indian Government. It goes without saying that India can never get rid of appalling misery, abject poverty, crass ignorance, superstitious religion, swinish inactivity and economic slavery as long as her children are deprived of blessings of knowledge because.

विद्याधनं श्रेष्ठधनं तन्मूलम् इतर धनम् ।

The wealth of knowledge is the most excellent of all wealth. It is the root of all other wealth material, moral and mental.

BALKRISHNA.

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Progressive British India by St. Nihal Singh. Price 1s, published by Messrs. Charles H. Kelly, London.

This little work on Modern India will be read with extreme delight by all those who are in any way interested in the economic, intellectual, social, religious and political progress of India from the time when the Occident began to implant new ideas and ideals in the minds of the Indian. It gives a very vivid presentation of the various subjects because it is from the pen of that eminent journalist whose vigour and lucidity of style have won for him great reputation not only in India, but also in America and Europe.

We warmly recommend this exceedingly useful manual —an admirable epitome of the whole history of the last 150 years—to all students of social progress who wish to acquaint themselves with the many-sided development of British India.

BALKRISHNA.

The Sikh Review. Edited by Sirdar Sardul Singh Caveessieur. Published by Caveessieur and Co., Delhi. Printed at the Art Printing Works. Price 8 as. a copy.

We welcome this latest edition to high class journalism. It will treat of Religion, Ethics, Sociology, Politics, Education, Literature, History, Art and Sciences. It will be devoted to the propagation of the Sikh religion and the promotion of Sikh interests in all spheres of activity. We are glad to learn that the Magazine will not be sectarian or loyalist (which means devoted to the flattery of the bureaucracy) in the matter of politics. It will be loyal of course but not loyalist. It will endeavour to promote the well-being of the Sikh Community but no word shall find favour with it "that, in any way, may hamper, the advance to one common nationality.

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Moreover it would "advocate the cause of self-government within the Empire." All this is very liberal. We hope and trust that like the *Khalsa Advocate* this monthly will not make it a point to quarrel with the Aryas in season and out of season and will maintain the high standard of journalistic dignity attained in the first number. The number before us is full of excellent articles, bright notes and beautifully executed half-tone illustrations. We commend this new magazine not only to all educated Sikhs—for in spite of the *Khalsa Advocate* we have nothing but love and admiration for the adherents of the saviours of the Hindu race—but also to all lovers of the country irrespective of creed. The magazine supplies a long-felt want and will, we are sure, if it continues to be edited as the first number has been edited, render signal services to the Sikhs in particular and the Hindu Community in general.

"BRAHMAND NATAK."

The Drama of the Universe by Lala Kanwar Sain, M. A., Bar-at-law, Principal Law College, Lahore, published by the Society for Promoting Scientific Knowledge, Lahore.

Price 12 annas.

Principal Kanwar Sain is well known in the Punjab for his cultural tastes and literary attainments and his present work "Brahmand Natak" is a successful justification of them. Students of science or those in any way engaged in the teaching of it can fully realize, how difficult is the task of imparting scientific information, especially concerning Astronomy, to the younger students in their years of early education. Principal Kanwar Sain's book is a unique attempt at removing this difficulty and we are glad he has succeeded so well. The Natak is written in the popular language and comprises ten scenes all so beauti-

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fully contrived as to stir up interest and deepen it as we proceed on. If you once begin reading it, you can't leave it, till you have finished it. The book can very well serve as an introductory primer to teach that grandest of all sciences—the science of Astronomy. It gives the most important information on the subject and has the additional charm of a novel presentation. The book opens with a beautiful illustration of the sun and his satellites, *i.e.*, Venus, Mercury, Halley's Comet, Jupiter, Earth, Saturn, Mars, Neptune, Uranus with their moons and innumerable other stars constituting the Solar System amidst vaster systems of similar type in the Universe. All these satellites are given human garbs and are endowed with human tongues. They constitute the characters of the *story* and every one tells its own tale in such a wonderfully realistic manner that one cannot help admiring the skill and contrivance both of the Author of the Universe whom they represent as well as of the author of the book who so presents them. Here and there we find touches of wit and humour so needful in the Dramas, but the choice of poetic songs and the elegant expression of sober sentiments do really add to the charm of the book..

Scene VI is extremely charming reading. It aims at explaining the ceaseless efforts of Modern Scientists to open communications between our Earth and Mars the nearest planet to us and the failure of those efforts adds quite a humour to the situation.

Apart from the literary merits of the book, it has great educational value. The highest aim of education is to train the mind of children in such a way that they may find "tongues in trees, books in running brooks, sermons in stones." It is in fact to train them to love Nature and to learn from her. "*Brahmmal Natak*" does certainly uphold this ideal. The reader talks with the heavenly bodies and learns their story first-hand without resorting to the dead mass of lifeless information given

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in the uninviting books that give the reader less of sense and more of headache. We think this book is a notable addition to the healthy literature of our country and can be safely placed in the hands of boys and girls. The foot-notes given in the book are put in rather difficult Urdu and they could be expressed in simpler language. Though we are glad to welcome this book, we are not without regret, and our regret is that the author has deprived, by far the largest number of Hindi-knowing public of its great use. But we hope he will soon get it translated.

ii. *Domestic Hygiene or Rasala Hifz-i-Sihat by Dr. Kali Charan, L. M. S. (Punjab), D. P. H. (London), Health Officer Municipal Board, Benares, Price one Rupee—at half price to students.*

It is a useful book on Domestic Hygiene, in Urdu, and deals with almost all the principles of health and the various precautions necessary to keep it in a sound condition. The treatment is scientific and would serve for ready reference at home.

SUDHAKAR.

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VIEWS AND REVIEWS.

(By Professor Sudhakar, M. A.)

विकासवाद, The Doctrine of Evolution by Pandit Vinayak Ganesh Sathe, M. A., Professor of Science Gurukul Kangri-Hardwar, price Rs. 2 only.

This is a scientific work the first of its kind in Hindi Literature. Prof. Sathe deserves the warmest congratulations of his countrymen for bringing nearer to them the great stores of scientific information about a subject so popular in the West and a Theory so far-reaching in its consequences. The Theory though in its modern form is the achievement of the last century, yet the ideas that it embodies are very old. Perhaps no other word is so popular in the English language now-a-days as the word " Evolution " and also perhaps no other idea has had to meet so much bitter opposition as that conveyed by that word. Floods of easy ridicule were poured upon the Theory and nothing was spared to discredit it. Religious atmosphere in the West experienced the most tremendous commotion by the advent of this new doctrine, for Reason, in it, was denounced as the " arch whore " and the " devil's bride." It was quite natural that our countrymen should have felt the need of knowing something about this important doctrine and that need was revealed every now and then when both from the secular and religious platforms and pulpits, the speakers, somewhere and in some part of their speeches would hurl out the word " Evolution " without having the least idea about it, considering perhaps that their speeches shall not meet the desired intellectual success, unless adorned and interspersed by that mystic word. It was reserved for Prof. Sathe to remove this need and add a valuable book to our Hindi literature so poor now-a-days. Every effort to enrich it is a veritable boon and every writer who makes that effort does serve the national cause in the country.

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Our literature is so poor, not because it lacks resources to develop, but it is denied the opportunity to do so. The most unnatural System of Education, prevailing in the country, that is a system that adopts a foreign tongue as a medium of instruction is the tremendous obstacle in the way of its development. Our educated men, whose education is conducted through English as the medium of instruction do seldom imbibe and assimilate much that passes under the sacred name of Learning. Their knowledge mostly remains symbolical. Very few enter into the sense and spirit that resides behind charming words and fascinating phrases. It is not because they lack *brains* but because their *brains* are made to function through channels naturally uncongenial to the expression of Indian Thought. Much of our thinking is done by the Western people and the College-students here have to read their books, tax their memories, stuff their minds and to get degrees as the final badge of an "educated gentleman." Our best writers and thinkers have always been those who have thought in their own tongue and written in their own language, and our future writers and thinkers who wish to contribute to the original Thought of the World, shall have to adopt the same course. Ours is the duty to smoothen their way. The Gurukul institution which is native to the soil and which feeds the minds on naturalmost resources is doing its utmost to awaken the once so fertile imagination of the Indian People, which was slowly being eliminated from its legitimate sphere of activity in building up the World's Thought. The Professors of this institution, at the heavy sacrifice of time, energy and money are every year adding to the Nation's literature, by writing books on important subjects which so vitally concern the intellectual progress of the country. Prof. Sathe's book—the Doctrine of Evolution—is the latest addition to it.

The aim of the book, as the author writes in its preface, is to present briefly, in popular language free from the

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monstrous entanglements of technicality, all what the Westerners have thought on the "Evolution Theory" and thereby to stimulate scientific enquiry and research-spirit amongst his own people. Prof. Sathe deplores the dearth of scientific books in his country and thinks that people can be awakened only if we reach them through the language they talk in. His main object, therefore, is not polemic but enlightening or informing. The Doctrine of Evolution generally considers the Cosmos, including organic beings as a physical and mechanical process and tries to trace the development of copmlex organisms through simpler ones under the influence of environment. The works of many illustrious scientists, such as Darwin, Hacekle, Wallace, Drummond, Huxley, Weisman and J.Thomson have been consulted by the author and thus exact and accurate information is guaranteed. The book is divided into five big chapters, each dealing with the various proofs in support of the Theory as presented by the various sciences, such as Embryology, Comparative Anatomy, Biology, Geology and Palaeontology. People may doubt that the Theory has outlived the trammels of controversy, yet in the scientific circles, to-day it has been adopted as a Working Hypothesis and like all other hypotheses of science its truth and falsehood depends upon its "*workability*." In so far as it, "*works*" or explains facts, it is considered true by the Scientists. But it is not free from limitations like every other theory. For example, the question of the origin of Life, the ultimate nature of Force acting upon matter, the final goal of the Cosmos, the spiritual faculty in man as expressed in Aesthetical, Ethical and Intuitional feelings the conflict between the Cosmic and Ethical Process as suggested by Huxley are still no less than riddles to the staunch advocates of the Theory. Even the recent discussions among Biologists as to the sufficiency of Natural-selection as a cause of all modifications in the structure of living things implies that the Theory has still to face objections.

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We are perfectly sure if Prof. Sathe's work is widely read, it will draw thoughtful attention from our people and India will have her say in modifying or amplifying the Theory. There are some 29 illustrations given in the book which make the presentation of the subject very clear and enhance the usefulness of the book. The table of contents is given separate, and a short list of Scientific technical terms as translated into Hindi and used in the course of writing the book is also appended to it. In short, Prof. Sathe seems to have spared no pains to make his work really easy and useful for all those who might read it. He has followed quite an original method of presentation, the style being simple and clear. He has given the lie direct to the cries of all those bigoted and short-sighted enthusiasts who are ever so loud in their proclamations that it is literally impossible to put Western Scientific Thought in the decent garb of vernaculars. The price as compared with the time and labour spent is quite moderate and reasonable and we hope, the author would meet encouragement that he deserves so well. Can be had of the Author.

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The Gurukula Samachar

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE HEAT HERE.

109° in the shade! So the Professor tells me. We feel the mere men we are, conditioned by time space and temperature and what not. And on the top of that you have the Editor dunning for his three pages of matter and perhaps the reader, too, anxious to have his due share of attention. All this too when it is 109° in the shade and the heat melts out your very thoughts and leaves you in a state of vacant distraction. However there is some solace for us —yes for those by the Ganges banks. A dip, a dive, a wade, a swim across in the cool clear water—and for the time being we are secure against heat, we may even defy the sun at noon-day when in the waters of the Ganges. Thus most of us have to take to a sort of amphibious existence. Oh it is delightful to be in water for an hour or two, we come out so refreshed.

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Not that it is always so with us. Sometimes nature is kindlier and we have an occasional shower which brings down the temperature for a day or two. Thus mid shine and shower under the thatched roof or waist deep in water we pull on through the season—the hot season this time.

An Unusual Storm.

Some of us were sitting on the sloping Bund—the Ganges stone incline pitched by the Brahmacharies—when we saw a terrific storm brewing in the West. We could hardly get up to the verandah when it had travelled all the way from the horizon to the very heart of the Gurukula. It wheezed and whistled and swept with such fury that it was indeed a sight of Nature in its mighty moods. At one place it would lift up a two-feet square one-eighth inch iron plate and send it wheeling a good hundred feet. At another it would lift up a young Brahmachari a good six inches clean off the ground. Near the gate it took up an eight feet by six feet piece of thatch and pitched it several feet away high on the top of the Dhak tree near by—an immense shield of a fairy tale monster. Some of the 'shouldaries', were clean upturned—corrugated iron sheets flew here and there like paper bits. Thus near the entrance gate and at several places in the line of Yatri quarters the galvanised sheet roofing was taken up bodily and hurled several feet away. The Gaushalla shed was reft of half its roof and the southern line of Vidyala Ashram had one-half its roof doubled over the edge and resting on the sister half on the other side. There was a heavy shower. But it all cleared up in an hour or so. Pradhanji—our dear Mahatamaji—though suffering from an attack of rheumatism stood out and summoning the Brahmacharies got the Ashram roof restored and the Gaushalla roof too slid back into its proper place. Such the windstorm that swept over the Gurukula. The hills near by were ablaze with burning

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bamboo forests. Clouds ahead, rain down pouring, the storm sweeping fast and setting up a thunder of rattling galvanised iron sheet—a thunder below—a thunder above—the hills ablaze—it was indeed a terrific awe-inspiring sight—a very war of elements—wind, rain, fire, earth and sky all tumult and confusion.

The Khasra Camp.

Our classes are considerably thinned. Vacant seats and missing faces—so many on the sick list. Don't be alarmed. They have merely had an attack of measles and Dr. Sukh Dev is busy segregating them. So at the north-east corner of the compound you have now-a-days Dr. Sukh Dev's Khasra Camp. Tents pitched here and there, on the whole a jolly company of Brahmacharies set free from work as being dangerous company for the rest. The enterprising among them have set up a swing and are making much of their enforced holiday. Some more serious than the rest have found an excellent opportunity for revising their lessons uninterrupted by the hourly change from class to class. We hope all will soon join their brothers in the Ashram, considerably improved by the three weeks' enforced holiday. But poor Doctor! He certainly has the worst of it. Heroic soul he is at his task day and night —brave keeper of the Khasra Camp—guardian of the colony's health.

Inspectors of Studies.

The Gurukulites welcome outside co-operation and friendly suggestion. It is the sincere desire of every one of us here to make the education in all subjects as efficient as we may. To get friendly suggestion and guidance from kind souls abroad it was proposed to have expert Inspectors of different departments of study pursued in the Gurukula. We are glad to gratefully acknowledge that the

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following distinguished gentlemen have agreed to act as Honorary Inspectors of Studies.

For Botany ...	Prof.	Benoy Kumar Sirkar, M. A., late of the National College, Calcutta.
„ Chemistry ...	„	Hashmat Rai, M. Sc., Government College, Lahore.
„ Philosophy...	„	H. C. Mukerji of Government College, Meerut.
„ History ...	„	Radhamukand Mukerji, Author of Indian Shipping.
„ English ...	Rev.	Mr. C. F. Andrews, of St. Stephen's College, Delhi.
„ Sanskrit Literature.	Shr.	Ram Avtar, Pande, M. A., Sahitya Acharya.

A sane Departure.

Daily work and Examination.

To reduce the curse of examination pressure and secure greater efficiency and daily attention to studies, the total number of marks in each subject has been distributed between daily work done and examination work. A good deal has thus been reserved for steady uniform progress shown from day to day in the class room rather than the chance product at a three hours' examination. The journals secure this in the Science Department and in the language group a fixed number of themes, two every week, show the weekly progress of the student to the student himself and the class Professor. The marks assigned all go towards the totals in the final result. Thus daily work is intimately connected with the final issue, the strain and errors of chance due to one time examinations are avoided and we hope to avoid the spectacle of large periods of comparative laziness and inactivity alternating with periods of strain.

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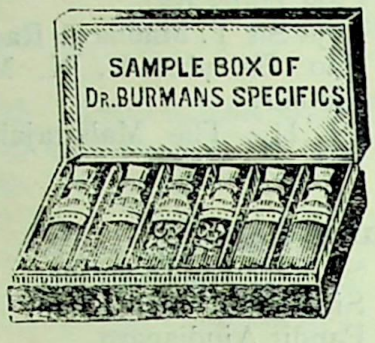
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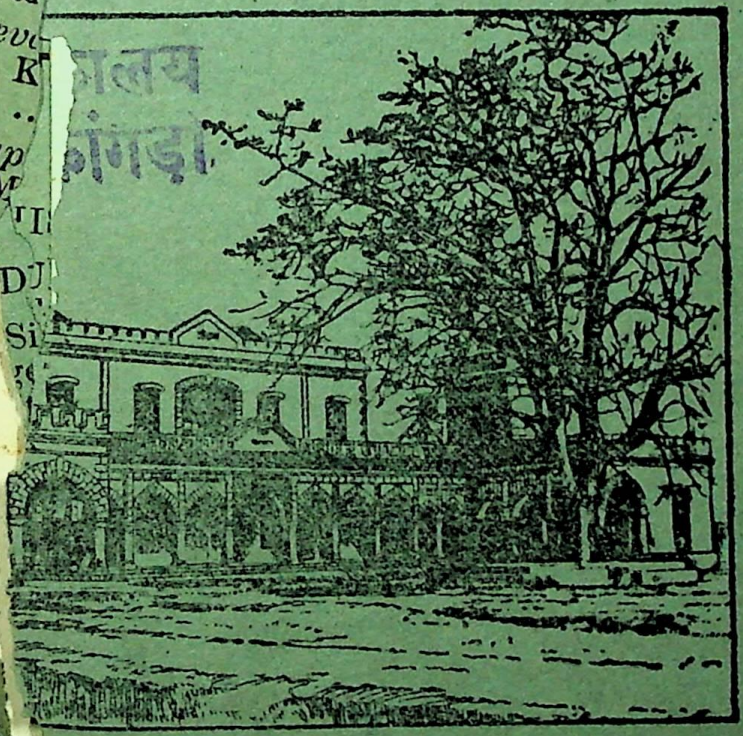
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THE MAGAZINE AND Samachar.

MA DEVA, B. A., M. R. A. S.

APAD, 1971.



is to be conducted "on broad and catholic lines and in a regard for truth," to the notice of all who are interested in the regeneration of the country.—*The Indian Spectator.*
ting reading and its contributors are men who may

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"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | SHRAWAN, 1971. | No. 2.

Permeators.

Just as the human body is interspersed with arteries and veins which convey blood to all its parts and feed the whole, so—in the macro-

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cosmic world—those who carry the faculties of divine perception and reception, *viz*, humans, are but the vessels used by the Generator (the Tat,) as containers and permeators of His many subtle forces in the universe.

For, by human agency it is that Love Light and Knowledge are conveyed throughout the vast body of gross matter.

The life-giving Vak is the blood, the Rishis are the conveying arteries, whilst we of the outermost edge are the little veins pulsing the other forms of matter with resultant Love.

ELIZABETH ARNOLD.

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NOTES.

HEARTY CONGRATULATIONS.

The name of Kumari Vidyawati Seth is pretty well familiar to our readers. She has been a valued contributress to the pages of the *Vedic Magazine* for the last 3 or 4 years and we know that her short sweet and pithy articles have been deeply appreciated and widely commented upon. Kumari Vidyawati has this year successfully passed the B. A. Examination of the Allahabad University. Although the Hindu Community of Upper India boasts so much of its culture and enlightenment, she is the first Hindu lady from the Punjab and the United Provinces to attain that distinction. It is gratifying to learn that the first Hindu lady graduate from Hindustan proper is an Arya Samajist by faith as was the first lady who passed the Shastri Examination of the Punjab University—Kumari Satyawati Devi. We have the honour to know Kumari Vidyawati personally. She is a genuine Brahmcharni leading an austere life of rigid discipline and possessed in a remarkable degree of religious earnestness and culture of the soul. Her faith in the eternal Vedic Religion is resolute and she is full of enthusiasm for the holy cause which is positively catching. Her talents are remarkable and she looks forward eagerly to opportunities for the service of her church, her motherland and her sex. On behalf of the staff and constituents of her own Magazine, we offer our dearly beloved sister heartfelt congratulations on her remarkable success and pray to the Lord of Vows to arm her with invincible strength to consecrate her life to the amelioration of the condition of her sex and the furtherance of the holy and uplifting mission of Dayananda.

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A NEW ARYA BHASHA (Hindi) WEEKLY.

It is now an admitted fact in certain circles that Hindi is bound to become the *lingua franca* of India. The Arya Samaj has done much to convert to this view the recalicitrant and to fill despairing hearts with hopefulness and rejoicing. It was, therefore, an awful scandal that up to this time not a single high class Hindi weekly was issued at Lahore, the centre of Arya Samajic propaganda. That standing reproach will now be wiped off and the long-felt desideratum is about to be supplied. Pandit Yajna Datta Vidyalankar (Gurukula Hardwar) has announced his intention of bringing out a high class Hindi Weekly. It will be the first Hindi weekly of its kind in India. It will be conducted on the lines of the *Indian World* and the *Commonweal*. Besides bright and sparkling notes bubbling up with quiet humour characteristic of Pandit Yajna Datta's easy, pleasant and flowing style, there will be in each issue one or two original articles on sociological, religious and historical subjects or on current politics. Pandit Yajna Datta is an exceptionally brilliant graduate of the Gurukula University. His special subject is Economics and he is also deeply read in modern History and Political Philosophy. He wields a facile pen and is in every way a bright and distinguished Gurukulite of whom his *Alma Mater* is justly proud. In the Punjab, with very few notable exceptions, vernacular weeklies are edited by men of fourth rate intellectual calibre. Pandit Yajna Datta will, in fact, be the second Graduate Editor in the ranks of the vernacular Hindu journalism of the Punjab—the first being Mr. Krishna, B. A., Secretary Arya Pritinidhi Sabha, Punjab, who is editor of our excellent contemporary of the *Prakash*. Of course we do not include the Imperial town of Delhi in the Punjab, for if we did, we would gladly mention the name of another graduate editor of a Hindi Weekly—Pandit Harish Chandra Vidyalankar who is editing with conspicuous ability the

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Sadharma Pracharak, which is the oldest Arya Samajic paper. Altogether we feel that it is a welcome sign of the times that men of the intellectual equipment of Pandit Yajna Datta are taking to vernacular journalism—it is vernacular journalism which voices the aspirations and gives shape and form to the vague and undefined yearnings of the masses and creates among them a feeling of national unity and common political existence. We wish the *Prabhat*—for that is the name of the new venture—every success and hope that the Hindi knowing public will liberally extend its patronage to it. The offices of both the Editor and the Manager are located at Lahore.

PATRIOTISM—OLD AND NEW.

Patriotism is a lofty and exalted sentiment. It has been extolled in the Holy Vedas. Properly understood, it means love of the motherland considered as a portion of the habitable globe—the abode of the human race which is an organism which must be served by every limb with a view to its own well-being which is involved in and depends upon collective well-being. Love of one's own nation is, therefore, a stepping stone to love of humanity. Patriotism ought, then, to lead to cosmopolitanism just as training in service of the family leads to capacity for participation in the civic life of the community which ought, in its turn, to lead to opportunities for national service. But in the West, because occidental civilization is based upon no ethical principles, patriotism has had a nasty smell about it. It has been synonymous with communal selfishness, racial hatred and exploitation of the resources of weaker nations for the benefit of the stronger races. The *Forum* for May thus beautifully sums up all the unsavoury associations connected with this holy word in the materialistic West:—

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"Patriotism consists in giving vent to personal hatred and spleen; in appealing to every form of crude race-prejudice; in exploiting the stupid and ignoring the intelligent; in vilifying the few statesmen we have who comprehend and worthily represent the true ideals of the nation, in suppressing the facts and elaborating the fallacies; and, generally and conclusively in observing on all occasions the spirit and principles that fitly characterise the yellow press."

It is not for the first time that the perversion of the lofty sentiment of patriotism in the West has been thus caustically commented upon. This is a reproach of long standing. Herbert Spencer also raised his powerful voice against the abuse of the term 'patriotism' and its use for communal self-interest and class selfishness or organised exploitation. The following is a quotation from his posthumous work "Facts and Comments":—

"To me the cry "our country, right or wrong" seems detestable. By association with love of country the sentiment it expresses gains a certain justification..... .....suppose it (our country) is doing something which, by the hypothesis, is admitted to be wrong. What is then the implication of the cry? The right is on the side of those who oppose us, the wrong is on our side. How in that case is to be expressed the so-called patriotic wish? Evidently the words must stand—"Down with the right, up with the wrong!" Now in other relations this combination of aims implies the acme of wickedness. In the minds of past men there existed, and there still exists in many minds, a belief in a personalized principle of evil—a Being going up and down in the world everywhere fighting against the good and helping the bad to triumph. Can there be more briefly expressed the aim of that being than in the words—"Up with the wrong and down with the right"? Do the so-called patriots like the endorsement?"

It was perhaps Dr. Johnson, who defined patriotism as a scoundral's last refuge. In modern times, however, the term "country" stands for the upper classes. The danger is—and it is not an imaginary danger—that some day the masses of the different Western countries will combine against the classes. There is keen rivalry between Ger-

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many and England, *i.e.*, between the ruling castes of the two nations. Discussions at a meeting of a Socialist Congress held in Germany sometime back clearly showed, however, that in the event of war it was by no means certain that the *people* of Germany would respond to the call of their capitalist Government for arms. If these apprehensions are realised, what will become of patriotism as now understood? The basic principles of occidental civilisation require to be radically altered. Let *Dharma* or righteousness be the mainspring of corporate conduct and *ahinsa* or beneficent intention the vivifying and informing norm of judgment and then patriotism will regain its holy and sacred significance and become a sentiment worthy of veneration—it will become a truly religious feeling.

The Comparative Merits of Vegetarian and Flesh Diet.

The following from the *Leader* will, doubtless, interest our readers :—

"To test the correctness of the opinion that meat gives strength, and the comparative endurance of those who used meat and eggs in abundance and those who used them sparingly or not at all, an experiment was made with forty-nine subjects, half of whom were Yale students. Writes Mr. Irving Fisher, Professor of political economy, Yale University, in the *Herald of the Golden Age*. The tests were gymnastic tests of various kinds, the most striking being what is called deep knee bending, or *Baithaki* in vernacular parlance. It consisted in stooping and raising oneself again without stopping as often as possible. It was found that those who used meat and eggs could in a few cases only do the knee bending more than 500 times. Some of them fainted before this figure could be reached, and there were others who could not stand up after reaching a much smaller figure. In fact they were so fatigued thät in descending the gymnasium stairs after the tests, they had to be supported down the stairs. Among the heavy meat eaters only 2 or 3 were able to do knee bending more than 500 times. In the case of these who used these foods sparingly or none at all, it was found that most of them were able to exceed the 500

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figure, and a large number exceeded 1,000. One Yale student, it is stated, who had taken no meat for two years, did the exercise 1,800 times. Another subject did it 2,400 times. These subjects did not at all feel injured after the tests. The conclusion to be drawn from the above facts, is not that non-meat—eating people are stronger than the meat-eating, but that the former possess much greater powers of endurance than the latter. As a well-known fact, it has been found that Indian soldiers, who live mostly on what is called vegeterian diet, show extraordinary powers of endurance, when in active field service, much more than the European soldiers do, who live mostly on meat diet. The Indian soldier can endure greater privations and suffering, and can discharge his heavy duties on the field with one meal a day, consisting of bread or gram only, whereas the white soldier requires an elaborate commissariat arrangement to keep him in a fit fighting condition. The food value of vegetarian diet therefore is much greater than that of meat diet. Professor Irving lays stress on the economic side of the question, and has in that connection the following observations to make which deserve to be seriously thought over :—

The benefits which working men might obtain from the practice of rational dietetics as well as of other hygiene, in ridding themselves of fatigue and sickness, is incalculable. Incalculable, too, would be the total saving to the working people resulting from a general adoption of diet principles which tend to the diminished use of the more expensive foods, and to the reduction in the quantity of all foods The working man, therefore, more perhaps than any other person in the community, should take an active interest and active part in the modern great movement to improve the national health."

Ministers' Wives—Black and White.

Modern degenerate Christianity, as we have said repeatedly, has failed miserably to solve the problem of colour. It is a white man's religion and there is nothing but indignity and insult on the part of some of its white adherents for coloured people who may join its ranks. The following shameful incident taken from a letter that has appeared in the *African Times and Oriental Review* for May 19th speaks for itself.

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"The wife of our District Chairman was heard remonstrating with a sidesman for conducting a native lady (a wife of a Wesleyan minister —a minister who acted as the chairman's deputy in that very Church last year) to the mission pew where she (Mrs. Griffin), the Rev. Griffin and three other Europeans were sitting, and there was space available.

She felt very much offended; and being unable to express her feelings, requested the Senior Society Steward to warn his assistant against the recurrence of what seemed to her a highly reprehensible conduct on the part of a sidesman, who led a Native lady to a pew white people were occupying.

If this pew is indeed a mission pew, reserved for ministers and their families, wherein lies the blame of that man who led the wife of a native minister to a pew she is rightly entitled to occupy, if it is not to be inferred that the segregation infection has found its way even into Wesleyan Methodism exemplified through this action of the wife of our District Chairman."

Will not the money wasted in fruitless attempts to evangelise the heathens be better spent if it is expended for the purpose of Christianising the white heathens who have enlisted under the banner of the Asiatic Christ and yet are using Christ's Church for the purpose of pouring contempt and scorn upon the race to which Christ belonged? What nice worship do they pay to the man-God by regarding the race to which he belonged accursed?

A SCATHING DENUNCIATION OF MODERN CIVILIZATION.

The address which the Revd. R. T. Campbell, M. A. delivered in the City Temple London on May 13, 1914 is a bold and remarkable pronouncement. It is a slashing condemnation of the dominant spirit of irreverence and irreligiousness which obtains in the West. Said the Revd. Gentleman :—

"People do not go to Church as a matter of course as they used to, nor are they as willing as their forebears to identify themselves with

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the Church, and make it the centre of their life. The complaint is frequently made that when the fathers who have been the mainstay of a Christian cause pass away, their sons do not come forward to take their place, if they do not drift away altogether or they are, at any rate, more lukewarm in the service they render, and less disposed to shoulder responsibility. The culture of the devout life is not as systematically pursued as in earlier times."

It is clear, then, that Christianity is on the wane. Some of its dogmas conflict with the clear and proven doctrines of science. The result is horrible. People are without spiritual ministrations and without a religion. Bereft of the solace of religion, the modern world is drifting headlong towards materialism. Continued the Revd. gentleman:—

"No, what is the matter is that the present age is intensely secular in its activities and aims, and for the time being is so absorbed in questions of material progress as to leave itself little or no capacity for attending to higher things.....
.....It is a very serious thing, all this emphasis upon the outside of life; this general assumption that the only practical thing in life is to make sure of a sufficiency of this world's goods is very deleterious to the higher claims of the soul. Men have got to find out their mistake, and unless I utterly misjudge the situation, there are signs that they are already beginning to do it. They see that the wonderful labour-saving, wealth-increasing inventions of the last few decades have not made life easier for us, they have made it harder. We go at a fiercer pace, the burdens we carry are heavier, the strain up on brain and nerve is ever greater and greater. Do you think we shall go on with that for ever? Will not the time come when society at large will pause and ask itself whether its material gains are worth the cost, whether it has really solved the problem of living, or whether it has not voluntarily involved itself in slavery as grievous in its way as any known of old? It is starving itself spiritually, and does not know it, like the poor creatures in some slum neighbourhoods who starve themselves bodily through ignorance as to what is nutrifying food; people who could live in health on four a day, if they only knew to expend it properly, kill themselves by living on tea that has been brewed for hours at a stretch, accompanied by dreadful indigestible concoctions of bad meat and worse confectionary."

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Revd. Campbell, then, appeals to the church for deepening its life and its corporate consciousness of the presence of God and reminds it that its first duty is to witness for the Eternal. But the Church cannot respond to the appeal. The so-called Christian Church is now played out. As a force for the betterment of humanity it is dead and ineffective. It does not satisfy the intellectual demands of the age and in this enlightened age no system of religion can make headway which comes into conflict with Modern Thought —truths verified in the laboratory and measured out with mathematical exactitude by means of delicate instruments. The world can no longer believe in the Mosaic chronology. Nor can it believe any longer that at the command of a prophet the revolution of the earth round the sun was stopped or thata virgin gave birth to a child or that all conception after the sacrament of marriage is not immaculate. Modern degenerate Christianity has had its day. There is but one religion in the world that can satisfy the spiritual yearnings of modern civilized man, and that is the Vedic Religion A religion that could be believed in by philosophers like Kapila, the first protagonist of the Evolutionary Hypothesis, Kanada, the first known expositor of the Theory of Sound and the Emission Theory of Light, Gautama, the first author of a System of Deductive Logic, Arya Bhatta the Newton of India, Charaka the first great Chemist and Physiologist, Jaimini, the first writer on the Laws of Interpretation, Manu, the greatest Lawgiver of Humanity, can surely satisfy the most intellectual of mankind. Churchianity the apostles of which imprisoned Galileo, discouraged the epoch-making discovery of Columbus, stripped and stoned Hypatia, persecuted Darwin, Huxley and Mill, established the Inquisition, devised the instrument of intellectual torture the *Index Exurgatorius* and burnt libraries and the modern expositors of which are powerless to abolish race and colour prejudice of most so-called Christians against Christians and non-Christians is doomed in spite of the paraphernalia of worldly pomp, state and magnificence of which it can boast.

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THE LATE B. GANGA PRASAD VARMA.

It pains us to have to record the death of Babu Ganga Prasad Varma, the foremost citizen of Lucknow and one of the acknowledged leaders of the national movement. That most beautiful city in India—Lucknow—owes not a little to the public spirit and civic talents of its premier citizen. The death occurred at Naini Tal where the deceased had gone to attend a meeting of the Sanitary Conference of of which he was a member. Babu Ganga Prasad was in the early days of his public life an active member of the Arya Samaj. Even when he ceased to be an active member, he retained interest in the same and faith in its mission. He vigorously supported the Arya Samaj in its darkest hours of peril. He visited the Gurukula twice—on one occasion he presided over one of the Annual Conferences which have now become the most interesting feature of the Gurukula Anniversary—and was a staunch supporter of the cause for which the Gurukula stands. We offer our sincere condolence to the survivors in their bereavement. It may console them to know that a whole nation mourns with them the loss of the illustrious head of their family. God's will be done on earth. The staff and students of the Gurukula met on the 27th of June to express their sense of loss at the death of Babu Ganga Prasad. The Principal delivered a short but pathetic speech and it was resolved to send a condolatory telegraphic message to Pandit Gokaran Misra. The Gurukula was closed for the rest of the day as a mark of respect to the memory of our distinguished leader.

Christianity and Political Progress.

In a recent issue while writing on this subject we cited the case of Red Indians whose political lot had been rendered worse and not improved by their adoption of Christianity. The fact of the matter is that some white Christians never acknowledge brotherhood with their coloured co-religionists and make every effort to keep them from the fruits of the labours of what is called Christendom. To-day

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we quote from an excellent article on "Christianity and Empire" contributed to the May number of the *United Empire* of London by Mr. A. Wyat Tiby. The italics are ours!

"From the first dawn of missionary effort in the European colonies indeed, this sharp division between colonist and missionary stood out conspicuous: *one of the great difficulties in the way was the almost inevitable opposition of white colonists or conquerors of savage lands to the work of the evangelists.* The worst enemies of Las Casas were not the redskins, but his own countrymen in the West Indies. The worst enemies of the French missionaries in Canada were not the savages who sometimes heard and sometimes slew them, but their own secular countrymen who swindled and sold alcoholic poison to the people of the Canadian forests, and "lost in a month the fruits of the toil and labour of thirty years." The worst enemies of the English missionaries in West and South Africa were the slavers and traders, men whose ravages made one poor savage say. "*God made the black men first and did not love us as He did the white men. He made you beautiful and gave you clothing, and guns and gunpowder, and horses and wagons, and many other things about which we know nothing. But towards us He had no heart.*"* The worst enemies of the English missionaries in the West Indies and the old American colonies were the English planters, few of whom would allow Christianity to be preached to their slaves.

The white colonists were Christians, or at least professed Christianity as their creed; many had their place of worship and contributed to the upkeep of a church or the maintenance of a minister of their religion; *but they had no wish for the natives to adopt their faith, although that faith insisted, in the sacred writings which they bound themselves to obey, on the catholicity of its aims and their duty.*

* * * * * * *

"The reason for the opposition between colonist and missionary is nevertheless simple. *Christianity taught the equality of all men before God; the colonist depended for his existence on the inequality of the native to himself.* Very often he had taken the natives' land, and although he had improved that land by his greater knowledge, the essential condition of its improvement was that he should be the master and the native be the servant, the slave, or the exile. From that position, which was inevitable in the nature of things, the white colonist could not depart;

*Livingstone.

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his whole existence in a new country depended on his keeping the mastery. Yet from his own opposite position also the missionary could not move. He cared little or nothing for the temporal supremacy of the white; but he cared very greatly for the equal chance of eternal salvation for all men, black and white alike. It was for this fundamental reason that Christianity and colonisation, the Church and the Empire, were frequently opposed."

* * * * * * *

"Yet the missionaries were themselves the agents, sometimes the unwitting and nearly always the unwilling agents, of European advance; the trader or the colonist often followed them and always vanquished them. In New Zealand the white teachers of the Maori opposed the coming of the colonists, but were quickly worsted in the struggle; in South Africa the missionary Mackenzie went down before Rhodes in Bechuanaland; the missionary pioneers in Nyasa could no longer rule the land when white planters came; the first missions in Mashonaland were soon followed by white settlers, and everywhere the white man settled and cultivated the soil, the missionary ideal of a Christian autocracy over converted natives vanished.

But not Christianity itself. It was changed, but not abolished, by the discord between white evangelists and white settlers."

* * * * * * *

"The missionaries disregarded the ties of race and colour, as indeed they were bound to do by their religion: and they denounced others who did not also disregard those ties. In this they were logical, but hardly wise; *for the trader and planter whom they opposed knew by experience, what the missionary did not, that racial supeiority and distinctions of colour were fundamental in human society.* Mostly the white colonists would not worship with the black converts, and their reluctance or refusal, which caused much sorrow and misgiving to the missionaries, was a warning to the newer native Christians of unexpected difficulties ahead. In quite another sense from that in which the words were spoken, it was correct, as a Canadian of the Huron tribe said to an old evangelist, that the natives "*inhabited a different world, and there ought therefore to be another paradise for them, and consequently another way by which to arrive.*"

It was in truth a different way the native Christian trod; for if the messengers of God had preached the equality of all men before Christ, *the example of their fellows Christians and white masters fell sadly behind the precept.* The fact that the European colonist would not enter the same place of worship with the coloured aboriginal convert showed that he

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would never acknowledge the equality on earth which he grudgingly allowed might be enforced in heaven ; white and black worshipped the same God in different churches, and communion between the two was found impossible. "Some whites say they will not receive the Cup of Salvation with us," confessed an African convert sadly to his pastor ; and indeed everywhere, even in the remote interior of Rhodesia, there was difficulty over the position of the black convert to the white man's creed. The white American democrat who acknowledged the equality of man refused to worship as an equal in the negro churches, he could not refuse to acknowledge that the negro whom he despised worshiped the same God with the same rites as himself. Nor could he advance the objection that the American negro churches added a political complexion to their energetic religious exercises ; an impartial and exhaustive inquiry proved that they made no attempt to engraft racial or colour hatred on the religion of universal love.

However that may be—for Ethiopianism had yet to prove itself by deeds—a racial and colour bar had shattered the catholicity of the new Christendom which so much effort had created ; and in this wise vanished once again the splendid hope and the elusive mirage of a universal Church."

Will coloured Indians, mostly Hindus, who are endangering their prospects of political progress take a warning from the fate of the red Indians and the Ethiopians? Modern Christianity is not for coloured races. Christ's message of equality is now only in the mouths of old hysterical women and sentimental clergymen. It does not influence statesmanship or the relations between whites, blacks, reds and yellows. Gunpowder and communal self-respect do that and a great blow is aimed at the latter when a coloured nation adopts Christianity. The living springs of traditional self-respect are dried up and contact with white co-religionists only convinces them of their "essential" and "fundamental" inferiority and, therefore, induces self-abasement. We think we have made ourselves sufficiently clear and explicit.

SIR OLIVER LODGE AND YOGA.

The trend of higher scientific thought which was at one time atheistic and became agnostic sceptical and rationalistic in course of time is now distinctly theistic. It seems

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that in the near future it will become deeply religious and even devotional. Sir Oliver Lodge, who has presided over a session of the Royal Society, has been lecturing on the unseen Universe. He has been telling his hearers. "We have minds, we have spirits. We belong also to a higher, supersensuous, unseen universe, with which we are more akin, after all, than the other?" The following extract from his speech is a vivid description of a Yogic trance :—

"Nearly all the important things are done in that way automatically. The object of training is to make actions automatic so that we may liberate our consciousness to do new things. The more cultivated a man, I presume, the more things can go on automatically without his conscious attention I think that is what happens in cases of genius. The person goes into a brown study. His conscious mind is relieved from the conscious things of life, and his brain is able to get in contact with a higher order of things than ordinarily appeals to the senses. His senses are lulled to sleep, and he gets what is called an inspiration."

Indian Thought has profoundly influenced occidental thought. Some of the mightiest minds of Europe have owned sway to it. Schopenhaur, Goethe, Tennyson, and Edward Carpenter, were all indebted to ancient Indian thought. The latest—though, we are sure, not the last—addition to this illustrious roll of names is that of Sir Oliver Lodge. What delicious topsy-turvydom. Is the world moving forwards by looking backwards across immeasurable vistas of time and space.

OCCULTISM AND LAW COURTS.

Mrs. Besant has won her suit in the Privy Council and will, therefore, retain control of the progressive evolution of the psychic forces of the coming Christ. The *Theosophy in India* informs us in all seriousness that Mrs. Besant retained control of the case herself and did not entrust it to a clever lawyer, because she has fought out the case not in the spirit of the ordinary litigant protected by his lawyer but as an occultist should. So Mrs. Besant's occultism evidently operates only in the highest Court of Appeal for India. It could not prevail with the Presidency Magistrate, Mr. Justice Bakewell and the Full Bench of the Madras High Court. Is there no law under which the reversal of a judgment delivered under occult influence can be obtained? If there is, let Mr. Narainiah appeal to the King. Is not occult influence "undue influence" causing suspension of the faculty of independent thinking? Let lawyers exercise their wits and come to a decision.

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A VISIT TO 'RUMMIN DEVI,' OR THE BIRTH PLACE OF GAUTAM BUDDHA

(By Pandit Ganga Prasad M. A.)

Some time ago I contributed to the *Vedic Magazine** an article on the "Excavations in Kasia ; the scene of Gautam Buddha's Death." An account of a visit to the birthplace of Buddha will also, I hope, be not uninteresting to the readers of the Magazine.

Prince Gautama was *not* born at Kapila Vastu the capital of his father, King Suddhodana, as might perhaps be supposed. The *Pali* books treating of Buddha's life say that when the time of Queen Mahamaya Devi's confinement drew near she felt a strong desire to visit her kinsfolk who lived in the city of Devadáha. The king at once arranged for her conveyance in a golden palanquin with great pomp. In the way in a grove of *sal* trees near the village *Lumbini*, (about 15 miles from Kapilvastu), she began to feel the pains of labour. She alighted and as she stood under a tree holding one of its branches, a curtain having been hung about her she gave birth to the future Buddha. The canonical books say that four pure-minded gods at once appeared with a golden net and received the divine child thereon.

The place was visited by Asoka, the Great Buddhist Emperor, who erected a stone pillar surmounted at the top with the figure of a horse, to mark it. It naturally became a most sacred place in the Buddhist world. The two famous Chinese pilgrims Fa Hien and Hiun Thsang who visited the shrine have left a full account of it as it existed in the 5th and 7th centuries respectively. When Huin Thsang visited India Buddhism was fast declining in this country and the shrine was in a rather deserted state. The Asoka pillar had been broken and the horse

*Vide the *Vedic Magazine* Vol. V. No. 3, *Bhadrapad* 1968.

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capitol was wanting. For the last 12 centuries the place has apparently been lying mostly a heap of debris and ruins. Some 20 years ago a local *Sadhu* picked the fragments of Mayadevi's statue, and built a small temple over it. The place is locally known as *Rummin Devi* and the statue was looked upon as the image of the Puranic goddess *Durga*. Nobody evidently knew what it really was, and, as in the case of Kasia, the credit of establishing the long-forgotten identity of this sacred place rests with a European gentleman.

In 1896 Dr. A. Fuhrer, Ph. D., Archaeological Surveyor of these Provinces applied for the permission of Nepal Darbar for an exploration being made of the ruins near the site of the old Kapilvastu. The permission was granted and General Khadga Shamser, Governor of Palpa, and brother of H. E. the Prime Minister, was directed to meet Dr. Führer. From what the learned Doctor says the discovery of the place or rather of its identity seems to have been more or less accidental. He arranged to meet the General at Nigliva, (near the site of Kapilvastu) where there is another pillar of Asoka intended to mark the supposed birthplace of a former mythical Buddha *viz.* Buddha Konogamava. "By a lucky chance,"* says Dr. Führer, "our meeting could not take place at Nigliva, but instead was arranged for near the village Padariya, just two miles north of the Nepalise Tahsil town Bhagwanpur in Zillah Butwal and 13 miles south-east of Nigliva. Close to the General's camp near the *debris* of four *stupas* stood a slightly mutilated pillar rising about 10 ft. above ground, and covered with many records of pilgrims' visits one of which was incised about A. D. 700. On digging away the accumulated *debris*, it proved to be an Asoka monolith 22'—4" high, standing upon a masonry platform, and to bear about 9'—"8 from its base a well pre-

*It is more than probable that General Khadga Shamser arranged to meet Dr. Fuhrer near Padariya on account of the ruins of *Rummin Dive* though he had no idea of the great importance of this place or of its identity with the birthplace of Buddha.

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served inscription (Plate VIII, No. 3) of the Maurya period in five lines." Dr. Führer was the first to decipher this inscription which like other Asoka inscriptions is written in Khorashti characters. The following is a transliteration in Devanagri characters :—

१ देवानां पियेन पिय दसिना लजिना विसति वसाभिसितेन, २ अपन आगाच महीयते हिद बुद्धे जाते शाक्य मुनीति ३ शिला विगडभी चं काल-पिता शिला थंभे च उसपापिते, ४ हिद भगवान,जातेति लुम्मिनी गामे उव-लिक कते, ५ अथ भागिये च ।

It has been thus translated :—"King Piyadasi,* beloved of the gods having been anointed 20 years, came himself and worshipped saying. "Here Buddha Sakyamuni was born." And he caused to be made a stone (capitol) representing a horse ; and he caused (this) stone pillar to be erected. Because here the blessed one was born, the village Lummini has been made free from taxes and a recipient of wealth."

As Dr. Führer rightly observes, "the inscription fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist belief Prince Siddhartha was born .....No adverse criticism can shake the evidence of the repeated assertion. "Here Buddha Sakyamuni was born, and Here the blessed one was born as well as of the mention of *Lummini gama* which agrees with the Pali *Lumbini gama* and the Sanskrit *Lumbini vana.* This pillar therefore marks the identical spot which was pointed out as the birthplace of Buddha to Asoka by the Sthavira Upagupta the Buddhist patriarch."

There can be no doubt that the pillar stands on its original site. When Dr. Führer discovered it, "the Asoka record was found three feet below the surface of the soil and 9'—8" above the base of the pillars." The details of the locality exactly tally with the description of Hiun Thsang.

* This is the well-known epithet of King Asoka by which he chose to designate himself in all his edicts.

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And not only the shrine is called *Rummin Devi*, (Pali *Lummini*, Sanskrit *Lumbini*), but the local area is also designated "Tappa Rummin Devi" in Tahsil Bhagwanpur.

The shrine is situated about 3 furlongs from the village Padariya and 1½ or 2 miles from Bhagwanpur. The nearest Railway Station is Bridgemanganj (B. N. W. Ry.) in District Gorakhpur, which is about 16 miles from Bhagwanpur. The only possible conveyances are bullock carts, ponies, or elephants and palanquins, the last two being not available except by private arrangement. The road being bad the journey by bullock carts would be tedious and inconvenient. There is a somewhat better route *via* Uska or Shuhratganj Railway Station in District Basti, which is about 20 miles from Bhagwanpur, and is better fitted for cart traffic. The best season for visiting the place is of course the cold weather. In the hot weather the journey (which has to be performed by day) is inconvenient; in the rains the roads would be almost impassable.

It was during the Easter holidays last year that a party of friends started from Gorakhpur on a pilgrimage to this holy place. We went from the Bridgemanganj Station starting on elephants at 4 A. M., and reaching Bhagwanpur at 10-30 A.M. The Tahsildar of Bhagwanpur, (or the "Suba" as he is designated in Nepal State), was very kind and hospitable to us, and arranged for our accommodation in the village Padariya itself barely half a mile from the shrine. The afternoon was spent in visiting the shrine, and the next morning the party returned to Bridgemanganj and thence to Gorakhpur.

The place is a heap of ruins, the only structure being the small temple referred to above. It is a very small, low roofed and dark building. The statue of Maya Devi is in a half mutilated condition and the carving has much blurred possibly on account of lapse of time and exposure. For, as already remarked, the place has been lying in

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ruins for centuries, and it was only 20 years ago that a Sadhu picked the fragments of the statue, joined them together, and built this temple. Maya Devi is represented as standing in a half erect and half bending posture just after being delivered of Prince Siddhartha under a tree. Near her are what seem to be the gods who, the tradition says, appeared to receive the child just as he was born.

It is to be noted that the images at the four most sacred shrines of Buddhism represent four turning points in the life of its great founder. At *Lumbini* his birthplace Prince Siddhartha is represented as being born. At *Budda Gayah*, where he attained Buddhahood or enlightenment, he is shown as sitting under the *bodhi* tree absorbed in meditation. At *Benares* or Sarnath (four miles from Benares), where he first preached his faith, he is depicted as standing and turning round the 'wheel * of true religion' or *Saddharmo Chokra*. At *Kasia* where he attained *Nirvana* he is shown lying in the silence of death as if asleep with head northward and feet southward.

This goes to show that these images were originally meant not as idols for being worshipped but as statues depicting certain leading events in Buddha's life relating to the particular places where they were respectively erected. All scholars now agree with Swami Dayanand Saraswati that there was no idol worship in India prior to the advent of Buddhism or Jainism. The oldest images that have been discovered at the numerous excavations or explorations throughout the length and breadth of this vast country, are all Buddhist or Jain. Comparatively very few images of Hindu gods have been recovered from excavations, and the few that have been found are all posterior to Buddhism. The very word *But* which in Persian means an idol is a corruption of "Buddha." When Puranic Hinduism rose on the ruins of Buddhism in India, it

*The symbolic wheel has broken off from the standing image of Buddha. But it is on the spot and can be seen by visitors to Sarnath.

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borrowed many of its weak points along with good ones. Hindu idolatry is a copy of Buddhist idolatry, the only difference being that images of the gods of Hindu pantheon have been substituted for those of Buddha. The above observations will however show that even the Buddhist practice of making images of Buddha was originally not a form of gross idolatry. It was subsequently when the 'hero' was transformed into a 'god' by that process which is so beautifully illustrated by Carlyle in his *Hero Worship*, that it degenerated into a form of idol worship. And it was in this degenerate form that the Puranic Hinduism borrowed it from Buddhism when the latter was disappearing from the land. Nor did this neo-Hinduism improve upon it. On the other hand the process of degeneration was further carried on, and in place of the images of Buddha absorbed in meditation, we now have Hindu images of all sorts, including the hideous Kali, and phallic Shiv.

Outside the small temple there are lying some other broken images evidently picked up from the ruins. Behind it stands the lower portion of Asoka pillar with the inscription (already translated above) clearly legible. The upper portion of the pillar and the horse capitol are still wanting, and may possibly be lying buried in the debris which surround the place. There are also standing a few small *stupas* near the temple.

Just in front of the temple the local worshippers of Durga have made an alter for sacrificing goats. This is because the statue of Maya Devi when picked up and reconstructed was mistaken for an image of the goddess Durga who delights in the sacrifice of goats. How strange that the sanctuary of the birth of Buddha should be defiled by animal sacrifices which were an abomination to him.

The slaughter of animals in the name of religion and the hereditary system of castes were the two evils against which Gautama Buddha raised his potent voice more than

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against anything else. It would be much to be desired if the practice can be stopped in this shrine. It is of recent growth ; for the temple itself was erected only 20 years ago.

The place is overgrown with prickly shrubs and brushwood, and there is nobody to look after it. Dr. Führer says that the Governor of Palpa gave him to understand that the place could not be explored at the time as there was a famine or cholera epidemic in the locality, but that explorations would soon be undertaken by the Nepal Darbar. This was in 1896. It is a pity that nothing has been done so far. In British India not only at Buddh Gaya, Benares, and Kasia, but at several other and less important places the Buddhist ruins have been excavated, made to yield interesting exhibits, and restored for the worship of pious Buddhists. But at Rummin Devi, which being the undisputed birth place of Buddha may be regarded as more important than any other sacred Buddhist place, the ruins are still unexpolred. Every winter many pious Buddhists come from distant lands, Burmah, Siam Ceylon, and even from China and Japan, to pay homage to the birthplace of the Lord Buddha. No less a personage than the Dalai Lama of Tibet, who is looked upon as Buddha incarnate, paid a visit to the shrine in Feb. 1911. It would not be too much if the Nepal authorities bestowed some attention on this place sanctified by the birth of the most celebrated man produced by India within historic times,—a man whose name is still cherished with reverence by more than half of the human race.

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PRACHAR IN FOREIGN COUNTRIES.

(*By Bhai Parmanand, M. A.*)

India has been our field of work so far. We have always thought that we should spend all our energy at home rather than waste it abroad ; but at the same time ever since the Chicago Parliament the Arya Samaj has been feeling an impulse for foreign *prachar*, and this impulse has now and then found an expression in our papers. The question of foreign *prachar*, however, has always been met by another question, 'Have we finished our work in India' ?

The position in brief is this that while our instinct has led us towards foreign *prachar* our businesslike considerations have always stood in the way. There is no use therefore in appealing to mere sentiment by talking of converting the world to our *Dharma*. Let us weigh the whole affair in a businesslike spirit by carefully examining all its sides. The Arya Samaj during the period of its existence has confined its efforts to India and mainly to work among the Hindus. The reason for this is evident. The Arya Samaj has only one aim, and that is the preservation and propagation of Vedic knowledge. Hindus have been for ages the repositories of Vedic knowledge and their tradition and history have turned round the same point, *viz.* the preservation of the Vedas. The Veda was the sacred knowledge of the Aryan race and of all the branches of the Aryan family, the Indo-Aryans alone have preserved it intact. The Veda has in fact come to mean for them all their nationality and civilization. The struggle against Budhism which lasted for more than a thousand years was a persistent effort on the part of the Brahmans to save the Veda as well as the whole part of the Aryan race. In modern times, the Marhatta and the Sikh struggles in the South and the North, against the Mohamadans, had the same object, the protection of the Cow and the Brahman, in which the Cow stood as a symbol for the productive power of the country and the Brahman a symbol for the Veda. Similarly at the present day the Arya Samaj comes in the field to defend

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the Veda against the onslaughts of Christianity. The struggle begun in the earliest times is still going on and God knows how it might end.

On looking at the condition of the Hindus, it appears that they are quite exhausted and having spent all energy have become a lifeless people. Are we not then justified in seeking the co-operation of some living and vigorous nation by impressing them with the sacredness of our mission? The Veda was the common property of the original Aryan ancestors and the modern European nations if converted to the Vedic faith would only as it were come back home from their wanderings into the Semitic creeds.

Again we know that religions even quite foreign in their nature have been adopted as their own by various peoples. Our Budhism was accepted by the Mongolian races of Burma, China and Japan. The Arabian faith was accepted by the Egyptian and the Aryan races of Persia and Afganistan. The History of Christianity bears a greater likeness to our case. The Jews were under the rule of the Romans. The Christian religion was preached by a Jew. Most part of it consisted of the history of the Jewish tribe. The down trodden Jews could not get a fresh impulse of life from the great preacher, his disciples turned to the superior nations of Greece and Rome. The latter belong to the Aryan stock, but after their conversion to Christianity they are not only willing to consider themselves a branch of the Jewish tribe but make the rest of the European nations follow them in their plunder. It is entirely wrong to say that Christianity civilised these nations. It was Rome that did and Rome could have done the work in a truer way without mixing their civilization with the great myth of Jewish cosmogony and its chronology. The great hisorical wrong committed by Jewish Christianity can only be remedied by the revival of the Vedic truths among all the Aryan races. Comparative philology has paved the way for this grand work. The nations of Europe now know that they are Aryan and not Jewish in their origin. Chris-

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tianity has only kept them in darkness so long. I wish we could tell them what the most ancient Aryans believed and taught. We alone can do it. Does this mean that we should give up our work in India ? No ! On the contrary if we do some effective work in a Western country we benefit the Arya Samaj at home in two very important ways.

In the first place we know that the greatest enemy of the Vedic faith here are the Christian missions. They are working silently and successfully among our higher and lower classes as well as among the backward hill tribes. All these missions against which we feel our helplessness are supplied with plenty of resources from the West. By preaching our *Dharma* in the West we attack the very strong-hold of our enemy and discourage and weaken them in their efforts by showing that while they convert our ignorant classes through various kinds of worldly temptations, we convert their thinking class by the force of truth.

Secondly, the Western countries are at the highest pitch of advancement. While working there we stand as if on the top of a mountain and our voice from there is heard both near and far and its echo goes round every way, so much so that even in India the sound is heard with re-doubled force. In this way the Arya Samaj by working in a foreign land indirectly spreads its influence to other provinces of India.

Another thing, the future of the Hindus seems very dark to a careful observer. They look like a dying race. Their lower classes are leaving them for better bread. The middle classes are easily entrapped through the hospital and schools which are spread around them like nets. The children of the rich, boys and girls, have quite recently begun to be christianised by the so-called modern fashion schools. To add to these dangers we have got leaders who are a set of cowards and hypocrites, just the type of the Jews to whom Jesus was appealing in vain. They are afraid to speak the

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truth and at the same time want to deceive the public by pretending that they are wise and truthful. The leaders of a subject race were always so. Under such hopeless condition is it not right to entrust the charge of the eternal Vedic truth to a free and living race where the people have the courage of their convictions and where regard for truth is higher than for the comforts of life? I do not see any reason why we should not?

There is still another reason. The people among whom love of science and knowledge reigns supreme cannot remain contented with the Biblical theories. The people in the West seem to be thirsting after truth and knowledge. The spread of Theosophy in the Western countries shows that. The reception given to Swami Vivekanand shows that. The fact that so many other plucky Hindu loafers have set up as yogis and teachers in the United States no less shows it. The last class are exploiting the *Shradha* (devotion) of those people for their personal ends and are simply bringing into discredit the name of yoga and Hindu philosophy. Is it not then a simple way to save the honour of our country that the right sort of persons should go as exponents of our religious and philosphical doctrines to meet the demand in the west.

When once the need is admitted the question arises which is the best place to begin work. This much can be said without hesitation that having acquired a sufficient knowledge of the English language our work can be easily done among the English speaking peoples. In other countries the language difficulty comes in the way. The difficulty is not very great, but we are very sluggish. Chinese is proverbially the most difficult of languages. When the Budhist missionaries set out for China they not only learnt the language but acquired complete mastery over it. The Hindu missionaries of the faith of Budha wrote books in Chinese which are even now considered standard works of Chinese literature. The vigour and energy we possessed in those days does not exist any

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more. Through the natural process of decay we are a changed people now and we want to begin work in the easiest way. There are two different ways of work. The starting of a Journal is one. For that purpose London is the most central and suitable place. If by some means the *Vedic Magazine*, for instance, be transferred to London, I have not the least doubt that it will command far greater respect and influence not only in India and British Colonies, but in the United States of America as well. The other way is to send preachers. No faith can find a true convert but through the influence of personal magnetism. It is the devotion and character of the missionary that infuse faith and new life into the disciple. I think the United States of America is the most suitable country for this kind of work. America is above all the land of Cosmopolitanism. The Americans in spite of their colour prejudice are by nature very broad-minded and liberal. They are not bound down to any traditions and customs of the past. Intellectual slavery to any class does not exist there. In every town one can find a number of persons willing to listen to new ideas, while in conservative England where people are under the watch and control of a priestly department it is impossible to get a hearing. Besides the Englishmen who return from India do enough to prejudice the minds of the English people against us.

In America there is a wonderful freedom of thought. The people not only seek for truth but are willing to accept it. Theosophy and Vedanta have prepared the minds of the Americans for real work. Though it is sad to relate that many adventurers who have followed Swami Vivekanand have done more harm to our cause. So it is of the utmost importance that persons filled with love and faith should go with the single purpose of teaching the Vedic Dharma. Religious work cannot be done by the way. Very high learning is not a necessity. The Arya Samaj possesses a number of men fit for the task provided they have the necessary will and courage. In India the Arya

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Samaj is the only body which is capable of performig this duty.

The great Panama Exhibition to be held in San Francisco during the year 1915 offers the fittest occasion for such a mission. The Exhibition will be the greatest fair ever held in human history, to celebrate the opening of the Panama Canal, the great monument of American skill and enterprise. San Francisco will be the centre of attraction not only for the Americans but for all nations during the whole year. I wish that the Arya Samaj would forget its differences, realise its great duty towards the great future that lies before it; we should all unite as one body to send a regular mission to preach the gospel of the Vedas. The Pratinidhi Sabha of the U. P. has set the ball rolling. I think it would have been far better if they had undertaken the work in a more serious manner and after a mature and thorough deliberation. They could have consulted at least the leaders of the Punjab and other provinces. Now that the U. P. has taken the lead, all the Samajes and parties should combine to lend their best co-operation and do whatever they can to help the U. P. Pratindhi Sabha.

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THE MISSION OF WORLD RELIGIONS AND THEIR FOUNDERS.

(By Mrs. J. H. Stannard of the Bahai Movement).

Admirable and innumerable have been the definitions of religion, its meaning, place and value in the scheme of things, and if we ask what the mere term conveys to the average mind we shall find as great a variety of ideas variously pressed as there are races or individuals.

For the sake of brevity and illustration it will be wiser to refrain from an unrestricted survey of world religions and rather confine our attention and observations to those existing systems having the most dominant influence on modern thought and western evolution to-day. Evolved and established out of strenuous and semi-barbarous conditions of life, they have emerged with their followers into nationalised civilisations of commercial strength and power. We refer to Judaism, Christianity, and Mohammadanism.

In these we see religions that sway millions of thinking souls, showing set forms, beliefs and "commands." Any philosophic background they originally possessed had become a negligible quantity and but superficially considered. These three systems are now clearly heroically struggling with the swaddling cloths of childhood, their various votaries discarding one band after another—as each grows mentally lusty and vigorous enough it kicks itself free of useless impedimenta. For purposes of argument these three faiths provide us with ample material for judging of what is popularly conceived as "religion." They contain all the essentials necessary to sectarian formula and orthodox interpretation possessing binding rules, ceremonies and laws!

They are in reality powerful agents for ordering millions of lives into certain prescribed areas of thought and definite directions of life. It would be futile on the

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part of any individual adherent to any one of these religions to offer his own interpretation, or point of view. In judging what the world accepts as a religion we have to consider its prescribed doctrines, beliefs and laws and then see how these react on the sum total of life and affect morals and conduct. Do they clash or harmonise with progressive and scientific tendencies or the reverse? In response to the often vehemently expressed statements that this or that religion is "the best," the "most spiritual," or "progressive," etc, we shall more frequently discover that facts of experience and life reveal a complete denial to such claims to perfection. Examining closely what religious doctrines lay down as articles of faith, we become involved in a hopeless maze of mere patches and shreds of tradition to which thousands are unreflectingly offering homage and obedience. We view a sphere of action when millions are pledged to conform to stereotyped and mechanically reiterated words, forms, ceremonies that have long been void of any original meaning and are without reference to any true life values. We come upon laborious methods worked out by the human physiology, daily and yearly, with a persistence worthy of better causes and these are laid down for the good of the soul by "doctors" in theology "Divines" and religious formulists generally—on what specific ground few among them could clearly state. We shall find feast days, and festivals when humanity decks itself out and acts with every visible sign of joy and merriment. Should we enquire why it is more than probable that the vaguest of replies would be forthcoming. We shall hear "It is a holiday" or perchance a day of mourning when clothes and food are changed and this creates a little diversion in what would otherwise be drab lives.

Should it happen that the priestly and sectarian elements alone remain as power of influence, then surely shall we note "dead bones" of faith decking out their symbols of professional paraphernalia in books and beliefs into a sem-

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blance of reality. To-day when the world has taken some supreme steps towards freedom of mind and conscience we are better able to contrast stereotyped ecclesiastical claims and measure better their shallow worth. Let us not forget, however, that though each of these religions has evolved elaborate codes, laws and dogmas compelling submission on their votaries, yet in the past when their primal teachings were newly revealed their rules and tenets became factors of capital importance having surely necessary roles to play in a given time and for special needs. We live now in times when all perspectives, religious philosophic and scientific, are altered, when the human mind has realised that it stands on the threshold of a free life. Will past medievalism still claim to rule life and conduct in the name of religion? There are every signs to the contrary and there is little doubt but that humanity will in future follow the higher devotional instincts and ultimately evolve a universal religious attitude which will base itself on *principles* and not on dogmas or opinions, on essential truths and not on unproved assumptions or dogmas. Habitual wrong thinking for centuries in religion works ultimately towards a petrifaction of judgment. When the mental faculties have lapsed into rigidity over what constitutes "*Church teaching*," *laws of mosque, or synagogue*, nothing but social upheavals or disasters have power to disturb the masses whose willingness to conform to religious tyranny generally depended on its inability to encroach unduly on their wordly success. Science, socialism or warfare are three chisels that evolution's forces wield with immense effect on adamantine conditions of heart and brain. The deeper the race has fallen away from vital thinking and progressive action, the greater will be the hammering destiny will apply against mental or spiritual indifference. Whether we glance back on ancient history or confine ourselves to comparatively modern dates the facts which involve either the one or the other of these religions, will tell the same following tale. We are first presented with a

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period of true vital growth and spiritual energy, then a time of settling when forms are evolved to preserve the cult from outside destructive forces, and finally a gradual crystalising with stagnant conditions of elements that sink into the tottering stage when "props" are required for institutions in the shape of *theological apologetics*, and this continues till the final ivy growth of superstitions completes the picturesqueness of the ruins! Let any thoughtful reader consider the religious history of past ages either Eastern or Western and in each and every one he will find factors of archaic origin handed on without much rhyme or reason for the key to the mysteries has been long lost. True Judaism in modern times has not yet loosened herself from the Mosaic clothing of laws habits and customs, yet in her early days some very potent and virile thinking was done. Moses provided a field of new ideas built up a new spirit and civilised in robust fashion some thousands of souls to great developments and they had followed him out of old systems and religions. The Jews since those remote days still cling to laws grown obsolete and to walls that are ruins of former ramparts. Their vital strength lived not because of these forms but on the power they possessed in common with many other races to graft themselves on other existing forces and renew the sap of life while keeping up ancient semblances. Turning to Christianity we find the same basic facts of tenacious clinging to swaddling cloths. Christendom sways vast civilisations that have split up their religious observances into as many sects and divisions as the "72 insanties" of Sufi literature. Could anything be more opposite or antipathetic to a serene solidarity than say Roman Catholicism and Protestantism of the Wesleyan or Chapel order. The central Christian teachings are to be found in a few supremely spiritual Chapters, included in a great Hebrew compendium of religious or historical writings. Yet Christianity has piled up sky high throughout centuries tomes of argument criticism upon what should or should not be regarded as the "true Christian

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outlook." :Roman Catholic or Protestant or Greek Orthodox have kept the ball of sectarian interpretations rolling merrily according to the mental vigor of the player. The success of Christian Western races has often been fallaciously put down to the religion they follow whereas its influence is rather negative when contrasted with climatic and racial causes making for a physique and character that dominate material prosperity. Churches are many and large but they are mere hollow boxes empty of contents when compared with the influence filled banks and business houses wield and which measure modern success. How shall Islam be viewed ? What is the Mohammedan aspect in these days of critical survey ? Her collapse as a ruling eastern power has been completed in our time and all her inherent weaknesses revealed. These are more or less due to elemental 'laws' that her 'religion" imposed, forcing a social condition of things that were and are in continual opposition with many civilisations round her. Islamic social and religious obligations are inextricably interblended and these have brought about a motley burlesque of law and order in the social and political life all the more irretrievable owing to the almost criminal barbarity with which the female population are kept in ignorance and inaptitude. The more corrupt became the stagnant pools of so-called " religious" learning, the more clamant became the cry for "union glory and faith" Yet mosques whether in Turkey, Persia, or Africa were literally tottering on their crumbling foundations and the Al Azhar University of Cairo has been forced to consider measures to sweep some of her corridors of the moth eaten "students" who had battened on the revenues for half a lifetime.

One feels like exclaiming " poor misunderstood Religion how art thou fallen when some of the worst social and sectarian evils cloak their ugly forms in thy name."

All this might perhaps strike some minds as fairly sad but for the fact that history shows us how life and progress (or renewed life) almost invariably emerge again just

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when such possibilities would seem the most hopeless in a nation's downfall. Somewhere a new impulse will spring out of the very ruins we are inclined to regretfully contemplate. Old habits and customs like old garments or houses tend at last to become ugly and sordid, they become positively dangerous when the duct of their useless accumulations threatens the healthy life of the young calculated to found the next generations.

So nature is apt to take harsh reprisals when man wantonly revels in wrong and glories in mental and moral stagnation. She applies her own kind of natural broom to put her house in order and force humanity to clear away obstacles. The unwholesome chambers of the mind require cleansing before the changed outlook can take place and some mental hygiene in the shape of "new" ideas, "patriotic struggles" "religious reforms" is needed on the patient. A few strong doses of "disagreeable surprises" shaken in the old sturdy bottles of truth and intelligence (eternal factors to be reckoned with) force the sick body politic to do some necessary thinking and acting.

If all this is so, wherein it may be asked lies the great mission of religions and their founders? We reply that if *one* religion and one founder had been sufficient for all time and all places, then it must be granted that the constant rising of religious teachers and their gospels might make for disorder rather than progress, they being mere temporary disturbers of public good. Whereas history, on the contrary, shows us that one exclusive form of religious faith has never dominated the earth in its entirety nor been universally accepted by humanity. That one inspired voice only should be the religious dictator for all time and one personified type the supreme expression in time and place has never been shown as an actual fact in the divine purpose. We see the continued rise and fall of religions throughout history not only as a sort of law of evolution but apparently as the only means whereby man advances and becomes impelled to aspire and seek ever higher modes of thought.

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If only the individual mind could be more generally drawn to see the colossal error involved in this belief that the particular founder of his particular religious system was and is the only one for all time in the human race, the greatest and almost only cause for narrow prejudices and religious war would be swept away. Man-made opinions relative to the distinctions between the great religious founders have marred all true conception of a harmonious whole. Properly viewed life presents us at intervals with great spiritual or intellectual giants, figures of beauty that stand out as landmarks of Truth in the ever moving history of human thought whom we symbolically accept as 'Shepherds' 'Teachers' "Lawgivers," etc. Each one stands in contrast to his race and environment as supremely *original* or spiritually masterful. They stir deep the mental pools of their time and day, leaving the world richer in art and philosophy expressing a divine appeal to the imagination and intellect.

Without the appearance now and again in humanity of superlative types of spiritual genius, men who stand frankly and clearly for God in their work, man could never hope to judge between high and low standards of life qualities or realise however dimly his own potential faculties.

Superficially considered, the seeming differences of their racial or intellectual qualities have affected the non-studious mind into dogmatising upon relative values and the terms "inferior" "superior" are frequently and spuriously applied. There may be lesser or greater missions and spheres of influence on the Universal Life owing to material circumstances, but every seer who has in him "the prophet soul" must speak and act from his own perfect source. He is in natural and harmonious relation to a higher will and cannot do other than work with the Cosmic Law and the requirements of his mission and the world and this however much against "popular" opinion or comprehension the life may seem. When therefore

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spiritual teachings left by revealers become corrupted or deviated from their simple purity of aim and expression and the people led by priests, learned divines, rabbi, and so forth gradually forget the simple and essential truths, the intellect wanders into mazes of involved theories and metaphysical speculations. Commentaries endless and generally sterile of all true worth are the result—stifling imagination and aspiration. Perhaps worst of all are those stages in human intelligence when schools rise claiming to teach exclusive and "esoteric" mysteries when tyrannies of the worst order may possibly be generated to hold souls in psychic and moral slavery. It was at an acute stage of world doubt, and discontent in spiritual concerns, when the murky atmosphere of religious sectarianism, and insolently imposed dogmas threatened to engulf the spirit of human growth, that a new era would seem to have dawned on the earth and altered the direction of many a crooked stream in thought. We might express the facts as symbolically representing the rising once more of the Sun of truth on the world when in the dawning years of the amazing 19th century were born innumerable great souls destined to play signally important parts in the reconstruction of ideals, social, scientific and spiritual all over the world. Among the great and unsuspected changes evolution was preparing for human progress and development, none reveals itself as more startling in all its elements of amazing scope than the now widely known Bahai movement which had its rise in Persia over fifty years ago. Out of the chaos, social and religious a light-bringer arose and a noble struggle for Truth and brotherhood was born. From an ancient and once mighty eastern race, from a fallen proletariat appeared again the supreme Teacher. Through Bahaullah and The Bab, (his prophetic forerunner) were heard once more the truths and wisdom of the ancient Rishis. The Bahai principles, and what they stand for are based on logical and unalterable moral and spiritual codes that have formed the foundations of

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all existing moral society, since human history began and which in our time stood greatly in need of re-statement. Again will the Western hemisphere pay grateful tribute to the bountiful east for its never failing gift of the Spirit and it is a noteworthy fact for the Arya Samaj students to ponder over that this light-bringing religion has come from the race and nation whose original teachings were the outcome of Vedic times and whose partnership with the primal Aryans as religion-givers to the world is undisputed.

To be continued.



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INSECTIVOROUS PLANTS.

By Mr. Ghanshiam D s Gupta Editor Poona Agricultural College Magazine.

To many Botany appears to be a dull, poor, insipid and dry-as-dust science. So of course it is, if it be solely occupied by dessications and microscopic dissections and endless repitition of the Greek and Latin phraseology. But when the study of this beautiful science is accompanied by a knowledge of the hidden structure of plants, of the various curious ways by which they carry on the functions of their lives and a patient and reverent study of Sweet Nature, it cannot be doubted that it surely opens a vast treasure of interest and pleasure to the serious student. It may be noted that even the green shine upon a stagnant pool, however humble and seemingly insignificant, is full of interest and in the sober study of such objects are to be found lessons of the most transcendental importance.

It cannot be denied that Botany has got special advantages over other sciences since it is directly concerned with objects to be found everywhere, in every part of the globe, hot or moist, aerial or under water; and best of all it welcomes a poor man with the same heartiness within its doors as it does a rich man. It is open to either sex and can be pursued at any period of life. It can without the least exaggeration be said that all life in this universe is based upon vegetable life directly or indirectly. The importance of the plants to human beings is sufficiently known to the reader and needs no lengthy elucidation.

The title of this short note is apt to be regarded as curious and its truth may even be doubted, except by my friends the students of Biology, but on the authority of great Botanists, I say that many such plants do really exist in nature and the following is a brief description of some of the most important types of them. The treatment is by no means, exhaustive and for those who are more inquisitive I recommend a reference to the works on the subject.

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All plants require Nitrogen, Potash, Phosphorous &c., as their nutrient elements ; without them the plant can not live. Now since marshy and such other lands are greatly deficient in these elements plants growing there take to the crime of capturing certain winged ephemera (they contain nitrogen, &c.,) and eating them without the least remorse.

The Venus Fly Trap, a native of north Carolina, is one of the best carnivorous plants. Its leaves make a circle around the root crown. The blade of the leaf is bilobed and the mid-rib serves as a hinge. On each half of the blade, there are three bristles, too small to be seen by an unaided eye, arranged in the form of a triangle. No sooner any bristle is touched by an insect, the two blades snap together and imprison the prey. By the various red glands on the upper surface of the leaf a liquid is secreted and thereby speaking very broadly the insects are digested. The leaves are slightly sensitive to certain chemical stimuli, but in this case, the lobes do not press tightly and they reopen soon. When the stimulus is given by an insect they do not reopen till the whole of the insect is wholly assimilated.

A cousin of Venus Fly Trap is found to be in the Bladderwort, inhabitant of ditches and pools attached to the leaves. There are little oval shaped bladders, really stomachs digesting animal food. They are green or purple coloured and have an aperture at the upper end closed by a thin membranous elastic valve, which opens inwards. The aquatic insects, finding the bladder an inviting retreat, creep into it never to return. The Pitcher plants belong to another family of insect-feeding flora. The *pitchers* of Nepenthes shaped as the name implies are the abnormal expansions of the blade of the leaves and measure sometimes to twenty inches. They are provided with lids always open, beautifully coloured to attract insects. The rim bears honey glands to help in catching insects ; below these comes a zone covered with glands sunk in pits,

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Then comes an extremely dangerous velvety ground where the insects lose their foothold and finally reach the lowest part, the real death pool, cantaining some liquid, where they are mercilessly drowned and eaten. Some plants contain fairly good water which has been sometimes a salvation to the travellers in dry places. "On one occasion, two Englishmen were proceeding from Dondera Head, the Southern extremity of the island of Ceylon, towards Candy in the interior when their water gave out. Overcome by thirst they sank down, weak and despairing, at the foot of the palm tree and waited for death. At that moment a tame monkey, which most providentially they had brought with them, ran eagerly forward as if searching for something. On witnessing the action the travellers were inspired with new hopes and one of them got up and followed the animal. The little fellow led him to a spot at no great distance where a number of Nepenthes were growing and to his unspeakable joy, the pitchers contained an abundant supply of water. Thus their lives were preserved."

These few examples would create, in the reflective mind, a host of questions as to why these treacherous plants should be given a place in creation, to feed upon the objects of the sister kingdom. Really it appears strange in spite of the fact, that we have long been reconciled to the lawful existence of the opposite kind of conditions where the insects feed on the various flora.

"Is not this, we cry
A sort of retrograding ?
Surely the fare of flowers is air, or sunshine sweet.
They should'nt eat or do aught so degrading.

However when all moralists and philosophers have had their commentaries regarding the why and how of these plants, the stubborn fact remains that they do feed on their tormentors.

Many such plants are found in India and may be studied with great interest, with of course some trouble, neccessary adjunct to every human undertaking.

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THE LIFE OF SWAMI DAYANAND

(By Professor Tara Chand, M. A.)

Chapter IV

The Budding of the Plants.

The Kashi Shastrartha left the Pandits in a very sullen mood. The enemy whom they had tried to bring down continued to work with more than usual zeal. Thousands flocked to hear his inspiring and eloquent words. The proclamation ordering every true follower of orthodoxy not to visit the Swami under pain of being expelled from his caste did not serve its purpose. Foul play, then, they had recourse to. A Brahman took a delicious dish to Dayanand. But the Swami having already taken his meals and yet not wishing to disappoint the gentleman who had the goodness of bringing to him that dish, took out of it a betel-leaf. The moment Dayanand put that shining green thing in his mouth, his mouth grew bitter. Out spat he the leaf and sent it to be examined. It was found that the leaf had been poisoned.

The Kumbha fair at Allahabad soon drew away Dayanand from Kashi. The Puranic Pandits continued to grumble at the success that the Swami achieved here; but lovers of truth were merely enjoying it heartily. Taking leave of Allahabadis, Dayanand, passing two months and a half at Mirzapur, once more entered the capital of orthodoxy. This time the fallacies of Neo-Vedantism were chiefly exposed. During his second visit to Kashi, the Rajas of Bharatpur, Riwan, and Nairwan, had the pleasure of hearing the convincing arguments of Swamiji in support of Theism. Retiring from Kashi, for over a year Dayanand visited several places on the banks of the Ganges. Here he was busily engaged in inspecting various schools that had been started at his suggestion, in imitation of one at Farakhabad. This year over and once more was the Kashi public invited to the grand religious feast that Dayanand offered to every one. With a mighty voice Dayanand proclaimed the glory

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of the ancient Aryan religion and ancient Indian civilisation.

By this time thrice had Kashi been visited and Dayanand thought of paying a visit to the' City of Palaces.' At this time a Sanatan Dharma Rakshani Sabha had been set on foot at Calcutta, and it was deemed desirable to start a Sanskrit Pathsala there. Nothing was so dear to Dayanand and nothing so near to his heart as the propagation of the Vedic religion and spread of the knowledge of Sanskrit. Heartily would he co-operate with the Sabha. In fact, he had himself been thinking of having a system of seminaries with Kashi as the centre. On his way to Calcutta, Dayanand first dropped down at Dumraon, where he was well served by Nagahi Udasi. To Patna he next proceeded. Here hundreds flocked to hear his lecture on the sublimity of the Vedic religion. It was at this place that Swami Dayanand by his argument which was at once simple, direct, and convincing, made a gentleman realise that it was of no merit to sever connection with the world. Here too he showed that he had been endowed with the art 'unteachable, untaught'. He that doubted Dayanand's ability had in a few minutes to bow respectfully to the great Swami. At Monghir, which next heard Dayanand's thundering speeches, a Moni Sadhu was made to give up his foolish vow of not speaking and thus made useful to society.

Bhagalpur was fortunate to be visited next. No sooner was he there than the people from different places began to frequent Swamiji's residence. Every evening witnessed a great fair. The information of Swami's work being carried to the Raja of Burdwan, he sent his Pandits to Swamiji. For full four hours the Pandits engaged themselves in holding a talk with Rishi Dayanand and when they parted, they did so, with a promise to make the Raja pay a visit to the Swami. The Raja who had a leaning towards Christianity, when he arrived at Swamiji's house, found him busy in a talk with Christian missionaries. Most attentively did the Raja listen to it and when he left the place, he left his Pandits behind, to take the Sanysin

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to his Bungalow. But the Sanyasin who ever loved solitude did not like to put up at the Raja's. On this account the Raja waited once more upon Swamiji and this time found him engaged with Brahmos, who desired to embrace Dayanand's views if their great ones at Calcutta did so. On one occasion, a Head Master with a number of pupils went to see Swamiji. He was taught that the four Varnas were not one and the same thing and that promiscuous eating was by no means desirable. There is one more event which attracts our attention and hence requires to be mentioned. A Brahman convert to Christianity heard Swamiji's lectures and on hearing them he bitterly rued and repented the hour when he had renounced his fore-father's religion. Alas! that he did not meet Dayanand earlier. Pandit after Pandit he had visited to get his difficulties solved, but, unfortunately, none had succeeded in setting at rest his disturbed mind.

December 1872 saw Dayanand in India's former capital. Mr Chandar Shinghar Sen, Bar.-at-law, at whose invitation Swamiji had proceeded to Calcutta, received him at Howrah station and took him to Babbo Sundar Mohan's garden. As at other places, so here Swami's residence was crowded every evening with men of various natures and temperaments. Amidst the rest, Pandit Hemchandra Chakarvarti needs special mention. Many and various were the questions that he put to Dayanand. Every question of his got a loving and satisfactory reply. Indeed the Pandit soon learned to love Dayanand for his many and varied qualities both of head and heart. It was through Dayanand that he felt inspired to go through all the Upanishads and it was with Rishi Dayanand that he afterwards completed the study of Upanishads. This Pandit one day asked Dayanand if the general opinion entertained of the writer of Sankhya was correct. "No," said Dayanand, "Kapila was no atheist. He had full faith in God and His Word. Selfish and ignorant men understand not his philosophy. Read the commentaries of

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Rishis. Friend, be assured that the writers of the Darshnas are not at variance with one another. They independently and separately treat of one of the six causes which have been instrumental in producing the world. Nyaya speaks of atoms, Mimansa of action. Sankhya treats of the combination of elements and Vaisheshaka of time. Patanjala describes the work of thought and intelligence and Vedanta of the creative Deity. Others that came, ever found a great attraction in Dayanand. The true enquirers that came went away satisfied. His arguments were simply unanswerable and his appealing irresistible.

At this time though in a very prosperous condition and almost at their zenith, the Brahmos were divided within their ranks. On one side was Keshab, more inclined to Christianity than to Hinduism and having a positive hatred for wearing the sacred thread and performing Homa. On the other side stood Maharishi Devandra Nath Tagore, the lover of the old scriptures and the wearer of the sacred thread. His house was adorned by a beautiful Vedi, decorated with select quotations from the sacred books. Dayanand, of course, stood for the Vedas and everything Vedic. Such, indeed, was his love for the Vedas that he wished them to be studied everywhere. Visiting Prasanna Kumar Tagore's Sanskrit College he spoke so warmly and appealingly that the good Babu agreed to include the Vedas in the course of the studies of that College. The Swami was highly pleased, when he saw the Vedi described above in the house of Devandra Nath Tagore. But inspite of his decided leaning, Dayanand was dear to Keshab Chandra Sen. To his house Keshab invited Dayanand to deliver a sermon. At the anniversary of the Brahmo Samaj Dayanand was especially invited to attend. On many occasions Dayanand and Keshab conversed together. Once we are told they had a discussion on "Transmigration of Souls." It is of no use to express one's sorrow to see that the substance of the discussion was not committed to writing. It was probably at Keshab's suggestion

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that Dayanand took to wearing full dress. One conversation between these two mighty sons of India has been carefully preserved by the biographer. "Dayanand," said Keshab, "I wish you knew Ehglish to make me a worthy companion on my visit to England." Dayanand answered, "Keshab, I am sorry to see that you know not Sanskrit. You want to preach in English. Your voice shall not reach the masses. How good would it be, were you conversant with the ancient scriptures."

At Calcutta Dayanand changed his usual system and began to speak in Hindi. To this he was led because Pt. Mahesh Chandra Nyaya Ratna, to the great indignation of some of the audience, on a certain occasion, mistranslated Swami's Sanskrit lecture in Bengali. Here too Keshab Chandra Sen gave a hint to Swami Dayanand. It will not be out of place to say a few words about Pt. Taranatha Tarak Vachaspati. So long as Dayanand was not at Calcutta the Pandit spoke highly of his own qualications and lightly of Dayanand's. However, when Dayaand was there he came not to speak to him. Public opinion forced him out of his hiding place. In great anger he approached the ascetic with seventy questions. But the answers were such as made him go down on knees before the sage of the 19th century. About four months were thus passed at Calcutta.

April of the following year came and Dayanand was at Hugli. The Rev. Lal Behari Dey came to see the Swami. When he heard Swami's exposition of the Varna Ashrama system, he heartily repented of having embraced the religion of Jesus Pt. Taracharana was induced to hold a discussion with the Swami. Idolatry was the subject of the discussion. After a short time the learned Pandit was reduced to such straits as to call every kind of worship useless. "There you are," said Dayanand. "You yourself speak against Idolatry, don't you?" All present were merely wonder struck and in privacy the Pandit

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assured the Swami of his full conviction; the wordly affairs did not allow him to openly avow it.

Leaving Hugli, Dayanand arrived at Bhagalpur, where Manmath Nath Chaudhri, B. A. sought his company and followed him for an year and-a-half to study Sanskrit. Patna, where Dayanand was declared to be a German missionary, was next visited. At Chapra he held a discussion with a Pandit ordering a curtain to be put between himself and the Pandit who said that he did not like to see the face of an atheist.

Ara and Dumraon were the other places to which Dayanand went. Pt. Durgadut of the latter place held a discussion with Swamiji, but he had to eat the humble pie. Yet in order to gain cheap notoriety, the Pandit, after Dayanand's departure, brought out a book in which Dayanand was made to speak in the following strain: "Durga Dut, you are Brahma. (The Pandit was a Navin-Vedantist), whereas I am a Jiva (man). How do you expect a Jiva to equal Brahma". Poor Pandit this! He forgot that according to his (Pandit's) belief Dayanand too would be Brahma.

Visiting Mirzapur, where the Sanskrit school was put an end to, Dayanand went over to Cawnpur. Here he delivered one lecture on the parade ground where the native soldiers were present. During his stay at Cawnpur Dayanand was very fond of swimming and practising Yoga.

Taking leave of Cawnpur, Dayanand proceeded to Farakhabad, where he requested Sir William Muir, Lieutenant-Governor of the North-Western Provinces and Oudh to exert himself for the protection of the cow. From Farakhabad, Dayanand proceeded to Aligarh by way of Kush Ganja and Chalersar. Pundits and Moulvis kept company with Dayanand the whole day long. His audience had representatives of every caste and creed. Verily men of all shades of opinion profited by the visit of that learned man to the place which was destined to be a centre

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of learning. Hathras and Maisan were the next to see their heart strings vibrated by Dayanand's hands.

Vrindaban was now visited at the suggestion of his class-mate Pt Ganga Dutji. It was a time of a great fair, called the Ratha Mela. The whole village was full of life. Pandits from all places and the Vaishnavites from the distant corners of the country were present. None dared to face Dayanand. The famous Rangacharya, so long as Dayanand's voice was heard in the vicinity, continued to declare himself unwell and unable to stir out. The Jamuna now received a Saligram (idol) from Pt. Madan Datji who declared himself a convert to Swamiji's views. A passing visit to Marash, Chhalesar and Allahabad and once more, roaring like a lion Dayanand made his entry into Kashi. This time the Raja of Kashi made atonement for his past sins. He invited Swamiji to his house and received him most respectfully. Openly he confessed the wrong that he had done to Dayanand at the time of the first visit of that great man to the capital of orthodoxy and promised not to interfere in his work thereafter. Sir Sayyad Ahmed Khan, at that time Sub-Judge of Benares, made acquaintance with Dayanand now and several times invited him at his bangalow.

Allahabad was soon revisited and Swamiji this time came in close contact with the students of the Muir College. They felt the electrifying touch of Dayanand's Rishi hand and ever after continued to be his great admirers and supporters of the Arya Samaj. Passing through Jubbulapur and Panchavati Dayanand arrived at Bombay in the year 1875.

Dayanand, at Bombay, exposed the Valabacharya sect, placing before public all its evils. This sorely annoyed Acharya Jiwanji who was the chief representative of the sect. Dayanand's cook was hired for Rs 1,000 to poison him. But Dayanand came to know of the whole affair before the assassin returned from the council hall of Jiwanji Maharaj. One word from Dayanand and out

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was the assassin with the confession. Dayanand deemed it below his dignity to take revenge on that dastardly man. The cook was heartily excused and the note of Jiwanji quietly torn. Failing in his fell purpose Jiwanji induced Ghatu Lal to organise a grand meeting against Dayanand. Ghatulal, though blind, was a very learned Pandit. Every care was taken to make the meeting as succesful as possible. Learned Pandits were invited by hundreds and each was given eight annas as Dakshna. But no good came out of the whole affair. Once more Jiwanji hired assassins to despatch Dayanand. For a long time they visited every morning the road to which Dayanand went to take walk, but they durst not approach the Rishi. One day Dayanand enquired if they were there to kill him. The assassins were thunderstruck. They spoke not a word, but quietly went their way, never to disturb Dayanand again. Jiwanji finding himself defeated at every point suddenly disappeared from the scene. To Madras he went in order to avoid Dayanand.

Two Shastrarths on a small scale were held in which Dayanand's opponents were worsted. Dhwantinivaran, a pamphlet on Navin Vedanta, was published and the leading city of the Western India was full of excitement and movement owing to Dayanand's thrilling eloquence. Men now anxiously desired to have some regular society established to perpetuate the mission of Swami Dayanand. Long had the garden been in growing, the plants had for a long time attracted the eyes of many by their beautiful verdure, already the angles of the topmost leaves of those lovable plants were full of tiny buds and men could not but earnestly wish to see those buds open up and present to the eye a sublime scene altogether. A prayer of heart never goes for nothing, how could then the earnest and silent prayer of so many serious and sincere souls fail to have its fruit! Soon in the presence of the glorious sun did the buds unfold their hidden attractive hues to charm and enchant all.

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Chapter V.

The BUDS OPEN UP.

At the invitation of Rao Bahadur Gopal Rao Hari Desha Mukha, Swami Dayanand, attended by the learned son of the Rao Bahadur, left Bombay for Ahmedabad. A distinguished Seth received him at the station and took him in his *gari* to the town. On their way to the town, the Seth seriously spoke of his charity of three lacs on the building of a big temple. Striking his hand with violence on the carriage deeply did the Swami regret the event. Better it would have been, had that large sum been spent on some Sanskrit Patshala. No sooner did the Swami speak, than the Seth decided to see the Swami measuring swords with the supporters of idolatry. Pandits from distant places were invited to hold a discussion. Full five hours did the 'Samvad' last, but the Pandits yielded not. Abusive expletives were their strongest arguments and these they used in profusion. At last Rao Bahadur Gopal Rao and Bhai Bholanath got up and declared the Swami successful.

Rajkot with its Rajkumar College next attracted Dayanand Sarswati. Twelve lectures he delivered there on various topics. To the great pleasure of the Principal and his pupils Dayanand visited the Rajkumar College and delivered a lecture there. When Dayanand departed, the Principal presented him with two copies of the Rigveda.

Towards the end of January of the year 1875, Dayanand found himself once more at Ahmedabad, now exposing the "Swami Narayan" sect. Speeches alone were not to do this work. His powerful pen was called in to help his eloquent tongue. Baroda being full of political disturbances Dayanand gave up the idea of visiting that place and went over to Bombay. In his absence, the zeal of the people had rather slackened, but no sooner was Dayanand on the spot than enthusiasm once more began to prevail. Panachand Ananji Parekh was selected to form the rules

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of the society to be soon established. When the rules had been approved of by the most important followers of the Vedic religion, they were formally announced before a public meeting held on the 10th of April 1875. Thus ushered into the world the society which has as its aim the establishment of universal brotherhood and the revival of the Vedic Religion in every land. Twenty eight was the number of the rules formed then. The Samaj being established at Bombay, Dayanand, thinking it necessary to further expose the Narain Swami sect, proceeded to Ahmedabad. But as soon as he left Bombay the Puranic Pandits announced that Dayanand had left in fear of them. The new Arya Samajists could bear that not. A telegram brought Dayanand back to Bombay.

Dayanand's coming threw a shroud over the light-hearted Puranic Pandits. Their bouyancy now left them. They began to put an end to their tall talks. But the laymen thought it necessary to have the matter thoroughly thrashed out. At last through the efforts of Thakur Jivan Dayal, an orthodox Marvari-Shiv Narayan Benichand decided to persuade his Guru Kewal Nainacharya to hold a public discussion with the heterodox Sanyasin Dayanand. Framji Cawasji Institute was the place where the meeting was to take place. The hall on the appointed day presented a grand spectacle. Pandits, Pleaders, doctors, merchants—in short men of all professions, all callings—flocked to the hall in numbers. On the left side of the central table which was adorned with a great number of scriptural writings was seated Swami Dayanand Saraswati in his simple attire. The chair on the right hand for a long time remained empty. The Acharya tried his best to make himself conspicuous by his absence from the meeting. But his 'Chelas' allowed it not. Their faith was on trial and they liked not to be deserted by their Guru. The Acharya, after all, was forced to be present. When once in the hall he tried to waste his time in useless talk without proving

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his contention. When he found all his arguments rebutted he quietly left the hall without holding any discussion. Great was the disappointment felt by his followers but they knew not how to avoid it. Men that had come to hear the learned discussion now turned to Dayanand for a discourse on idolatry. It was an eloquent address—eloquent beyond description—that Swamiji delivered that evening. He began by taking 'Natasya Pritma Asti' as his text and ended by asserting that idol-worship was a sin of the direst kind. The President R. B. Sett Bechardas thanked the learned Sanyasin and put a beautiful garland round his neck.

After this Swamiji left Bombay for Poona and delivered there fifteen lectures on different topics. The substance of the lectures was then published in the form of a booklet. But Poona people on the whole did not receive the great reformer in a proper way. Let us hear what a Marathi paper has to say about the Poona affair:—

"In response to an invitation from the influential and learned portion of the Poona Communiy, Swami Dayanand arrived here staying during the months of June and July, 1875. We had occasion to hear some fifteen or sixteen lectures in the local Hindu Club Building. These meetings were always full and fascinated with the style of speaking of the great orator and moved by the Updesh which his speeches contained, the truth loving people of the time received him in a manner at once cordial and respectful. One day they seated him on an elephant and took him through the various parts of the city. The greedy, mischievous, hair-brained, thoughtless, selfish, and vindictive individvals in the Poona community, however, could not bear to see this honour shown to him and they did what they should have abstained from doing. Under these circumstances Police assistance became a matter of necessity."

From Poona the Swami was soon back to Bombay. Brahmos now paid him frequent visits and held with him

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many discussions. Amidst those who visited Swami, may be metioned Baboos Navinchandra Roy and Partap Chandra Mozumdar and Dr. Bhandarkar. For a long time the Brahmos felt that Swamiji's mission could not succeed unless their help was sought. But subsequent events have proved their views to be totally mistaken. This time Dayanand was at Bombay for nearly eight months. Amongst the many lectures that he delivered the one describing the causes of the degraded state of the Indian Rajas was greatly interesting and highly instructive. Dayanand this time paid a visit to Bishop Wilson, who in spite of his promise to see Swami Dayanand in his house and to hold a discussion with him, never turned up. When Swamiji was leaving Bombay, he was asked by the Brahmins to hold a discussion. At once he consented and the 27th March 1876 saw Swami Dayanand and Pandit Ramlal Shastri of Nadia Shantipur, under the presidentship of the learned Bhojaji Shastri, engaged in a disputation on "Idol-worship". Pandit Ramlalji long wandered away from his subject, but being reminded by the president not to digress, remained all silent. The president declared Dayanand victorious and the meeting dispersed. Such was the effect of that day's discussion that one Jiwan Dayal Nark Dayal publicly declaring himself to be an Arya, challenged all Brahmins to prove that idol worship is allowed by the Vedas and get a reward of Rs. 125. None dared come forward. Dayanand's arguments had succeeded in putting an end to the boasts of all the learned Pandits of Bombay.

Taking leave of the Bombides, Dayanand for the fifth time visited Farakhabad. A Christian missionary hearing Swamiji's speech expressed the pious wish to see Dayanand soon a follower of Jesus. Dayanand retorted by stating that many a Christian in a short time would find shelter in the Vedic religion. Kashi was next visited and arrangements were made for the printing of the Rig Veda Adi Bhashya Bhoomika with the local printers, *i. e.*, Lazarus and Co. Jaunpur, Ayodhya, Lucknow, Berrilley,

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Shahjahanpur and Karnvas were each visited in turn. During this tour Dayanand spent the greater part of his time in writing the book—Rigveda Adi Bhashya Bhoomika. At Lucknow he began to pick up English at the suggestion of his friends. However this was given up in a very short time. At Karnavas Dayanand expressed his desire to preach at the ensuing Darbar to be held at Delhi. The Thakurs of the place who were very great admirers of Swamiji undertook to make all arrangements during the Durbar time.

Delhi then witnessed a very grand scene. The Rajas and Maharajas all came to grace that auspicious occasion with their presence. Near the residence of the Nawabs and the Râjas of Oudh was seen a goodly looking tent pitched in a pretty good garden. At the gate in bold type were the words: "Residence of Dayanand Saraswati." The doors of this house were opened to all. He that had been hard pressed by the troubles of the world, could go there and feel himself at ease. He that knew not how to solve the knotty problems of religion could not find a better guide than the one who lived in that tent. The man who was desirous to see the cause of the social reform progress could not but benefit himself by paying a visit to that corner of the Imperial City. In fact it was a place which had something to give to every man to whom life was a serious affair, who believed earnestly that he lived for something higher and nobler than mere drink and food. Such men flocked in thousands to that tent every evening and heard the soul stirring and heart elevating speeches of the 'guiding spirit of his times.' The Raja of Indore anxiously desired to have a great assembly where all the Chiefs of India should be brought together to profit by Dayanand's mission. But during that time of political ceremonies and rites, the plan fell through. Dayanand always loving unity and co-operation called the leading men of various views to his residence to try to make them work for one cause, in one direction. Babu Keshab Chander Sen,

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Babu Navin Chandro Roy Lala Kanayalal Alakhadhari, Munshi Indramuni of Moradabad, Sir Sayyad Ahmedkhan, Babu Harishchandra, Chintamani and Swami Dayanand Saraswati sat together one day to devise and discuss a plan of bringing about unity between various sects. But unfortunately that plan of co-operation could not be made to work, since these great ones held different views on fundamental principles.

Dayanand, at the suggestion of Lala Kanayalal Alakhdhari and others, seriously thought of paying a visit to the province of India washed by the five rivers—the place where probably the ancient Aryans first settled. But before Dayanand could give a practical shape to his thoughts he was required to present himself at a unique *mela* to be held at Chandapur. That small village in Shah Jahanpur District is now inseparably connected with the first congress of religions that has been held in modern India. The idea of this religious fair, where representatives of different religions were called, originated with one Lala Pyaralal. The necessary permission of the authorities for holding the fair being obtained, many men went to that little village which then put on an appearance altogether different from its usual looks. All round there was movement and activity. Dayanand, attended by Munshi Indramuni of Muradabad, represented the great Vedic religion. Christianity amidst several others sent Rev. Scott and Rev. Paskar to plead her cause in that great court of communities. Islam had several advocates present there and amongst the rest may be mentioned Moulvi Md. Kassim and Sayyad Abdul Mansoor. The representatives of the Vedic religion were the first to reach the place. Dayanand expected that the fair would last from 5 to 8 days. But the Moulvies and Reverend clergymen could not afford to spend more than two days on that important occasion. Of the 2 days the first was lost in digressive useless wrangling between the representatives of the prophet of Arabia and of the "Son of

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God". Terms, after all, being settled, the following five questions were proposed to be considered at that grand *mela* :—

1. When, out of what and why did God create the world ?

2. Is God all-pervading ?

3. How can God be just and merciful ?

4. Which books are best fitted to be styled as the revealed ones? What proof can be brought forward to show whether the Bible, the Koran or the Veda is the word of God ?

5. What is salvation and how can it be attained ?

When the first question had been discussed and Dayanand had successfully maintained his position against the onslaughts of the preachers of Islam and the teachers of Christianity, the Rev. Scott gave expression to the following significant words. "Hear my dear Brethren, the Pandit can reply to this question in a thousand ways, and if a thousand men like us were to combine, even then he could reply to them. Hence it is not desirable to prolong discussion on this subject."

Dayanand's arguments produced a wonderful effect on those who came to see him defending the Vedic principles against attacks of Islam and Christianity. "He is a thousand times better and wiser than he is spoken of," expressed some. "Verily" said the other "he is irresistible". Dayanand's name was on every tongue and his reasoning was the common topic of talk. When the time of recess expired once more the place of discussion was alive with the talks of crowds that had gathered together there to lend an attentive hearing to the advocates of the three mighty religions of the world. There being no time, only the last question, that on salvation, was taken up for discussion. Dayanand opened the debate. Before, however, the time for discussion expired one of the reverend gentle-

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men called Dayanand aside for a private interview, when some of the clergymen making use of that golden opportunity declared the meeting dissolved. The audience began to leave the place and soon it became beyond the power of any to control that large assembly. Thus ended the great fair of Chandapur. Let readers be fair Judges of the "fair" means that were employed to put a period to the discussion. The views of Swami Dayanand on these two questions have been summed up as follows :—

"God made the world from the *Prakriti*, which is the material cause of the Universe and is also eternal. As God is eternal even so is this material cause. God has neither beginning nor end and the same is true of Prakriti.

God makes the primeval root substance assume various phenomenal shapes. God works upon subtle elements and evolves out of them gross materials. At the time of *Pralaya* God separates the atoms. The process of evolution and involution under Divine direction and control is constant and unceasing.—Whatever is, shall be in future and whatever is not, can never be. Something can never come out of nothing.—Now if God is to be considered as the material cause of the Universe we are forced to the conclusion that he constitutes the world, just as the jar can not be different from the earth (of which it is composed); if he be the efficient cause, his position becomes analogous to that of the potter who cannot fashion the pot without the earth and if he be considered to be a general (Sadharan) cause, the world cannot arise of itself from Him even as the jar can not of itself arise from the earth. In two of the three cases, God, it would be evident, is reduced to the position of a jar (something devoid of consciousness or intelligence). If the phenomenal world were God, God would be responsible for all sins, such as theft, &c. which is absurd. The substratum of the universe is, therefore, something different and eternal, and God is the

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maker and fashioner of things, &c., of various forms and shapes. The soul is also by its inherent nature, eternal and the gross world is phenomenally eternal. We cannot escape these conclusions.

"Now, as to the time when the world was created. Listen friends. We can reply to this question, but you cannot. When you affirm that your system of faith came to exist only 1800, 1300 and 500 years back, these systems cannot throw any light on the question of the world's age. The Aryas have been in possession of information on the point since the dawn of creation. Remember that light was carried from this land to other countries a fact which is proved by the histories of those countries. Knowledge went from Aryavarta to Egypt, from Egypt to Greece, from Greece to other countries of Europe, and so on; none but the Vedic religion can tell us how old the world is. The Aryas know from the verses bearing on the creation and dissolution of the world, in the Shastras, that a thousand Chaturyugas consitute one day of Brahma. A Brahma day covers the time from the creation of the universe to its dissolution and a 'Brahma Ratri' from the dissolution of the world to its next creation, after a thousand Chaturyugas. There are fifteen 'Manvantras' in one 'Kalpa' and one Manvantra is equal to 91 'Chaturyugas'. The present is the seventh 'Manvantra,' the '*Swaymbhuva*,' *Svarochisha*, *Auttama*, *Tamasa*, *Raivata*, and *Chaksusha* having already expired; in other words, 19,608,529,76 years of the world's age have passed away and 23,32,270,24 still remain. The histories of our country unanimously corroborate it and this calculation is to be found in astronomical treatises and changes are made in the same in accordance with the principle just enunciated. The year as it passes diminishes the future age of the world and increases the number of years already passed. All genuine histories of Aryavarta are at one on this point, and there is not the least disagreement among them.

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"When the Jains and the Mahomadans began to destroy the historical works &c., of the Aryans, the Aryas committed the chronological formula to memory and they would repeat it daily one and all, from an old man to a child. The Sankalpa describing the age of the world runs as follows :—

'Om ! Tat sat (*i. e* he whose name is Om, is the true Lord). In the second division of the first half of the day of Shree Brahma, in the second foot of Kaliyuga of the 28th *Chaturyuga* of Vaivaswata, in such and such a part of the year, in such and such a season, paksh, divas, nakshatra, lagan, mahurat, this act is performed and it shall continue to be daily performed, in future by the eldest as well as the youngest member of the family.'

" This furnishes a system of calculation in connection with the age of the world. If any one doubts it he should know that the mode of counting days, &c., set forth in the Sankalpa, is identical with that given in the astronomical works. No one can gainsay it. The system of entries in the cash book and ledger which are made according to dates cannot be questioned. If any one refuses to believe it, he should be called upon to state his belief on the subject, and if he says that the world was created six or seven or eight thousand years ago and quotes his scriptures to support his assertion his statement, we maintain, would be equally open to the charge (which in his ignorance he brings forward against the Aryan Chronology). The science of Geology supports the conclusion already arrived at (*viz.* the world is 19,608,529,76 years old).

" The information which our religion is capable of giving on the point under discussion is afforded by none else. It is desirable that all should believe it to be true.

As to why God created the world, we reply that the Jiva (Soul) and the material cause of the Universe are eternal by nature and the actions of the individuals and the visible world are phenomenally eternal. At the

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time of dissolution some actions of men remain unrewarded and unpunished, and it is with the object of meting out to them the reward of their actions that God creates the world and dispenses impartial justice. Further the attributes of knowledge, power, mercy and creation inherent in God also call for their natural and legitimate exercise and hence God creates the world. Just as eyes are meant to see and ears to hear with, even so the creative power of the Deity exists for creation. God has created this world for the exercise of his powers, so that His creatures may benefit themselves by the innumerable things it contains. He has blessed them with eyes, &c., for the attainment of *Dharma*, *Artha*, *Kama* and *Moksha*. Similarly, there are many other reasons for the creation of the world, and they cannot be all set forth here in consequence of the time, at my disposal being short. The wise can think them out for themselves."

"*Mukti* means emancipation, *i. e.* liberation from pain of every description and the attainment of bliss in the infinitely intelligent and blissful Supreme Being. The first means for its attainment is virtuous conduct..... As long as a man in utter disregard of the will of God, commits evil deeds, he cannot in any way obtain salvation. Such a wicked man is called *asura*, *dushta*, *datiya*. The Veda says :—

असुर्य्या नाम ते लोका अन्धेन तमसा वृताः इत्यादि ।

"He who destroys the purity of his soul *i. e.* who acts in disregard of the will of God and against the dictates of his own concience, is *asur*, *rakshasa*, *dushta*, *papi* and *neech*."

"The following are the ways of attaining salvation :—

'1. Virtuous conduct.

'2. The acquisition of true khowledge, *i. e.*, the study of the Divine Word—the Veda; improvement of Jnana (knowledge) and love of truth.

'3. Associating with truthful and virtuous men.

'4. Withdrawing the *Manas*, the senses and the Atma from untruth and leading them towards truth and wisdom by the practice of *Yoga*.

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'5. *Stuti* or meditation on the attributes of God.

'6. *Prarthana* or devout and sincere prayer after the following style :—O Lord of the Universe ! Benevolent Father ! lead us from untruth to truth, lead us, Oh Blissful Master from darkness (ignorance and unrighteousness)to light, lead us, All-pervading Lord from the turmoils (sufferings, *i. e.* birth, death, &c.) of the world to immortality.

"When a man contemplates God from the core of his heart he enjoys peace ineffable .....The people should cast off prejudices, and rejecting untruth and accepting truth strive for the attainment of felicity. Injustice is the result of unrighteous regard for ourselves.....the pursuit of selfish ends is also termed *anarth*. The desire or pursuit of happiness in accordance with the dictates of *dharma* and *arth* is *Kama*, and the pursuit of the same by unrighteous methods is designated *Kukarma*. Salvation is obtained by means of *dharma*, *artha* and *Kama*. Conformity in life to Divine Will, as has already been stated, constitutes *dharma* and its disregard *adharma*. These things lead to *mukti*, and naught else. It is attained by self-exertion and not otherwise.

"Salvation is impossible of attainment by a mere belief in another individual, for when salvation is the result of intercession from without, God has virtually no power to grant it ; in other words, God is not independent in the matter. Such a being cannot be God ! The true God can never stand in need of any one's intercession, for He is Omnipotent. I believe all wise men regard Him as such and if influenced by prejudice some do not, that is a different matter.

"The truth is that God grants salvation to righteous people, who perform noble acts for the attainment of that exalted position. He does not require the assistance of anybody in the matter. It is man who stands in need of his fellow-beings. God wants no one's help, nor is He of a capricious nature and were He such, He would be perpetrating gross acts of injustice. He does not in point of

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fact deviate from His nature at all. He gives salvation to His truthful, righteous devotees and keeps them in a state of perpetual bliss."

After finishing his work at Chandapur, Swamiji on the 31st of March 1877 found himself at Ludhiana as a guest of Lala Kanayalal Alakhadhari, an Urdu author of no mean order. Soon Swamiji's magnetism succeeded in attracting to him men of various communities and orders. The preachers of Christianity flocked to hear the thunder of the most violent denunciator of superstition of every kind. Often they engaged themselves in having a *dharmacharcha* but every occasion saw them resume silence before the all powerful logic of Dayanand. Krishna's character once supplied the topic on which the reverend gentlemen chose to speak. But in the presence of Dayanand they could not run down that mighty son of India with impunity. Krishna to Dayanand was a personification of goodness and knowledge and this he maintained by quoting the *Mahabharta* and other *Arsha Granthas*. Krishna of Puranas was the production of the distorted imagination of their authors.

At Ludhiana Dayanand saved some erring sons of ancient religion from falling into the clutches of the missionaries. Amidst the friends, that Dayanand made, may be mentioned Mr. Carr Stephen, the Judicial Assistant Commissioner. An Englishman of liberal views and unbiased mind, Mr. Stephen subscribed to Dayanand's Veda Bhashya and gave some donation in addition.

Ludhiani having listened to the thrilling eloquence of Dayanand for twenty days allowed him to proceed to the historical city of Lahore. No sooner was Dayanand there than a new life was infused in the inhabitants of the city that had once seen the majesty and grandeur of the 'Lion of the Punjab'. These inhabitants, or more properly those who were educated, were either sceptic or atheistic, either members of the church that had been set on foot by Ram Mohan Roy or men restless owing to a failure to find a suitable religion for themselves. All round, thus, there was an unsettled state. In the heart of their hearts, the wise amidst the Lahories were sending up prayers to have some one who would give them rest. That some one now came in the body of Dayanand. He was not long there when a Samaj was started—a Samaj that grew with greater vigour and ampler luxuriance than the one at Bombay. At Lahore the principles of the Samaj were modified, the ten main principles now being made more definite and separated from the *Upanyams* or bye-laws. The Bombay and other Samajes soon accepted the remodelled rules which continue to have full force even at present.

The Lahore Samaj continued to advance by leaps and bounds and Rishi Dayanand occasionally took an opportu-

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nity of paying visits to outstations for Prachar work. In the month of July 1877 Dayanand was seen giving expression to his eloquent utterances in the city which has been rightly styled as the religious capital of the Punjab. Dayanand's presence in the city was most opportune. A number of young men whose imagination had been fed on the writings of the different preachers of the Gospel of Mary's son, were making preparations to bid last farewell to the religion of their ancestors. Dayanand's lecture served their purpose and these young men continued to remain in the fold of their forefathers. Both the Christian missionaries and the Pundits of the Puranic religion in vain tried to meet Dayanand successfully. The latter one day promising to hold a discussion with Swamiji adopted their usual tactics, throwing stones and hurling abuse at the devoted head of Dayanand. But in spite of all this opposition the religious capital of the Punjab followed the example of the secular capital and established a Samaj there.

Gurdaspur gentry soon performed the pleasant office of welcoming to their home the unsurpassed revivalist of the age. An electric current passed through the whole locality. Both the friend and the foe were up and doing. Friends came to hear, admire and applaud, while men of narrow minds and shallow intellects villified and abused the learned lecturer, thus according to their wont proving themselves to be uncompromising enemies of progress. However, in spite of their worst efforts Gurdaspur followed in the wake of the two premier cities of the province and started a Samaj there.

Taking leave of the inhabitants of Gurdaspur, Dayanand after visiting Amritsar went to Jullandur. No less than forty lectures were delivered at that place. Amidst the incidents round which the interest centres, may be named Dayanand's lecture denouncing, in unmeasured language, connection with prostitutes to which the Sardar, in whose Bungalow Dayanand was putting up, had fallen a prey and Dayanand's discussion on "Transmigration and Miracles" with Maulvi Ahmed Hussein. An account of the discussion was published by the learned editor of the "Wazir-i-Hind," a Mahomedan gentleman of liberal and unbiased mind. The writer notes with regret the lightness and folly of the Maulvi, who after the discussion exhorted the ignorant brothers of his faith to proclaim him victorious and parade him throughout the city. At the time when Dayanand left Jullandur, that town which since has proved itself to be so active and energetic in the cause of female education, in particular, and other Samajic work in general, had not as yet seen the rose of a Samaj standing all bright to attract and charm its inhabitants.

Ferozepur Cantonement was next visited. Thither Swamiji went in response to the invitation of the Hindu

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Sabha of the place which counted amidst its members most ef the citizens of light and leading. Dayanand's presence gave a new life to the place. Men's sensibilities were awakened and their energies made to work in the right direction. Verily it was so. To-day Ferozepur is justly proud of the great orphanage which has long given shelter to many a wounded heart—aye the orphanage which, if not the foremost, is undoubtedly one of the foremost in the Samajic world. Whose spirit is it that has made Ferozepur the centre of the hopes of so many sincere souls ; whose spirit is it that in its aid has made the fervent prayers of thankful hearts, unceasingly night and day travel up to the foot of the Most High ? Oh it is Dayanand's siprit.

Rawalpindi next attracted Dayanand's attention and to it he repaired on his great mission. Dayanand's arrival here soon made the town put on a new look. Some with gladdened hearts began to work in right earnest to make Dayanand's mission a success, others, on the other hand, every day grew more and more gloomy to see their old friendly superstitions shaken and their old system upset. But Dayanand stood for truth and hence he triumphed. Soon Rawalpindi saw itself adorned with a beautiful flower of the Vedic Church.

Jhelum and Gujrat now received the mightest reformer of his age and listened to the eloquent words of a man whose equal it is not easy to find. Jhelum which now saw the sweet smelling rose of the Arya Samaj adorning the banks of its beautiful brook, afforded Dayanand an opportunity of meeting a very old Yogi who was well versed in the Vedic lore. It gave Dayanand great delight to speak to that Sadhu in Sanskrit and Dayanand, in the short time that was at his disposal, tried to get as much pleasure as possible. Gujrat, on the other hand, gave a hearty reception to Dayanand—pouring down a shower of stones at him. But these lifeless pieces of matter could succeed not in hindering Dayanand in his work Dayanand who was full of vivacity and vigour.

Wazirabad, where a Samaj was already in existence demanded Dayanand's presence and that demand was not to go unsatisfied. Soon was Dayanand there. The Puranics could bear not his presence and hence they left no stone unturned to disturb him. One day an assault was made on Swamiji. But as Shri Shanker Acharya had once dispersed the mob with his *Danda*, so did Dayanand do now. Unable to do mischief in presence of Dayanand's magnetic personality the brave soldiers of the Puranic faith led an attack on the lonely clerk of Swamiji and to their honour succeeded in bringing him down to the ground.

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THE POWER OF ब्रह्मचर्य्य

(A playful remonstrance to Gangamata.)

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1. Dear Ganges Mother, why a rebel werst
To plans thy sons had made thy width to narrow ?
Did'st not then see that by a curb-éd breadth
A greater depth thou gottest ? Naught didst lose
But thy strong mother-will ! and—as thou lov'st thy sons—
Should'st gracious be ! And blessing all their efforts
Should'st accede to give them more of earth, if that they need
Upon thy banks !

---

2. Say, did'st not smile as sturdily they worked
To bring the stones and timber thee to curb ?
To see e'en children lugging—hugging—tugging.
Mighty posts and cumbrous stones ? And then all placing
With the manly vigour of their ancient race and state ?
Say—werst not proud of such strong sons and brave
Upon thy banks ?

---

3. But no! Thou did'st rebel! Though not at first
Did'st shew thy mind to their outnumbering force !
But, after all was built and they'd retired
To books and sweet contentment with their work
Accomplished, thou to Agni wentst !—to Agni Lord of Fire !
And Him as friend invoked—as helper in thy will
Thy depth to render up, thy width again to grasp
Between thy banks !

---

4. Thou did'st forget the while how strong the force
The Brahmachari wields in will and power !
And e'en by Agni's aid thou didst believe
Thy purpose to attain ! and thus did'st pray
"Oh Agni come, I say, and burn these down
"These bulwarks grim that these new banks hold up
Along my waters !"

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5. Thou did'st not reckon with the sharpened senses,
The sharpened wit and power invincible
That these thy sons, thy virgin boys, could muster!
And thus did'st feel all sure as Agni Lord replied,
And with His burning flames right quick began
The breadth of their whole work to sweep away
From off thy banks!

---

6. But thus it came about. The senses ran
Their lords to warn and serve! And SMELL and HEARING both
Announced thy plot rebellious! And then forsooth oh Mother
On thy banks there swooped in strength and mighty numbers
'Gainst the Lord of Fire—aye 'gainst that Dreaded One—
The boys, thy sons, who struck in such straight fashion
That at once He crippled was! aye, crippled—crushed —and beaten
Off thy banks!

---

7. E'en so it was! Those sturdy arms and minds invincible,
Each quickened by the Brahmachari's force,
On Agni fell! And in such forceful fashion that,
By tugging, pulling, dragging, all He'd touched and licked,
And scattering here and flinging there his flaming embers red,
And kicking o'er his blackened ruins besmoked,
They crushed Him into nothingness—and bade Him go
From off thy banks!

"I &.

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8. Now sure must droop thy head !
Or rush right quick along !
For e'en a shame must feel
At Agni's work ! For this *thy* will it was
He came and spoilt and blackened all
The beauty on thy sides !
And killed the munj ! And nests of birds destroyed
Upon thy banks !

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9. Henceforth remain thou must, e'en as they willed !
For 'tis for work and not for pleasure's aim
This earthwork broad and this the wider way !
But, curbing in thy breadth and giving depth
To thee, oh mighty one, as *Sons* they act—
And not as vandals hurt thy Mother-heart !
For see ! though thus restricted thou must henceforth keep,
They bend—they bow—they fold their hands to thee
Upon thy banks !

ELIZABETH ARNOLD.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

An Ancient Indian Town.

AYODHYA.

'Ikshváku's sons from days of old
Were ever brave and mighty-souled,
The land their arms had made their own
Was bounded by the sea alone.
Their holy works have won them praise,
Through countless years from Manu's days.
Their ancient Sire was Sagar, he
Whose high command dug out the sea;
With sixty thousand sons to throng
Around him as he marched along.
From them this glorious tale proceeds;
The great Ramayan tells their deeds.
This noble song whose lines contain
Lessons of duty, love, and gain,
We two will now at length recite,
While good men listen with delight.
On Sarju's bank, of ample size
The happy realm of Kosala lies,
With fertile length of fair champaign,
And flocks and herds and wealth of grain,
There, famous in her old renown,
Ayodhya stands the royal town,
In bygone ages built and planned
By sainted Manu's princely hand.
Imperial seat! her walls extend
Twelve measured leagues from end to end,
And three in width from side to side,
With square and palace beautified,
Her gates at even distance stand;
Her ample roads are widely planned.
Right glorious is her royal street

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Where streams allay the dust and heat,
On level ground in even row
Her houses rise in goodly show ;
Terrace and palace, arch and gate
The queenly city decorate.
High are her ramparts, strong and vast,
By ways at even distance passed,
With circling moat, both deep and wide,
And store of weapons fortified.
King Dasaratha, lofty-souled,
That city guarded and controlled,
With towering Sál-tress belted round,
And many a grave and pleasure-ground,
As royal Indra, throned on high,
Rules his fair city in the sky.
She seems a painted city, fair
With chess-board line and even square.
And cool boughs shake the lovely lake
Where weary men their thrist may slake.
There gilded chariots gleam and shine,
And stately piles the gods enshrine,
There gay sleek people ever throng
To festival and dance and song.
A mine is she of gems and sheen,
The darling home of Fortune's Queen,
With noblest short of drink and meat,
The fairest rice and golden wheat,
And fragrant with the chaplet's scent
With holy oil and incense blent.
With many an elephant and steed
And wains for draught and cars for speed,
With envoys sent by distant Kings,
And merchants with their precious things
With banners over her roofs that play,
And weapons that a hundred slay ;
All warlike engines framed by man,

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And every class of artisan.
A city rich beyond compare
With bards and minstrels gathered there,
And men and damsels who entrance
The soul with play and song and dance,
In every street is heard the lute,
The drum, the tarbet, and the flute,
The Veda chanted soft and low,
The ringings of the archer's bow;
With bands of godlike heroes skilled
In every warlike weapon filled,
And kept by warriors from the foe,
As Nagas guard their home below.
There wisest Brahmans evermore
The flame of worship feed,
And versed in all the Veda's lore,
Their lives of virtue lead.
Truthful and pure, they freely give;
They keep each sense controlled,
And in their holy fervour live
Like the great saints of old.

Griffith's Ramayana.

Post Mortem Examination in Ancient India.

(Asumritaka Pariksha).

In case of sudden death, the corpse shall be smeared over with oil and examined

Any person whose corpse is tainted with faeces and wine, with organs inflated with wind, with hands and legs swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

Any person with contracted arms and thighs may be regarded as having been killed by hanging.

Any dead person with stiffened arms and eyes, with tongue bitten between the teeth, and with belly swollen may be considered as having been killed by drowning.

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Any dead person wetted with blood and with limbs wounded and broken, may be regarded as having been killed with sticks and ropes.

Any dead person with fractures and broken limbs, may be regarded as having been thrown down.

Any dead person with dark-coloured hands, legs, teeth, and nails, with loose skin, hair fallen, flesh reduced, and with face bedaubed with foam and saliva, may be regarded as having been poisoned.

Any dead person of similar description with marks of bleeding bite, may be considered as having been bitten by serpents and other poisonous creatures.

Any dead person with body spread and dress thrown out after excessive vomiting and purging, may be considered as having been killed by the administration of the juice of the madana plant.

Death due to any one of the above causes is, sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

In death due to poison, the undigested portion of meal may be examined in milk, or the same extracted from the belly and thrown on fire may, if it makes 'chitchita' sound and assume the rain-bow colour, be declared as poisoned.

Or when the belly (hridayam) remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead. Similarly such of the dead man's relatives as a person of miserable life, a woman with affections placed elsewhere, or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

The same kind of examination shall be conducted concerning the hanging of the body, of an already dead man.

Causes such as past evils or harm done to others by a dead man, shall be inquired into regarding death due to voluntary hanging.

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All kinds of sudden death, centre round one or other of the following causes ;—

Offence to women or kinsmen, professional competition, hatred against rivals, commerce guilds and any one of the legal disputes.

When, owing to false resemblance, one's own hirelings, or thieves for money, or the enemies of a third person murder one, the relatives of the deceased shall be inquired as follows :—

Who called the deceased ; who was with him ; who accompanied him on his journey ; and who took him to the scene of death ?

Those who happened to be at the locality of murder shall be severally asked as follows :—

By whom the deceased was brought there ; whether they (the witnesses) saw any armed person lurking in the place and showing signs of troubled appearance ?

Any clue afforded by them shall be followed in further enquiry.

After examining the personal property, such as travelling requisites, dress, jewellery, or other things which the deceased had on his body while murdered, such persons as supplied or had something to do with those things shall be examined as to the associates, residence, causes of journey, profession, and other calls of the deceased.

If a man or woman under the infatuation of love, anger or other sinful passions commits or causes to commit suicide by means of ropes, arms, or poison, he or she shall be dragged along the public road by the hands of a chandâla. For such murderers as the above, neither cremation rites nor any obsequies usually performed by relatives shall be observed. Any relative who performs funeral rites to such wretches, shall either himself be deprived of his own funerals or be abandoned by his kith and kin. Whoever associates himself with such persons as perform fordidden rites, shall, with his other associates, if any, forfeit within a year the privileges of conducting or superintending a sacrifice of teaching, and of giving or receiving gifts.

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OUR LIBRARY TABLE.

THE DIVINE WISDOM OF THE DRAVIDA SAINTS BY

A Govindacharya Veda-Griham, Mysore (S. India.)

The aim of the author is to popularize the *Bhagti* School and its teachings as they once prevailed in the South of India. He embodies in the present volume a fairly large collection of those 'old Spiritual Sayings' which so characteristically moulded the lives of people in those days and hopes thereby to stem the tide of Materialism and Vice which 'by Western thought and Western habits have unfortunately contributed to upset the minds of the Indian Youth.' Those who are acquainted with the *Bhagti* School of Northern India shall very well appreciate and enter into the spirit of the teachings of the Dravidian Saints. The religion of Love, its heart-pourings, its mystic terminology, its bold defiance of Reason and Logic, its Faith-reveries, its intuitional insight have always been the same everywhere.

The author divides the book into a number of short topics each complete and independent in itself and illustrated by conversations and anecdotes. Copious foot-notes are also given which are in the form of correspondences drawn from the works of Western Divines. For easy reference, a synopsis of contents has also been prepared and added. The author seems to think that the conception of God as a *Person* implies necessarily Image-Worship and Incarnation-doctrine. This is too narrow a conception of *Personality*. We may believe in a Conscious, Loving, Intelligent, Universal Principle as the Author of Creation and yet deny the low, anthropomorphic picturing of Him into various Shapes and Forms. The book can be had of the author.

2. *The Theosophical Society and its Esoteric Bogeydom by F. T. Brooks "Vyasasharma" Bookshop, Mylapore, Madras.*

Mr. Brooks continues exposing the esoteric propaganda of Mrs. Annie Besant. We are glad, he is not violent and

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has throughout the book maintained self-control so needful in such a characteristically one-sided campaign. We are sure his writings will have wide influence and he will certainly share (as he hopes) his experience of breaking through the meshes of an awful psychic spell with others for whom he is labouring. The present volume is sufficiently large and deals with the various phases of the Theosophical Movement, consistent or inconsistent with the main principles of Theosophy, which with the advance of years has become more and more sectarian and narrow in its scope and methods. In one of its chapters the author has traced the failure of the Theosophical Movement and vividly portrays the causes that led to this disastrous end. He thinks that it has never been quite straightforwardly and open-handedly managed, and that its leaders put their trust in Astral Bogeys instead of in the spirit of Organic Humanity, now labouring for expression everywhere, and that its workers have always sacrificed Principles before Personality. The author has given in the present volume, the full account of J. Krishnamurti cult, also of the Order of the Star in the East. In the beginning of the book, a list of the names of certain Theosophists is given, they are supposed to be identified in the 'lives of Alcyone' a queer monopoly! At the end of the book we are given a letter by Mrs. Annie Besant contributed to the *Christian Commonwealth* and a Reply to the same by Pundit Bhagwan Dass, M.A., Secretary, Central Hindu College. Both constitute very interesting reading. Pundit Bhagwan Dass in his masterly style traces the whole Psychology of the recent Theosophic disturbance and of the *wonderful* part played by Mrs. Annie Besant in her campaign. Pundit Bhagwan Dass is of opinion that while the aim of real Theosophy is to "universalize aspirations," that of the Esoteric section and neo-theosophy of Mrs. Besant is expressly and acutely to " personalize " them. What a strange contrast !!

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G. A. Natesan and Co.'s publications.

(a). *Hindu Psalms and Hymns by Mr. K. V. Rama Swami B.A.*

(b). *Tales of Raja Birbal by Kulasekharam B.A., L.T.*

Each for four annas only.

The first is a useful booklet containing some of the choicest *stotras* both from the Classical and the Vernacular literatures of India, with criticism and commentaries on the same. As we glance through the pages we feel that a far better choice could be made, and far more inspiring hymns could be gathered from the Sacred books of the Hindus that are brimming over with gleaming Ideas and charming Ideals.

The second booklet containing Tales of Raja Birbal, abounding in wit and humour of quite a genial kind is for those who want to while away a delightful half hour.

SUDHAKAR.

Artha Shastra—(1st Volume) by Prof. Bal Krishan M. A., Professor Gurukula Kangri. Price 1-8-0 Can be had from the Author.

This is the first volume of the treatise which Prof. Bal Krishan intends to write on Political Economy in Arya Bhasha. It deals with only one department of the subject —namely production. The writer is the master of his subject, and the treatment of the subject in this volume is worthy of him. It is full and scientific though at places a little confused. Every point has been made clear by illustrations and statistical references. A good book on this subject in Arya Bhasha was very badly needed and this publication has supplied the need. When this book is completed we think Arya Bhasha will be able to boast of a scholarly written work on Economic Science. The book is mainly written for those students of the Gurukula Vishwa Vidyalaya, who take Economics as their elective subject, but it will be also very useful for the general public. Busi-

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nessmen, and land-owners, can learn many useful things from it. The book ought to be patronised by the public.

The language of the book is generally simple, though there is yet room for improvement in that direction. We think, the book was written in hurry, and it was printed at Lahore. Consequently many typographical errors have crept in. But they are not so important as to affect its utility. In the next edition we hope the author will try to make it more easy and less bulky.

On the whole the book is very useful and ought to be on the shelf of every Arya Bhasha-knowing Indian.

INDRA.

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

(By Professor Seva Ram Pherwani, M.A.)

The Return Match.

It is a busy time these two days. The Delhi St. Stephen's College Team is at the Gurukula. Our dear Mr. Sudhir is here with his eleven to play a foot-ball match. You see them—our Delhi friends—dine in a long straight row, in the Gurukula fashion, on Gurukula premises, in the long straight verandah of the new block beside the Ganges banks. They rest a day to refresh themselves for the match on the morrow-morn.

The students and staff of the Happy Colony sleep too with just a gentle stir to see the Match on the morrow-morn. The sun shines as afore. It witnesses the teams coming in and groups of sympathetic students—the Brahmacharies. The Adhyapaks are all there. The spectators fringe the foot-ball lawn and leave the central maidán clear for the twenty-two players and their referees. The central moving two dozen figures at last settle into their respective posts, the goal keepers at the apex, backs, half-backs in between and forwards five at the bases of the opposing triangles.

Whew-sh-rrrr —— whistles the referee. Legs move and hands and heads and shoulders sway from side to side and the poor foot-ball is kicked by one and all up and down, this side and that. Its moving bounding rotund shape is the centre of attraction for all eyes. Thanks to the man who first introduced this moving active invitation to satisfy the kicking instinct of the young. The backs on either side are particularly harsh on the inflated leathern globe. When the poor ball is anxious to reach its goal the jealous guardians of the goal kick it aloft thirty feet high and safe beyond the reach of the keenest kick. Its fall from this proud height is anxiously watched by the players below, some ready to head it forward, some to breast it back and some to kick it to their companion there. On ground the ball knows no peace. There is tug and tumble, thrusting and pushing and clever kicking to

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confound your opponents. And so its moves. Whew-sh-rrrr in at the goal at last. The poor foot-ball has had an unwelcome welcome at the goal of the Gurukulites. Yes once more too the ball shows a liking to get through the Gurukulite goal. The Gurukulites now cajole it and kick the conviction into it that the goal on the other side is much the pleasanter for it. Hard kicks and once, twice, thrice it is through the goal of the Delhi team. Oh it was a friendly play in unfriendly sunshine. The sun shone bright and keen. It shot its fierce rays on the players below and the heavy shirted, heavy booted Delhi team was the greater victim to its warm welcome. Thus passed the morning play. The players retired to refresh themselves on the simple, sweet, nature's own distilled *sherbet* of the watermelon. In the evening there was formal informal practice between the Delhi team and the Gurukula first best foot-ball team. The Gurukulites sent the ball thrice through the Delhi goal and sorry to say the ball displayed distinct unwillingness to get through the Gurukula goal. Thus three love was the evening score. The one thing that the matches prove is the superiority of open air life, unstimulating diet and regulated life. In power of endurance the Gurukulite easily surpasses the City College man. Dear reader, would you profit by the Gurukula ideal lead an outdoor life, take unstimulating diet and lead a regulated life of conserved manhood and you will have the same results physically.

The Upadeshak Maha Vidyala.

The practice and preaching of the Vedic Dharma—that was the ideal the Gurukula was started for. Hitherto the activities were mainly restricted to the practice side—the time was not yet ripe for the Vedic Preachers Classes to be opened. Not a day too soon the institution has entered on its mission of educating and sending forth Vedic missionaries. The Upadeshak College classes have been opened. A natural and necessary step has been taken in the onward march of gradual progress. It is wonderful, with

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what alacrity, the overworked staff have responded to this call. One and all have volunteered to man this important branch—to take a hand in this grand work, in addition to their daily duties in the Mahavidyala classes. The Brahmacharies too have shown a praiseworthy readiness to take up and further this idea. The step is fraught with great good for the future. It is bound to be an epoch-making event in the history of the institution. The institution of the people will now be able to serve the people both indiretly through the ideals it embodies and the influence of exemplary life its graduates lead as well as directly through the message of the Vedas, that the preachers it will now produce, will carry through the length and breadth of the land. Hitherto the institution had as it were been fitting itself for this grand work of sending forth men fit to carry its distinctive message. After a period of gradual growth it has entered on this responsible mission and may the Almighty make its work really fruitful. Already the electric effect of a higher purpose is visible in the glowing faces of the Brahmacharies and workers in this line. The tone of the whole institution is bound to grow a degree more refined through this welcome addition to its activities. As an immediate result of this greater quickening we find the birth of a new Sabha which will now be known as the Arya Sevak Sabha. The purpose of this students' league will be to intensify the life religious in the hearts of its members and all around. It will try to convert men of character into men with a mission. There will be weekly meetings in connection therewith. Sacred hymns would be sung and discourses delivered on subjects pertaining to the Life Religious. The Brahmacharies' hearts are ready to catch this call for deeper life—this creation of a nobler manhood not only among themselves but in their brothers all around. May the Source of all Enlightenment work His Will through these heart offerings and heart liftings.

Om shanti ! shanti !! shanti !!!

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A Brahmachari's Account of the Return Football Match.

"The party has come," shouted the little Brahmacharis on the Ganges bank after their dinner. The riddle has been read at last. Yes, it has come. I can see the Delhi team from my room, with their eyes speaking of a respectful curiosity to see a place about which they have heard so much. Poor cooks! Poor Bhandaris! Under the scorching heat before the burning fire they have to work even longer than usual, now cursing the matches, now clapping the chapatees into shape, placing them on 'tava' then again on fire and then watching them swell—a monotonous task still more bitter through heat. But yet there is one thought that cools them—they have guests in their home and even the servant in the Kula cannot but feel that they are his guests. Dinner is over, and loud laughters tell us both the parties are enjoying the meeting. Let us wait till to-morrow.

Tun! Tun! Tun! The Gurukula Brahmacharis are in the field but what about the Delhi team? Ah our friends! They have spent a sleepless night in the train. That is a sufficient excuse why they are not ready. Half an hour more. Both parties in the field! A dead silence torturing eagerness! See! Five minutes and a goal on our side! Ten minutes and a goal again! Faces down, hearts down and murmurs up! cheers! A goal!

A few minutes more, a goal again. Now is the occasion for philosophy to come to comment on turns of fortune. Half time over. Dull recess over! A goal! Ha! Ha! Ha Brahmacharis hard on defence now. A long whistle. Hurrahas and Nandamah. Thus ends this friendly hostility. The triumphant band marches out putting chivalrously a cloak of seriousness to suppress the bursting joy, commenting on the fickleness of fortune, a good food for consolation. Hallo Captain, Laurels! Is it not: Ha, a smile shyly stealing over his lips is the answer. Let philosophers see to their tedious task of moralizing. I know only to join the merry party and contribute a loud laugther to its joy.

BUDHA.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

t of Divine knowledge is the highest and the noblest."—**Manu.**

BHADRAPAD, 1971. { No. 3.

"Rainclouds."

WELCOME not the rainclouds that are small. For, floating about in the heavens. they do but obscure the Sun—the Purifier.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

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VOL. VIII. | BHADRAPAD, 1971. | No. 3.

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'TIS the biggest blackest clouds that give us relief For 'tis they that send the welcome earth-reviver for which we so long yearned

SO in the world.

THE smaller troubles and vexations spoil—*nolens volens*—the joy of our life and the even tenor of our mind.

'TIS the blackest direst troubles we should welcome. For 'tis they that wean us from the world—the fleeting—and throw us all-naked and helpless into the arms of Him the Changeless One, giving us what is better than gold or friends—the Bosom of Him the Refuge.

ELIZABETH ARNOLD.

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NOTES.

AN ENTIRE NATION IN MOURNING.

The sad, sudden and unexpected demise of Her Excellency Lady Hardinge has plunged the entire community in mourning. Lady Hardinge was a queenly and motherly woman who was extremely gracious to all who came in contact with her and who was one of the very few of India's Vicerines who actively laboured to lighten the toils of their husbands. She exhibited rare courage, resourcefulness and a true womanly heart when the hand of the assassin all but succeeded in taking away the life of one of India's most beloved and universally respected Viceroys. If in that dark hour of peril reactionary counsels did not prevail, it was due as much to the Christian heart of the good and gentle Vicerine as to the affectionate solicitude of the Viceroy for the Indian people. Lady Hardinge radiated affection and gentleness all around and was an embodiment of all virtues which dignify womanhood and lend a charm and grace to exalted social position. We offer our sincere and respectful condolence to the Viceroy who has lost his much-beloved and universally-esteemed partner in life and if the assurance that his sense of loss is shared by the multitudes belonging to all creeds, castes and races that inhabit this vast continent can comfort and console him, it is his. The Gurukula had special reason to be grateful to Her late Excellency. When

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the present Officiating Principal met Her Excellency at Simla, she graciously assured him of her interest in the Gurukula and kindly intimated her desire to pay the institution a visit. "I love the yellow-robed children of the Gurukula as I love all the children of India" said Her Excellency. The Gurukulites, therefore, were fondly and expectantly looking forward to a visit from Lady Hardinge, when they were shocked beyond measure to read of her lamentable decease. As soon as the Gurukula re-opened after the receipt of the news, all the Brahmcharis, teachers and professors assembled in the school quadrangle and stood in rows. Solemn silence reigned in the vast quadrangle. The Principal in tones surcharged with emotion delivered a short speech dwelling on the irreparable loss that the country has suffered. A resolution expressive of sympathy and condolence was adopted in silence, the entire audience standing. The College, the Theological Seminary and the School were closed for the day as a mark of respect to the memory of the illustrious deceased,

The next day the Officiating Governor sent the following condolatory message to His Excellency :— "The staff and Brahmcharis of Gurukula in meeting assembled beg to tender most respectful condolences at the sad demise of Lady Hardinge. May God grant Your Excellency shanti. India mourns the loss."

The following reply was received:—"Viceroy sends to staff and Brahmcharis grateful thanks for their message of sympathy."

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The late Mrs. Hansraj.

The venerable leader of the Arya Samaj, Lala Hansraj, has at this age when he had retired from a strenuous public life and was enjoying his well-earned rest, received a terrible blow from the effects of which he will not recover soon. He has lost his well-beloved wife who was a worthy sharer of his joys and sorrows is every way. The deceased was not only a wife but also a colleague. She interested herself actively in the public activities of her revered husband and rendered invaluable services to the cause of female education. She was a genuine Arya Samajist and had latterly become imbued with the missionary spirit. The deceased had been ailing for a long time; but the sudden and dramatic arrest of her beloved son, L. Balraj, B. A., in connection with the Delhi Conspiracy Case aggravated the malady. The refusal of the Delhi police to carry out the order of the Court that Balraj be permitted to see his mother accelerated the tragic end. Lala Hansraj has lost not only a wife but also a life-long friend. Our heart goes out to him in this calamitous bereavement. We cannot trust ourselves to write more on the subject for the deceased was almost a mother to us and our heart is heavy with grief. May the Bountiful Lord who is the Fount of Mercy and Peace bring *shanti* to Lala Hansraj and the other survivors.

The so-called Hindu University.

The long-expected reply to the representation of the promoters of the Hindu University has at last been received. The Ltieut.-Govr. of the United Provinces will be ex-officio Chancellor. The Chancellor will be supreme in the affairs of the proposed University and the Senate and the Syndicate will be expected to loyally carry out his mandates. The appointment of the Vice-Chancellor and the Provost, the staff and the examiners will all be subject to his veto. He will see that the courses of study are properly framed, no

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unnecessary new faculties are instituted, the number of university students is kept within proper limits, the Senate and the Vice-Chancellor do not indulge in wasteful expenditure and that the University does not cheapen its degrees. The University Senate consisting among others of the Hon'ble Dr. Sundar Lal, Dr. Guru Das Banerji, Pandit Madan Mohan Malviya and Dr. Rash Behari Ghose will be like a Children's Court with the Lieutenant-Governor as friend, guide, philosopher and monitor. He will preside over the Court and exercise paternal and minatory vigilance. The Vice-Chancellor and the members of the Senate will have a merry time. They will pass resolutions with a happy-go-lucky manner because they will be conscious all the time that they form a Governing Body which is suffered to play at governing under the governance of a real Lieutenant-Governor, and that the ultimate responsibility will be His Honour's. Suppose the Hon'ble Pandit Sundar Lal who has so long been Vice-Chancellor of the Allahabad University is also appointed Vice-Chanceller of the Hindu Univertity. In both capacities he will be under the Lieutenant Governor the joint Chancellor. But by some miraculous process all the capacity for independent action and initiative that Pandit Sundar Lal possesses while at Allahabad will vanish as soon as he takes train and reaches the historic town of Benares—the Vice-Chancellor of the Allahabad University is not so much under official tutelage as the Vice-Chancellor of the proposed Hindu University will be. So Dr. Sundar Lal, in case he is appointed Vice-Chancellor of the proposed Hindu University—and a fitter person it will be difficult to find in these provinces—will become possessed of a multiple personality. What a delicious experience? We congratulate the Hon'ble Pandit in advance. We may state here our conviction that so long as Sir James Maston is at the head of the United Provinces Administration, there is no danger of undue Government interference, for His Honour's sympathies with the aspirations of educated India are well-

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known. We have, however, discussed the question not on personal but public grounds. An uninterrupted succession of Mestons cannot be guaranteed by statute. In the civil service there are Hewetts as well as Mestens.

Swallowing Camels and straining at Gnats.

The publication of Sir Harcourt Butler's letter to the Maharaja *Bahadur* of Darbangha—to whose doughty and valiant championship we owe this University—has caused profound dissatisfaction. Mrs. Besant has wired to her colleagues on the University Society to refuse to have a University on these conditions and has declared that she would not have made over her Central Hindu College to the University Society if she had foreseen all this. Dr. Rash Behari Ghose repents of having donated one Lakh of rupees towards the funds of a movement that has ended in a fiasco. Even the *Leader* is indignant and has published two strong and effective articles. So there is a chorus of unanimity in favour of rejection of the Government's conditions. We take the risk of striking a solitary note of dissent. We believe the Government is logical and the promoters of the University are illogical and we admire logic even if it go against us. The Government demanded that in the *Hindu* University Hindu culture was not to be accorded a higher position than in the official Universities. The promoters assented with acclamation. Sir Harcourt decided that in the Hindu University English and not Hindi, the language of the Hindus, was to be the medium of instruction. The promoters bowed assent. When the weeding out of all essential Hindu elements was agreed to, the Government graciously conceded that it might be called the *Hindu* University. We can see that Sir Harcourt possesses the saving grace of humour of which our leaders are devoid. Instead of joining Sir Harcourt in a good-humoured laugh, they were profuse in expressions of gratitude. Having agreed that the so-called Hindu University should be not a new culture of light for the con-

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servation, development and diffusion of Hindu culture but a replica of Universities avowedly founded with the chief object of fostering occidental culture, they are now moving heaven and earth because they will not be supreme in the direction of the affairs of an eastern seat of western learning. This makes our sides split with laughter. If the University had to be made a seat of Hindu learning, their claims to supremacy in the management would have been entitled to a sympathetic consideration, for none but a Hindu by tradition and culture and preferably also by birth can properly guide the destinies of a centre of Hindu culture. But if the University is to conserve the spirit of occidental culture, it is but fair that a representative of the Government that introduced this culture in India and has so far presided and watched over its progress should be at the helm of affairs. Possibly the claim of our leaders is that by culture and training they are by no means less occidental than the Government that is responsible for bringing them into being. If that be so—and we do not dispute the justness of the claim—let them fight for more power in the official universities than create by *their* funds a replica thereof and demand supreme control therein.

The Second Patiala Imbroglio.

It seems that the Patiala Durbar that is under the influence of the Tat Khalsas is determined to confer martyrdom on Aryas and to earn a niche in the temple of history as the first Government to let some of its officials persecute innocent inoffensive Aryas. Our readers cannot have forgotten the notorious Patiala case which ended so dramatically and from which the Maharaja emerged with a sorry face. A vindication and assertion of innocence was miscalled an apology and thus the face of the Durbar was saved. It was expected that after that bitter experience the Durbar would think twice before once again listening to the

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advice of fanatics. But it seems that His Highness has not felt strong enough to refuse to listen to the voice of bigotry and fanaticism. Some Sikhs of Patiala—Government servants —published filthy attacks upon the character of Bhagwan Dayananda whom lakhs of Aryas and millions of Hindus revere as a Rishi, Master and Redeemer. The libellers had a filthy and lascivious mind and such minds always run riot when they contemplate Niyoga which can be understood only by clean minds. M. Bishambar Nath and M. Raunaq Ram wrote a decent reply in which they proved on the authority of authentic Janam Sakhis that Mai Ganga Devi, the wife of Guru Arjan Dev, who was childless approached a Sadhu at the command of her husband and the result was that she was blessed with a son. The Aryas do not believe in miracles and supernatural agencies. The only conclusion at which an Arya who read that passage could arrive was that the birth of the child took place in the ordinary course of nature and because it was done with the concurrence of the husband it might be called a form of Niyoga. The argument was that when one of their own gurus had sanctioned Niyoga, the Sikhs had no business to write and speak of it in filthy terms. The Aryas believed that Niyoga was practised in ancient times by Rishis and therefore this statement in the mouth of an Arya could not be intended as defamatory. It was a fair comment. There was no misquotation. The inference was not stated as a fact but stated as an inference and for what it was worth. Do enlightened Sikhs believe in immaculate conception and the miraculous birth of Christ? Would they like it if a denial of this fundamental doctrine of the Christan Church on their part in public was punished as a criminal offence by the Christian British Government? The question was purely historic and could be fought out on its merits by an examination and rebuttal of the evidence produced by M. Raunaq Ram? Was this done? Was any attempt made to refute the evidence put forward? On the contrary no Sikh writer has so far questioned the

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genuineness of the quotation and the authenticity of the *Janam Sakhi*.

What Sikh demagogues, petty—fogging scribes and adventurers have done is to inflame the sentiments of the Sikhs 90 per cent of whom are uneducated and hardly literate against the Aryas. Their object it has throughout been to make money by creating bad blood between the Aryas and the Sikhs, and they have done their work admirably and succeeded beyond their expectations. Meetings of Singh Sabhas were held and people who had never had a sight of M. Raunaq Ram's booklet passed wild resolutions calling upon the British Govrnment to suppress the book and prosecute the authors. But an enlightened Government could not listen to such wild advice and penalise historic criticism and expression of honest opinion. In fact the Government itself has at its own cost got many old historical manuscripts printed throwing light on the traditions of the various peoples inhabiting India without paying any regard to the feelings of the fanatical, the uneducated and the ill-educated. It is, in fact, the duty of a civilized government to place raw data before scholars at its cost—for scholars who are generally poor cannot obtain access to these documents without the aid of the state. One such publication printed by order of the Secretary of State for India in Council is the Adi Granth by Dr. Earnest Trumpp. It is a valuable repository of old Sikh traditions about the lives of the Gurus. The work was first published in 1877. Although the Government paid the costs of the publication it is clear that it did not impose any inquisitorial limitations on the right of free speech of the author. He has spoken out his mind pretty fearlessly. On page VII, we are told that the Sikh Granth is " incoherent and shallow, and couched at the same time in dark and perplexing language, in order to cover these defects." On page LXXIV, the author prints a most filthy story —which may be untrue historically—taken from an

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old Janam Sakhi written by a Sikh—which is still found in the India Office Library and marked $_{2}\frac{425}{885}$ Bibliotheca Leydeniana. This story casts a serious aspersion on the sexual character of Guru Nanak in connection with the virgin daughter of Guru Angad and makes the latter revel in the recital of it. The story, for aught we know to the contrary, may be entirely groundless and the creation of the prurient fancy of some bad and traitorous Sikh. Dr. Trumpp, however, adds the following footnote :— "The story which adds a good deal of light on the reasons of the intimacy of Nanak and Angad, is naturally left out in the Lahore Lithograph copy, being too discreditable to the character of Nanak." We differ *in toto* from the learned doctor and are not prepared to regard the story as genuine, but we hold that the Government would not be justified in suppressing this publication of its own even if some bigots clamoured for its suppression. The quotation is not dishonest and the question whether a certain portion of a religious work is genuine or spurious is a matter of opinion on which there are often differences even among learned adherents of the same religion. Now a Government which could allow such an expression of opinion in a publication issued under its authority could not consistently with its just reputation for fairness interdict Mahashya Raunaq Ram's publication, which casts no aspersion on the sexual character of Mai Ganga Devi—the story cited by Dr. Trumpp does clearly incriminate Guru Nanak, Guru Angad and Guru Angad's to our mind innocent pure and chaste daughter— ; on the contrary it attributes conduct to her which according to Aryan Ethics is legitimate and even virtuous.

A pertinent question may here be asked? Why do not the Sikhs, if they are honest in their opposition to M. Raunaq Ram, agitate against the work of Dr. Trumpp. Is it because they think the Arya Samaj is under a cloud ? Or is it because the better mind of the Sikh community has a legitimate grievance neither against Dr. Trumpp nor

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against M. Raunaq Ram and this agitation is spurious and has been, in the first instance, engineered by persons who have axes to grind. We have reason to believe that this is the case. Having failed to move Sir Michael O'Dwyer's wise Government, these interested persons began to work upon the feelings of the young Maharaja of Patiala who, in a weak moment, sanctioned the prosecution. The Tat Khalsa Officials of the State, however, turned the prosecution into a persecution. M. Raunaq Ram and M. Bishamber Datta were arrested without warrant, refused decent food and the elementary human right of bathing, beaten, cuffed, thrashed and otherwise maltreated. Bail was refused to them as if they had been guilty of some heinous offence.

Their Counsel was not permitted to see them, the agent of the Arya Defence Committee was lashed on the buttocks and abused and otherwise treated in a style so inhuman and barbarous that the blood of Aryas boils at the very thought of it. All this probably went on without the knowledge of the young Maharaja. When hundreds of indignant resolutions passed by Arya Samajes all over the country were wired or otherwise communicated to the Maharaja, Sir Michael O' Dwyer, Lord Hardinge and the Political Agent, the eyes of His Highness were opened and he issued the following Press *Communique* :—Various communications from different associations of the Arya Samaj have been received by His Highness the Maharaja as representations against the prosecution of two individuals in the State for indulging in grossly indecent and highly inflammatory remarks made in an open publication and calculated to wound the religious feelings of the Sikhs. To remove any misunderstanding the public and the Arya Samajists in particular are informed that these are only proceedings of an ordinary nature against two individuals for their personal action and in no sense a prosecution of the Arya Samaj as such. It is not at all in consequence of Patiala

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being a Sikh State that such action has been ta
The Patiala Government has taken action solely on acc
of the fact that the accused persons happen to be u
their jurisdiction. Had a follower of any other reli
committed similar offence and the Patiala Government
jurisdiction over him he would of course be similarly d
with and would receive no protection or favour merel
account of belonging to any particular creed."

A little more plain speaking.

We deem it our duty to point out respectfully to
Highness that he has once more be n deceived by his offic
He has not read M. Raunaq Ram's book. It is not a
which any independent judicial tribunal will condemn.
if it were, the Sikhs would not fight shy of a trial
British Court—why do they not file a suit at Lah
where the book was published. If the book were leg
indictable, the British Government acting on the advi
the Crown Lawyers would certainly have prosecuted
publishers who are British subjects. Sir Michael O' Dw
Government has a reputation far severity in these mat
even Christians under his rule are not safe if they go aga
the law. In the Maharaja's state there is no lawye
eminence. Let him not, therefore, rush in where a w
older and more experienced ruler fears to tread. Let
do an act of bare justice by ordering a discharge of
accused. If, however, he is determined to proceed
the case, let him suspend all the officials at Barnala
have brought his government into disrepute, conte
and ridicule by alleged unlawful barbarous and inhu
treatment of the accused and their friends and re
them from the scene of their alleged fanatical exc
pending the finding of an independent commissio
enquiry to be presided over by the Political Agent or

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Their Counsel was not permitted to see them, the agent of the Arya Defence Committee was lashed on the buttocks and abused and otherwise treated in a style so inhuman and barbarous that the blood of Aryas boils at the very thought of it. All this probably went on without the knowledge of the young Maharaja. When hundreds of indignant resolutions passed by Arya Samajes all over the country were wired or otherwise communicated to the Maharaja, Sir Michael O' Dwyer, Lord Hardinge and the Political Agent, the eyes of His Highness were opened and he issued the following Press *Communique* :—Various communications from different associations of the Arya Samaj have been received by His Highness the Maharaja as representations against the prosecution of two individuals in the State for indulging in grossly indecent and highly inflammatory remarks made in an open publication and calculated to wound the religious feelings of the Sikhs. To remove any misunderstanding the public and the Arya Samajists in particular are informed that these are only proceedings of an ordinary nature against two individuals for their personal action and in no sense a prosecution of the Arya Samaj as such. It is not at all in consequence of Patiala

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being a Sikh State that such action has been taken. The Patiala Government has taken action solely on account of the fact that the accused persons happen to be under their jurisdiction. Had a follower of any other religion committed similar offence and the Patiala Government had jurisdiction over him he would of course be similarly dealt with and would receive no protection or favour merely on account of belonging to any particular creed."

A little more plain speaking.

We deem it our duty to point out respectfully to His Highness that he has once more been deceived by his officials. He has not read M. Raunaq Ram's book. It is not a book which any independent judicial tribunal will condemn. For if it were, the Sikhs would not fight shy of a trial in a British Court—why do they not file a suit at Lahore, where the book was published. If the book were legally indictable, the British Government acting on the advice of the Crown Lawyers would certainly have prosecuted the publishers who are British subjects. Sir Michael O' Dwyer's Government has a reputation far severity in these matters; even Christians under his rule are not safe if they go against the law. In the Maharaja's state there is no lawyer of eminence. Let him not, therefore, rush in where a wiser, older and more experienced ruler fears to tread. Let him do an act of bare justice by ordering a discharge of the accused. If, however, he is determined to proceed with the case, let him suspend all the officials at Barnala that have brought his government into disrepute, contempt and ridicule by alleged unlawful barbarous and inhuman treatment of the accused and their friends and remove them from the scene of their alleged fanatical excesses pending the finding of an independent commission of enquiry to be presided over by the Political Agent or some

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other British Official appointed by the Punjab Government —for the outrageous and unlawful treatment of a British subject has been openly laid to the charge of these officials. Let him also if he really regards the Aryas as his equal subjects, order the prosecution of all those **Tat-Khalsas**—whether his servants or his subjects—who have indulged in filthy abuse of Maharishi Dayananda. Nothing short of that will satisfy the demands of enlightened public opinion in the country and if the Maharaja misled by his advisers refuses to listen to the voice of solemn reason, we shall agitate, agitate and agitate--agitate and suffer patiently—till we have brought pressure to bear upon our just and beneficent Government and secured an interference on the part of the Paramount Power in the interests of British subjects and Aryas so barbarously treated in Patiala. It would be wiser for the Patiala Durbar to retreat gracefully while there is time to do so. Let the Durbar remember the ludicrous termination of the Prosecution and Persecution which has made the year of grace 1909 a notable year in the history of the Vedic Church.

The Sattyarath Prakash and the Sikhs.

Mahatma Munshi Ram, the undoubted leader of the Arya Samaj, held out the olive branch by suggesting in the columns of the Lahore daily **Desh** that though nothing could be done in respect of M. Raunaq Ram's book because the case was *sub-judice*, better relations could be established between the Aryas and the Sikhs if a Committee consisting of an equal number of Arya and Sikh leaders was appointed to examine publications alleged to be objectionable on either side. He suggested that Sardar Jogendra Singh might preside over this conference. The self-styled Sikh leaders whom harmonious relations between the two com-

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munities will push into the back ground have rejected this offer. One of them, editor of a yellow rag, has declared that there can be no lasting peace so long as the Sattyarath Prakash is not suppressed ! What an audacious and impudent suggestion ? Now what is the head and front of Bhagwan Dayanand's offending? In the 11th chapter of the Sattyarath Prakash he has presented a critical survey of the religions of Arya Varta and has also criticised both favourably and adversely the Sikh religion Is the Sattyarath Prakash to be suppressed because the author thereof has criticised Sikhism? Why should not the Granth Sahab and the other sacred books of the Sikhs be, also, suppressed because not only they criticize adversely the Vedas and the Puranas but much more because they preach a boycott of sections of his Majesty's subjects.

Prahlad Rai says !

ਮੜੀ ਗੋਰ ਦੇਵਲ ਜੋ ਮਾਨੈ। ਪਰਪੰਥਨ ਕੋ ਊਚ ਬਖਾਨੈ

ਸੋ ਸਾਕਤ ਸਿਖ ਗੁਰੂ ਕਾ ਨਾਹੀ । ਫਾਸਿ ਪਰਿਯੋ ਸਮ ਕੰਕਹ ਫਾਹੀ ॥

It means that temples, shrines and burning places are not to be worshipped nor are other religions to be praised. The Rahit-nama of Nand Lal (p. 6, 46) has the further injunction.

"Do not listen to any calumny respecting the Guru, and he who speaks ill of the Guru, must be killed with a sword."

Is not this direct incitement to murder? To make each individual Sikh a judge is to preach anarchy of the worst description. A Sikh is not even to salute one who is not a Sikh, otherwise he is an apostate and accused by God. Who bows his head to one who wears a cap (*i. e.*, a Muhammadan) or shaves his head (*i. e.*, a Hindu) is doubtless worthy of hell.

Prahlad Rai says on page 20.

ਦੋਪੀ ਦੇਖ ਨਿਵਾਵੈ ਸੀਸੁ । ਸੋ ਸਿਖ ਨਰਕੀ ਵਿਸਵੇਬੀਸ ॥

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He is not even to place a piece of cloth or anything belonging to a Muhammadan on his head, otherwise he will suffer many deaths. (Nand Lal's Rahit-nama p. 2, 9) A true Sikh should always be engaged in war with the Muhammadan and slay them, fighting them face to face, it is his duty to destroy the enemies of his faith, and to aid in the diffusion of the Sikh religion. (See Nand Lal's Rahit-nama pages 7, 62, 64, pages 9, 73, 77, 79, 80). No confidence should be placed in Yogis and Turks. Prahlad-Rai says, page 22.

ਕਾਨ ਕਟੇ ਅਰ ਤੁਰਕ ਕਾ ਕਰੈ ਨਾ ਮੂਲ ਬਿਸਾਹਿ।
ਜੋ ਸਿਖ ਸੋਂ ਹਿਤ ਨਾ ਕਰੈ ਪਰੈ ਨਰਕ ਮੋਂ ਜਾਇ॥

Guru Nanak says!

"A fetter is the Veda, dispute and pride. By a fetter (one) is destroyed ; spiritual blindness is a disease."

Trumpp's translation.

(Rag Asa, Mah I, Astpad H, verse 7).

Guru Amar Das says.

"The Brahman's chief business is the study of the Veda. "From it the gods were produced, spiritual illusion and (wordly) thirst.

"The word of the Veda, affected by the three qualities, is an embarrassment.

"Having read a sentence, he (*i. e.*, the Pandit) explains it, (but) death strikes (him) on the head,"

(Ibid Rag Gauri Mah III, Ashtapad IV, XXII).

The same Guru says!—

"The six (philosophical) systems, the Jogis and Sanyasis are led astray in error without the Guru." (Ibid. Siri Rag Mohala III V, XXII, 5).

These passages are clearly against the Vedas and the Shastras and pour contempt upon them. Would the Sikhs

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like an agitation in favour of the suppression of the Granth because it contains these and similar passages.

A Dispassionate Examination of what the Satyarath Prakash says.

Let us see what Swami Dayanand says about Guru Nanak.

> 'The aim of *Nanak* was, no doubt, good, but he did not possess any learning and was merely acquainted with the dialect of the Punjabee villagers among whom he was born. He was quite ignorant of the *Vedas* and the *Shastras* and of *Sanskrit*, otherwise why should he have written *Nirbhau* instead of Nirbhaya. Another proof of his ignorance of the Sanskrit language is his composition called Sanskrit hymns. He wanted to show that he had some pretensions to the knowledge of Sanskrit..... .....hence it is that in his book called Granth the Vedas have been praised as well as censured, because had he not done so, some one might have asked him the meaning of a Vedic Mantra and as he would not have been able to explain it he would have been lowered in the estimation of the people. Anticipating this, he from the first, denounced the Vedas here and there, but occasionally also spoke well of the Vedas, because had he not done so, the people could have called him a Nastika *i.e.*, an atheist or reviler of the Vedas."

Now if we analyse this opinion, we find that it has two factors (1) Guru Nanak was ignorant of Sanskrit although he claimed that he knew Sanskrit (2) The Vedas have been praised as well as censured in the Granth. Now both these contentions can be proved by quotations from the Granth. That he claimed a knowledge of Sanskrit is clear from the fact that he composed श्लोक सहसंकृती

That his Sanskrit was jargon and not grammatically correct classical Sanskrit will be clear to Sanskrit-knowing people from the following specimen :—

पढ़ पुस्तक संध्या बादं । शिल पूजसि बगुल समाधं । मुंडित मुंठ विभूषन सारं गलि माला तिलक लिलाटं । दुइ धोती वस्त्र कपाटं ।

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Now everybody who has even a smattering of Sanskrit knows that grammatically it is all wrong Sanskrit and that the words पढ़ि बगुल झूठ बुड़ धोति are not Sanskrit words at all. Now we come to the 2nd point. A verse from Guru Nanak's writings has already been quoted in which the Veda has been denounced. Now we quote verses uttered by Guru Nanak and other Gurus in support of the Veda and Puranas.

(1) From the mouth of the Guru (God) is the sound, from the mouth of the Guru (God) is the Veda, in the mouth of the Guru is it contained (or absorbed) (Trumpp's Translation Japji 5 Guru Nanak).

(2) If the Puranas are highly appreciated, if the wick of fear is applied to the body, the understandig is unawares kindled (Ibid Sri Rag Mohalla V. Ghar. Guru Nanak).

(3) What is forbidden by the Veda (and) the saints, to that (thou art), inclined, and O friend ! After the manner of hazard—gambling the senses subdue and over come (thee).

(Ibid Gauri, Mahala V. CXLVIII, CCXVIII, Guru Arjuna Deva).

(4) All the Shastras and Vedas were searched by me, no one is saying, that there is another (but the supreme).

(Ibid Rag Gauri Mah V. Bavanakhsi XX. Guru Arjuna Deva)

This is in direct antagonism to the spirit of the verse of Guru Amar Dass quoted above in which the Vedas have been called the source of polytheism.

(5) The Vedas, the Puranas and the Smriti have pronounced the correct words ! (That) the name of Ram is the one (true) word.

(Ibid Rag Gauri Mah V. Sukhmani I. Guru Arjuna Deva).

(6) Behold, in the Veda, the Puranas the Smriti, in the moon, suns and stars is the one.

(Rag Gauri Mah V. Sukhmani XXIII).

(7) Conscience is the workshop, patience the goldsmith. understanding the anvil, the Veda the tool.

Guru Nanak Deva.

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The Religion of the Sikhs.

A few words about the religion of the Sikh Gurus will not be out of place. In the first place we must not expect any logical correlation and coherency or consistency of parts with one other and the subordination of the parts to the central design in the religious system of the Sikh Gurus. They were Bhagats and warriors and not philosophers. Says Trumpp!—

> "Nanak is in the habit of rambling from one thought to another without any attention to logical coherence."

Again.

> "Nanak himself was not a speculative philosopher, who built up a concise system on scientific principles, he had not received a regular school training and uttered, therefore, his thoughts in a loose way."

What is true of Nanak is much more true of other Gurus all of whom with the exception of Guru Hargovind, Guru Tegh Bahadur and Guru Govind Singh—who were military heroes and political leaders of the Hindu Community—were saints and Bhagats and not philosophers. Like most medieval saints though they recognised one supreme God, they did not reject the Hindu Pantheon but accepted all the gods as subordinate to Brahman. They were influenced by the cult of Vaishnavism and worshipped Rama. Nanak says.

> "There are six houses, six Gurus, six (methods of) instruction. The Guru of the Gurus is one, the garbs many."
>
> (Asa, Mah I, Sabd XXX).

In the following verse the worship of Rama, the son of Dasrath, is clearly taught by Guru Arjuna Deva!

> "To whom shall I make prayer and petition, as Raghu, (my) king is hearing (Gauri Mah V, CXXIII, CXXCIII.

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In the following verses the objective existence of Pauranic gods, goblins and fiends is clearly recognised.

"Many crores of Deva, Danvas and umbrella-bearing Indras all things He keeps in his string,

* * * *

Many crores of Yakshasas, Kinnars and fiends.
Many crores of goblins, spirits, hogs and deers.

* * * *

Many avatars have taken place (Mah V Shukhnani X).

In the following passage Guru Nanak clearly recognises the distinct existence of subordinate deities.

"To thee sing Isar (Shiva) Brahma, the Devi, (who) display lustre being always adored by thee," (Raga Asa Mahala I, Ghar I, Sodhar).

This belief in the Hindu pantheon with one Supreme Director not having been worked out into a system led sometimes to the recognition of the various deities as different aspects of the one God and sometimes degenerated into gross pantheism. There is a magnificent passage in the Japuji which supports the first view !—

"The Guru is Isr (shiva), the Guru is Gorakh (Vishnu), Brahma, the Guru is the mother Parbati. If I would know, would I not tell ? The story can not be told. O Guru ! let me know the one, that the one liberal patron of all beings may not be forgotten by me !'

(Jupaji, 5).

Of course there are innumerable passages which inculcate gross pantheism. Here are a few !

(1) Given to pleasure is my Lord, brimful he is contained (everywhere), He himself is the fisher and the fish. he himself is the water and the net. He himself is the bait of the net he himself is within (it) the greedier (of the fish).

He himself is enjoying pleasure, he himself is the pleasure, he himself is amusing (others) with pleasure.

He himself is the petticoat (= the woman), he himself is the husband of the bed.

(Sri Rag Mahalla I, Ghar IV).

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The Gurus believed in fatalism, a degenerate form of the Law of Karma. This fatalism has been the curse of India. Here are a few quotations in support of this view ?

(1) The lot has fallen, none effaces it. What do I know, what do I know, what will happen in future ? What has pleased him, that has come to pass. None other is acting (but he).

(Gauri Mohalla I, Sabd X, 1),

(2) The power of this one is not in this one's hand.
The cause of causes is the Lord of all.
The creature is helpless and must obey.
What pleases to that one, that will be.

Guru Arjuna.

It is greatly to the credit of the Sikh Gurus that they never set up the claim of Divinity. Nanak especially had a deep consciousness of his limitations, and never for a moment uttered a single blasphemous thought. Says the Guru.

"Who are low-born amongst the low, who are the lowest of the low, in their Society and community is Nanak, what emulation (have I) with the great ?"

The Gurus were in theory opposed to hereditary caste, though in practice they adhered not only to caste but also to Shradh, Durga Puja and other orthodox practices of the Hindus. None of the Gurus married his children outside the narrow bounds of his caste.

In theory, of course, their attitude was that of uncompromising opposition. Says Guru Arjan Dev.

"A low chandal woman becomes a Brahmani, from a Shudra woman (one) becomes the best, O dear ! "

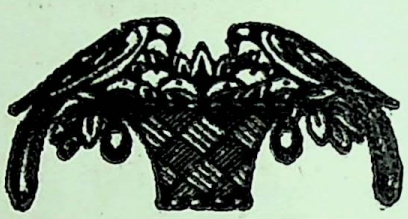
(V, XLIV, CXI).

It will now become patent to our readers that the Arya Samaj has no reason to be hostile to the Sikh Church. The Sikh Gurus in their own necessarily imperfect way prepared the ground and Bhagwan Dayananda came and sowed the seeds. If the propaganda of the Arya Samaj has spread with greater rapidity in the Punjab than elsewhere, we must all express our gratitude to the Sikh Gurus who were the pioneer religious and social reformers in mediéval times.

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It is a pity that the fanatical antics of some so-called a nominal adherents of the Gurus should permanently imp the good relations that ought to subsist between the t progressive communities. Every true Arya and ev genuine Sikh ought to set his face against this catastrop

---



"The Passage of Life."

BE not the servant of bad forces, nor unite with them in friendship. Contact thou ever must have; but only that which—— by the motion of continual evolution fast entailed——is unavoidable, being of the Essence.

ELIZABETH ARNOLD.

(in "Thoughts by the Ganges")

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THE FIRST SEER OF THE NEBULAR HYPOTHESIS.

(By Mr. Shivnath Ahitagm).

Dirghatama the seer of Sukta 164 of Mandula 1 of Rigveda sings in Mantra 43.

शकमयं धूममाराद्पश्यं विषूवता परएनावरेण ।
उक्षाणं पृश्निमपचन्त वीरा स्तानिधर्माणि प्रथमान्यासन्॥१।१६४।४३

Sayana comments on this as under :—

"शकमयंधूमम् The smoke of dried cowdung आरात् not very far अपश्यम् I have seen परः beyond एनेन this विषुमता spreading अवरेण inferior (smoke) I, *i. e.*, Yajamana. उक्षाणम् the sprinkler of fruit of Yajyna पृश्निम् of white color ; पृश्नि is Soma Valli. Him वीराः the priests अपचन्त prepared by pressing the juice. तानि Those धर्माणि doings आसन् were प्रथमानि great." Or it may mean that Soma became a bull. First the gods cooked him for Yajna. The smoke which rose therefrom became cloud.

TRANSLATION.

"I, Yajamana, have seen not very far, beyond this inferior smoke, the smoke of dried cowdung. The priests prepared the white coloured Soma, the sprinkler of the fruit of sacrifice by pressing the juice of Soma Valli. Those were great doings."

Or

"The gods cooked the Soma bull for Yajna. The smoke which rose therefrom became cloud which I have seen. Those were great doings."

Griffith translates this Mantra as under :—

"I saw from far away the smoke of fuel with spires that rose on high over that beneath it.

The mighty men have dressed the spotted bullock. These were thecustoms in the days afore time."

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In the notes to this Mantra Griffith says:

"*The smoke of fuel*, arising from burning cowdung. *The mighty men*, the Heroes, the Gods. *The spotted bullock*: the Soma. The whole may, perhaps, be a figurative description of the gathering of the rain clouds."

Both these translations are highly unsatisfactory. The reader sees nothing of great doings or of ancient custom in the gathering of rain clouds, beyond which Sayana or Griffith do not take him. The translation is a slur on the intelligence of Dirghatama the seer of the following Mantras in the same sukta, which have been honoured by quotation in the upanishads.

द्वासुपर्णासयुजा सखायासमानं वृक्षं परिषस्वजाते ।
तयारेन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योअभिचाकशीति ॥ १।१६४।२०
ऋचोअक्षरे परमेव्योमन्यस्मिन्देवाअधिविश्वेनिषेदुः ।
यस्तन्नवेद किमृचाकरिष्यतियइत्तद्विदुस्त इमेसमासते ॥ १।१६४।३९
इन्द्रं मित्रं वरुणमग्निमाहुरथोदिव्यः ससुपर्णोगरुत्मान् ।
एकंसद्विप्राबहुधावदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ १।१६४।४६

Satyavrata Samasrami in his **ऋग्वेदपरिचय** throws some light on the word **शकमयं धूमम्** but being misled by Sayana's misinterpretation of **उक्षाणं पृश्निम्** he has not been able to extract any better sense from the Mantra. Samasrami refers to some mantras in the Atharva Veda, where the word **शकधूम** occurs. **शकधूम** is therein called the Lord of nakshtras. I am unable to quote as I havn't got the book here with me, but anybody can verify it by seeing the word **शकधूम** in the index of the Atharva Veda, which gives the reference to the mantras in which this word occurs. The Rishi here calls it **शकधूयं धूमम्**, correctly rendered by Sayana and Griffith into smoke of cowdung, without however catching the meaning which should be plain after the above reference. **शकधूम** is in fact nothing else than a nebula, which to the naked eye looks like the white smoke of dried cowdung. The Rishi in the whole sukta

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is describing the wonders of the creation and the creator, *i.e.*, sun, planets, worlds, Time, Soul, God, &c., and what more natural than his observing smokelike patches between stars in a clear night and trying to divine their cause. **शकधूम** is the technical expression for a nebula, but the Rishi artfully calls it **शकमयं धूमम्** in order to connect it with fire implied in **अपचन्त** "were cooking." The second word which has been misinterpreted is **विषूवता**. Sayana may be excused for this mistake for want of knowledge of Astronomy, but Griffith must have been deterred from rendering it by "Equinoxical point" which is the meaning given in dictionaries, on account of the unwillingness of oriental scholars in crediting the Vedic Rishis even with elementary knowledge of Astronomy plain to an ordinary observer of the heavens without the aid of instruments. He has therefore rendered it by the word 'spires,' which meaning is not found in dictionaries, nor is it derivable from the root **विष्** to spread. **आरात्** means both near and far and we take with Griffith the latter meaning. **अवर** has been translated into "inferior" by Sayana and "beneath" by Griffith. We render it by lower, one of the meanings given in dictionaries, practically the same as that given by Griffith. The 3rd word which has been misinterpreted by Sayana, is **पृश्निम्**, This word never means "of white color" and unfortunately for Sayana "Soma" of which it is an attribute is never "white." It is of brown colour **बभ्रुवर्णः** The word **पृश्नि** means spotted as rendered by Griffith, but the wonder is that he has been misled by Sayana into identifying it with Soma, which is never spotted but always brown. **उक्षा** is bull and a very frequent term for **द्यौः** the heavens, the earth being cow he impregnates by rain as the readers of the Rig veda know. The spotted bull can therefore be nothing else than the "starry heavens" and Apte in his dictionary has given "The starry sky" as one of the meanings of "**पृश्नि**" **उक्षाणं पृश्निं** is therefore starry heavens and not Soma as

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rendered by Sayana and accepted by Orientalists.

वीराः has been correctly rendered by Griffith as meaning the "mighty gods," *i. e.*, the mighty forces of nature. **प्रथमानि धर्माणि** has been correctly translated by Sayana as meaning great doings. The literal translation would be "primeval doings of gods" and we always prefer literal meanings, which invariably give better sense. The whole mantra literally translated would therefore mean as follows :—

"**अपश्यम्** I have seen (a thing like) **शकमयं धूमम्** smoke of dry cowdung **आरात्** from far, **परः** beyond **एनाअवरेण** this lower **विषुवता** equinoxial point. **वीराः** the mighty gods **अपचन्त** were cooking **उक्षाणं पृश्निम्** the spotted bull (the starry sky). **तानि** These **आसन्** were **प्रथमानि** the primeval **धर्माणि** doings of gods.

There are two equinoxial points, the vernal and autumnal, the former being the intersection with celestial equator of the ascending course and the latter of the descending course of the sun. The Rishi sees a nebula in the southern sky beyond the lower or autumnal equinox and boldly divines that the smoke is there, because the mighty gods are cooking the starry heaven at that place. Further he adds that these were primeval doings of gods, apparently meaning that our starry heaven was similarly cooked from a nebula. What is this, if not the nebular hypothesis expressed in the most condensed and pithy language imaginable.

The Oriental scholars, who take the Rishis as ordinary religious poets, do not credit them with inspiration, but those who have studied the accounts of great scientific discoveries of the world know that discoveries have not always come down as results of scientific reasoning or of mathematical calculation, but as sudden inspirations, which have been demonstrated afterwards by reasoning and calculations, or have been verified by instruments and other scientific appliances.

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It is, therefore, nothing short of unreasonable prejudice to deny the possibility of inspiration in the case of Vedic Rishis, who were as keen and earnest observers of nature as the modern scientists. They were in fact more than mere observers. They were its enthusiastic lovers and adorers and what wonder, if nature chose to reveal its secrets by inspiration to them as it does to its votaries now.

To appreciate the beauty and grandeur of the mantra, it is necessary to have a glimpse of the giddy heights to which the contemplation of its meaning leads the human mind. The visible heaven with its myriads of stars, each of which is a self-contained system of worlds like our solar system, is but a fringe of the vast belt of the milky way, which can be seen on any clear night. The milky way consists of myriads of such heavens, that have been cooked by the mighty gods from nebulae. The nebula seen by the Rishi probably no larger than a fist of the hand, really occupies very much vaster space than the whole of our visible heaven with its myriads of stars, but on account of its immense distance from the stars, looks so small, just as the sun on account of its distance from the earth looks so insignificantly small in comparison with the vast plains of the earth, although it is known to be 13 lacs times as large as the whole of this earth When this little patch of smoke has been cooked, it will condense into a reasonable size, *i. e.*, the size of the whole of our starry heavens or perhaps even larger. The few inspired words of the mantra which can be easily committed to memory bring all the above in a twinkling to the mind, which realizing its own littleness in comparison with the vastness of the universe prostrates in wonder and awe to the creator of these wonders. This is the practical use of the mantra, but to fully grasp its meaning it is necessary to have a knowledge of astronomy, which is one of the 6 Vedangas and has been described as the eye of the Veda. As this Vedanga is not now available in its complete state in Sanskrit, it is necessary to supplement instruction in it by English books on descriptive Astronomy.

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MEDICAL SCIENCE IN THE VEDA.

(By Pandit S. D. Satwalekar, Lahore.)

All the Rishis faithfully believed the statement that the Veda was an original book on all lores, that it contained all the Sciences in their rudimentary form, that the chief duty of all the Aryas was to study it (the Veda) and to teach it to others, and other similar statements; and, not only we do not question their faith, but rather we hold these statements as self-evident truths. Yet there is no definite knowing what particular sciences are to be found in the Veda, and so also about their systematic development. Here it is to be noted with regret that the scholars have not yet sufficiently engaged their attention in this direction.

Certainly I don't claim to be an authority on the Veda; yet with my little acquaintance with it, what I have gathered is—which I believe to be quite true—that the Veda is a store-house of various sciences. My belief is that the main subject of the Veda is "Spirituality", and other sciences —very many of them—are treated as conducive to the attainment of it. Such secondary sciences that we prominently notice, are Sociology, Theology, Medicine. Politics, Jurisprudence, etc.

Last year I wrote a paper on 'Bacteriology in the Veda'. The Science of Bacteriology is only a part of the Science of Medicine. When I began to study the Mantras bearing on the Medical Science, it naturally came to my mind that there was a systematic treatment of that Science. But at present I have not fully linked together all the particular Mantras; consequently I am placing before the reader a few of them, from which he will come to know the import of the Vedic Medical Science.

I fully believe that the Ayurveda (the ancient Aryan book on Medicine) is nothing but an exposition and amplification of the Mantras on the subject found in the four

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volumes of the Vedas. This is corroborated by the Shrutikars in the following :—

इह खल्वायुर्वेदो नाम यदुपांगमथर्ववेदस्य
अनुत्पाद्यैव प्रजाः... .....कृतवान् स्वयंभूः ॥

सुश्रुत० सूत्र० अं० १

"Ayurveda is a sub-division of the Atharva Veda" that is, it is a subordinate Veda. But it is a fact to be regretted that this Ayurveda is now lost. The Ayurveda originated from the Vedas; and from it the ancient medical books, namely, Charaka, Sushrut, etc. That is to say, the Science of Medicine directly comes from the Veda. Consequently I may say that the seed of the Medical Science in the Vedas grew up into a large tree in the subsequent Medical Books. With this much introduction, I turn to my proper subject. Before considering the Mantras involving the main principles of the Medical Science, let us see what are the qualities and qualifications of a physician as given in the Rigveda.

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषरक्षोहा ऽमीवचातनः ॥

ऋ० १०।९७ ॥

"A physician is that learned man under whose flag muster together all the medicine to fight out battles against disease, just as all क्षत्रियs or warriors under their commander on a battle-field. He also kills bacteria, destroys the root of the disease, and consequently, removes completely the malady itself". From this it is clearly manifested that the following are the qualifications of a physician :—

(1) **विप्रः (विशेषेण प्राज्ञः)**—The physician must be learned, wise and thoroughly conversant with the Medical Science.

(2) **औषधि-संग्राहकः** also **औषधि-योजकः** He must store all kinds of medicines, and should administer them with discretion.

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(3) **रक्षो-हा (रक्षसां हन्ता)**—He ought to make a thorough and careful examination of the bacteria, and then, kill them.

(4) **अमीव-चातन-(अमीवाः—रोगाः तान् चातयति दूरी करोति)** He roots out the particular disease by an appropriate application of a proper medicine.

Thus, a physician is properly called or deserves the name of a true physician when he possesses the following four attributes :—

(1) Complete mastery over the Science, (2) Exhaustive collection of all kinds of medicines, (3) Efficiency—ability to cure the disease, and (4) Consequently, ability to remove the very root of the malady. In considering these four qualities of a true physician, the position occupied by the advertising mountebanks and charlatans now-a-days naturally dwindles into nothingness. So, it is not proper that any should be medical practitioners, but those who are really qualified for that profession. What a beautiful piece of advice is given in the mantra ! If we only listen to it, and act accordingly, no doubt, we will be surely much benefited thereby.

The following Mantra gives some physiological notions :—

यास्ते शतं धमनयो ऽङ्गान्यनु विष्ठिताः ।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥

अथर्व० ६।१०।२.

" There are hundreds of veins in a man's body. They are present in every portion of the body. We shall throw out all the poisonous matters in the body through these veins."

In this Mantra, two things are clear, (1) that there are countless veins in every part of the body, and (2) that when poison enters them (the veins), many diseases become manifest, therefore, these veins must always be kept

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clean, void of poison. From this it is quite clear that on this cleanliness of the veins, their purity, as it were, depends the harmony or the healthiness of the body. The names of some of the diseases caused by the poison entering or remaining in the veins are given in the following Mantra—

अंगभेदो अंगज्वरो यश्च ते हृदयामयः।
यक्ष्मः श्येन इव प्रापतत् वाचा सोढः परस्तराम्॥
अथर्व० ।३ ।-.

"(1) Bodily pain, (2) Fevers, (3) Heart diseases and (4) Consumption—all these diseases will at once fly away like a Hawk (*i.e.*, will be cured at once).

In this Mantra, only four diseases are enumerated; others will be found in other Mantras.

(1) **क्षेत्रिय व्याधिः**—is that which one inherits from his parents. Such diseases (hereditary) are hardly cured at all. Their treatment is to be found in many places in the Atharva Veda.

(2) **निर्ऋतिः**—is that disease which is the result of intemperate habits and bad conduct.

(3) **आगः**—Contagious disease.

(4) **दुरितम्** —(दुः+इतं :—Some poisonous foreign matter finding its way into the body gives rise to these diseases. Their seeds (poisonous foreign matter) are called **दुरित** or sometimes 'poison'.

(5) **विषम्**—(वि+षं)—that by which the harmony of the body is set at naught, is called 'poison'. There are seven humours in the body. When all of them are present in their proper proportions, that is to say, when there is harmony between them, good health is the result; but when some foreign matter enters the above seven humours at concord, discord is produced internally, and thus a malady is originated. That by which this discord is produced is called 'poison'. This poison is said to be removed

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by the sun-rays, as can be gathered from the following mantras :—

ये अंगानि मदयन्ति यक्ष्मासो रोपणास्तव ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ २० ॥
पादाभ्यां ते जानुभ्यां श्रोणीभ्यां ते परिभंससः ।
अनूकाषर्षणिरुद्हाभ्यः शीर्ष्णो रोगमनीनशत् ॥ २१ ॥
सं ते शीर्ष्णः कपालानि हृदयस्य च ये विदुः ।
उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशत् ॥ २२ ॥

अथर्व० ८।८।७८

" That by which intoxication is produced, and many other diseases are caused, is called ' poison '. The early morning sun-rays remove the poison settled in the feet, knee, buttocks, stomach, waist, head, forehead, heart and other parts of the body. In short, the rays of the morning sun cure many diseases "-

Here it is clearly stated that ' poison ' is the cause of many diseases, and an efficient medicine to cure them is the sun-rays. The rays of the sun remove the poison, and consequently improve one's health. Therefore, in the Vedas, the sun is given the name of शीर्षक्रेश. This very name of the sun indicates the above-mentioned property of its rays. Moreover,

अपचितः प्रपतत सुपर्णो वसतेरिव ।
सूर्य्यः कृणोतु भेषजं चन्द्रमा वोपोच्छतु ॥

अथर्व० ६।३।३५.

" As the eagle flies away, so will the bursting disease. For this purpose, may the sun prepare medicine, and the moon by its light destroy it (disease) ".

In this Mantra, it is clearly stated that the sun prepares medicine. In this universe, the sun is the life-giver. He, by his rays, restores the balance of life-power in this world. But man is so circumstanced, that he, of his own accord, lives in a closed space, and shuts himself from the life-giving rays of the sun ; and thus, by his own hands,

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brings to himself the inevitable fruit of " unhealthiness ". So, from this, we see how the houses should be built. The fashion of the house should be such as to allow inside as much sun-light as possible ; this improves the general health of the inmates.

The medical treatment by the sun-rays is known as **रश्मि स्नान** or sun-bath ; by which many diseases are completely cured. This much for the curative powers of the Sun. Now, we come to the province of ' Pure Air '.

द्वाविमौ वात आ सिंधोरा परावतः ॥
दक्षं ते अन्य आवातु परोऽन्यो वातु यद्रपः ॥ २ ॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ॥
त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥ ३ ॥
ऋ० ७०।१३६

" There are two kinds of winds, (1) sea breeze and (2) land breeze. The sea breeze is more beneficial in effects than the land breeze, as the latter often comes in contact with many poisonous substances, and naturally brings them with itself. The pure wind brings medicine, as it were, in its turn ; so, may the pure wind and such others remove ' poison '. Pure wind is the centre of all medicines. Therefore, it is called an angel "

In this Mantra, we are told the curative powers of the pure wind. The wind coming over from the sea is pure air. It brings health with it. So, it improves one's health. In short, sea wind brings with it all medicines. Such is the efficient power of the pure wind. That is why we must always breathe in pure air. The cities and houses must be so constructed as to have as much free passage to the pure air as possible.

If the wind comes from a place inhabited by man, it brings with itself all kinds of bacteria producing disease, so it is harmful.

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While breathing, there are two kinds of winds one that is inhaled, and the other that is exhaled. If the inhaled wind is pure, it is beneficial to health. The exhaled wind is always impure, as it takes with it the inner impurities, and poisonous matter. On proper breathing therefore depends the healthiness of the body.

When this breathing is properly controlled, it is **प्राणायाम**. Its practice and manner, and how to follow it correctly—all this may be found in any book on Yoga. The correct practice of **प्राणायाम** cures many diseases. All this is for internal purity. External diseases may also be cured by the use of particular winds. One who daily breathes pure air, is generally speaking never attacked by any chronic malady. This is our daily experience, and this is more clearly put forth in the Veda.

In the above Mantra, "**विश्वभेषजः**" is used to denote '**वायु**'. This word is a central one which is open sesame to all the properties of the pure wind. The very word stands for the complete exposition of '**वायु**'. Pure air is at the very base of all the medicines. What may be achieved by the application of all other medicines, may also be achieved simply by the act of correct breathing. So, **वायु** alone can perform the function of all other medicines. The application of a particular **वायु** for a particular disease need not be discussed here.

Next we come to the efficiency of "pure water". For that see the following Mantras :—

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥ १ ॥
इदमापः प्रवहत यत्किं च दुरितं मयि ।
यद्वाऽहमभि दुद्रोह यद्वा शेप उतानृतम् ॥ २ ॥

ऋ० ७ । २ । १२ ।

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आपो हि ष्ठा मयोभुवस्तान ऊर्जे दधातन ।
महे रणाय चक्षसे ॥ १ ॥
यो वः शिवतमो रसस्तस्य भाजयते ह नः ।
उशतीरिव मातरः ॥ २ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥ ३ ॥

ऋ० ७ । ६ । ५ ।

" All medicines are present in Pure Water. As Fire is all beneficial, so Pure Water is all medical. Let all the poison in me be driven out by the profuse use of pure water. Let all my irregularities be corrected by the application of water ". " Pure water is all beneficial to health. It is quite wholesome ".

This is, in short, the purport of the above Mantras. Now, let us see the particular meaning of the various words that stand for ' Pure Water ' :—

(1) **विश्व भेषजीः-(सर्व-भेषजीः)**—Pure water is an essence of all medicines. It is a universal medicine as it were. When it is properly used, it is as equally efficient as any other medicine.

(2) **दुरित प्रवाहक= (विष-विरेचक)**—Pure water drives out the poisonous matter in our body. So, by drinking water in proper proportions, one can be quite healthy.

(3) **मयो-भुवः आप** :—Pure water is wholesome, improves health and, when drunk, gives pleasure.

(4) **शिव-तमः रस** :—Pure water radically improves health.

These words in the above Mantras show the efficient power of pure water. In the following Mantra are given the curative powers of it :—

जलाषेणाभिषिंचत जलाषेणोपसिञ्चत ।
जलाषमुग्रं भेषजं तेन नो मृड जीवसे ॥ २ ॥

अथर्व० ६ । ५७ । २

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" Sprinkle water on yourself. It is a powerful medicine. When drunk, it gives pleasure ".

Here it is clearly stated that sprinkling of water gives pleasurable sensation. In this way, it can be best utilized for curing some diseases, as **(जलाषं उग्रं भेषजं)**" pure water is a most powerful medicine ". What more can be said about the curative properties of water, than what is indicated in the above Mantra !

Till now, we have seen, in brief, the curative properties of the sun-rays (*i.e*, light), air and water. For fear of unnecessary lengthiness of the essay, we are giving a very brief sketch of every subject treated.

While discussing about ' pure water ' in the above Mantra, we come across one particular word, **'विश्वशं-भुवं'** for **'अग्नि'**.

विश्वशं-भुवं——Produces of all that is good. Thus, fire also is entirely wholesome. This is why oblations to Fire are made.

" ऋतुसंधिषु व्याधिर्जायते ।
ऋतुसंधिषु यज्ञाः क्रियन्ते " ॥

This is a quotation from **ब्राह्मण**, which shows that *yajna* is performed to kill the disease—spreading bacteria. Shri Swami Dayananda Saraswati has fully treated this subject in his well-known Commentary. So, we desist from further exposition of **अग्नि.**

Next, we come to the treatment of medicine or drugs. Let us first clearly understand the real meaning of **औषधि** (drugs).

This word **औषधि** is made up of two words **ओष** and **धी.**

ओष (दोष)—Dirt, poison, bacteria,

धी—One that washes or removes.

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Therefore **औषधि**—that which removes **दोष** (poison). For this reason, herbs are called **औषधि**. There are many varieties of these drugs. Many of them are described in the Veda. For example, a few of them are quoted below. In the following Mantra we have a general description of **औषधि**.

या ओषधीः पूर्वा जाता देवेभ्यस्त्रि युगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ १ ॥
यादिमा वाजयन्नहं मोषधीर्हस्त आददे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ २ ॥
ऋ० ८ । ५ । ७० । ७ ।

" **औषधि** were created three Yugas before the first appearance of man. They are of 700 kinds. If administered, when purified, they remove the particular disease."

Here three things are noted down, (1) that three Yugas before the creation of man, **औषधि** came into existence, (2) that there are 700 kinds of drugs, and (3) that these drugs destroy the root of the disease; from this third fact originated the Medical Science. The wording of the Mantra is very minute and careful. Only the administration of a natural drug is not sufficient for the manifestation of a proper result; but a particular drug should be used, only when it is properly prepared and purified; then and then alone, it will be most efficient in its effect in removing a particular disease. This step of purification and preparation must be undergone by every drug, before it is brought in use. This remark is just necessary, and so must be remembered by all.

The following are the quotations from the **अथर्ववेद** giving a full description of each drug :—

पिप्पली औषधि ।

पिप्पलीः क्षिप्तभेषजी उतातिविद्धभेषजी ।
ता देवा सम्बकल्पयन्नियं जीवातवा अलम् ॥ १ ॥

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पिप्पल्यः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवावहै न स रिष्याति पुरुषः ॥ २ ॥
वातीकृतस्य भेषजी मथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

अ० ८ । ७० । ७०८

" The drug **पिप्पली** cures delirium ; also it is used for any long standing disease. It guarantees the perfect safety of one who uses it. **पिप्पली** is the best remedy for **वात** disease (gout) and for delirium ".

This is a complete description of the **पिप्पली**. It is a general medicine to many diseases. So this is used in various ways in curing many diseases. Bearing this in mind, the physicians use this drug very often. But it is used specially for two or three particular diseases, namely, delirium, gout and long standing diseases. In this way, there are many descriptions of various drugs in the Vedic Mantras. A few of them are cited below :—

श्यामा औषधि ।

कीलासं च पालितं च निरितो नाशया पृषत् ।
आ त्वा स्थो विशतां वर्णः परा शुक्लानि पातय ॥ २ ॥

अथर्व० ७ । ७३

आसुरी चक्रे प्रथमेदं कीलासभेषजमिदं कीलास नाशनम् ।
अनीनशत् कीलासं सरूपामकरत् त्वचम् ॥ १ ॥
श्यामा सरूपंकरणी पृथिव्या अध्युधृता ।
इदमू षु प्रसादय पुना रूपाणि कल्पय ॥ २॥

अथर्व० ६ । २४ ।

"The drugs Rama, Krishna, Ashwini and Shyama completely cure white leprosy (**कीलास=श्वेत कुष्ट**) and white drop (**पलित=श्वेत बिन्दु**) **श्यामा** restores the natural colour to the skin."

These four drugs can be used on white leprosy, as they have stood the vigorous test of reason, experiment and

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experience. The Veda gives us free and frank permission ; and therefore, now everything lies with us—to make a luxurious use of this permission in mitigating the horrors of the terrible diseases of our people.

अपामार्ग औषधि ।

क्षुधामारं तृष्णामारं तथा अनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदपमृज्महे ॥ १ ॥
अपामार्ग औषधीनां सर्वासामेक इद्वशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ २ ॥

अ० ६ । ६ । ८७ ।

" The अपामार्ग drug is used for hunger, thirst and barrenness (childlessness). Of all drugs, this drug is the most efficient in its effects ".

This drug removes all the ailments arising from hunger, thirst and barrenness.

The Mantras about the growth of hair केशवर्धन appear in अ० ६।१३८, similarly, about the removal of impotence in ९।१३७ All these Mantras are not cited here, as it will necessarily increase the normal size of an essay. I will describe one more drug, and I have done.

सं ते मज्जा मज्ञा भवतु समुते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यमपि रोहतु ॥
मज्ञा मज्ञा संधीयतां चर्मणा चर्म रोहतु ।
असृक्ते अस्थि रोहितु मांस मांसेन रोहितु ॥ ४ ॥
यदि कर्तं पतित्वा संशश्रे यदि वाऽश्मा प्रहृतो जघान ।
भृग्व रथस्येवाङ्गानि संदधत्परुषापरुः ॥ ७ ॥

अथर्व० ४।१२५

" The herb Rohini speedily increases the amount of flesh. So, it is mentioned as a cure for wounds and scratches. This herb increases flesh, marrow and bones. All the wounds inflicted by stones, instruments, etc., are instantaneously cured by the application of this herb. As a skilful carpenter repairs the crumbled parts of a chariot in a very short time, so the Rohini herb speedily restores harmony to the body ".

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पिप्पल्यः समघदन्तायतीर्जननादधि ।
यं जीवमश्नवावहै न स रिष्याति पुरुषः ॥ २ ॥
वातीकृतस्य भेषजी मथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

अ० ८ । ७० । ७०८

" The drug पिप्पली cures delirium ; also it is used for any long standing disease. It guarantees the perfect safety of one who uses it. पिप्पली is the best remedy for वात disease (gout) and for delirium ".

This is a complete description of the पिप्पली. It is a general medicine to many diseases. So this is used in various ways in curing many diseases. Bearing this in mind, the physicians use this drug very often. But it is used specially for two or three particular diseases, namely, delirium, gout and long standing diseases. In this way, there are many descriptions of various drugs in the Vedic Mantras. A few of them are cited below :—

श्यामा औषधि ।

कीलासं च पलितं च निरितो नाशया पृषत् ।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥ २ ॥

अथर्व० ७ । ७३

आसुरी चक्रे प्रथमेदं कीलासभेषजमिदं कीलास नाशनम् ।
अनीनशत् कीलासं सरूपामकरत् त्वचम् ॥ १ ॥
श्यामा सरूपंकरणी पृथिव्या अध्युधृता ।
इदमू षु प्रसादय पुना रूपाणि कल्पय ॥ २॥

अथर्व० ६ । २४ ।

"The drugs Rama, Krishna, Ashwini and Shyama completely cure white leprosy (कीलास=श्वेत कुष्ट) and white drop (पलित=श्वेत बिन्दु) श्यामा restores the natural colour to the skin."

These four drugs can be used on white leprosy, as they have stood the vigorous test of reason, experiment and

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experience. The Veda gives us free and frank permission ; and therefore, now everything lies with us—to make a luxurious use of this permission in mitigating the horrors of the terrible diseases of our people.

अपामार्ग औषधि ।

क्षुधामारं तृष्णामारं तथा अनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदपमृज्महे ॥ १ ॥
अपामार्ग औषधीनां सर्वासामेक इद्वशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ २ ॥

अ० ६ । ६ । ८७ ।

" The अपामार्ग drug is used for hunger, thirst and barrenness (childlessness). Of all drugs, this drug is the most efficient in its effects ".

This drug removes all the ailments arising from hunger, thirst and barrenness.

The Mantras about the growth of hair केशवर्द्धन appear in अ० ६।१३८, similarly, about the removal of impotence in ९।१३७ All these Mantras are not cited here, as it will necessarily increase the normal size of an essay. I will describe one more drug, and I have done.

सं ते मज्ञा मज्ञा भवतु समुते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यमपि रोहतु ॥
मज्ञा मज्ञा संधीयतां चर्मणा चर्म रोहतु ।
असृक्ते अस्थि रोहितु मांसं मांसेन रोहितु ॥ ४ ॥
यदि कर्तं पतित्वा संशश्रे यदि वाऽश्मा प्रहतो जघान ।
भृग्वं रथस्येवाङ्गानि संदधत्परुषापरुः ॥ ७ ॥

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This is a full description of Rohini. Every learned and able physician should try his utmost to investigate fully all the properties of every herb or drug, and then make a proper application of it in giving speedy relief to a man suffering from a particular malady.

While preparing the drugs for use, a physician should aim at increasing their efficiency. Their efficient power or strength may be increased a hundredfold, or at times even a thousand times.

Such words as **शतवीर्य** and **सहस्रवीर्य** often occur in the Vedas in connection with drugs.

शतवीर्य—hundred times more powerful.

सहस्रवीर्य—thousand times more powerful.

Thus, there are three kinds of one and the same drug—(1) efficient, (2) more efficient and (3) most efficient. To know which is which, and which is best is the business of the learned physician with a keen eye for investigation and observation. This **वीर्य** (strength, efficiency) gives the particular drug a more powerful effect. But every kind of drug has its own proper field. Everywhere the most efficient is not required. At times, the least efficient is most useful. The strength of the medicine should be adjusted according to the nature of the disease and the patient. All this depends on the ability of the physician. Here we have done with the drugs.

Now, let us see what the Vedas say on the question of the purification of air by means of trees.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखंडिनः ।
तत् परेता अप्सरसः प्रतिबुद्धा अभूतन ॥ ३ ॥
यत्र वः प्रेखाः हरिता अर्जुना उन यत्राघाटाः कर्कयः संवदन्ति ।
तत्परेता अप्सरसः प्रतिबुद्धा अभूतन ॥ ४ ॥
एष मग नोषधीनां वरिरुधां वीर्यावती ।
अजशृंग्यराटकी तीक्ष्णशृंगी व्यधूषत् ॥

अथर्व० ४ । ३७ ।

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" Where there is a luxuriant growth of the following trees namely, **अश्वत्थ, न्यग्रोध, अर्जुन, अघाट, कर्करी, अजश्रंगी, अराटकी तीक्ष्ण श्रंगी** there cannot remain the bacteria living on water".

The words **'अप्सरः'** indicate the particular bacteria which live and grow on water. The presence of the above-mentioned trees may root out the cause of Malaria, as the malarial bacteria reside in water. This must be experimentally proved by planting these trees in the malarial districts. Many Mantras of this sort are to be found in the Vedas.

In this way there are many descriptions in the Vedas, of the various subjects having a general bearing on the Medical Science : a very brief reference to each of them will fill up the pages of a big volume.

It is only a year that I have begun to study this science. Though neither my profession is medical, nor have I a special head for it, yet a kind of liking is created in me since a year. So, from that time, I am devoting some of my time to the study of medicine. At present I have collected nearly 800 Mantras which contain most valuable medical facts ; and there are many others which I have not yet come across. It is also just possible that some of them might not have been correctly understood by me.

I have put them in a particular order as I thought it fit. Here I may request every learned physician to oblige all of us by carefully examining all the Mantras, and linking them in the most proper and natural order. I want to publish all the Mantras I have collected, together with those others which could be found at all ; but I don't know when that will be possible.

In conclusion, I may again humbly request learned physicians to give careful thought to this subject.

With this I finish.

ओ३म् शांति ३ ॥

—o—

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THE BAHAI MOVEMENT.

II

Its Universality and Scope.

(By Mrs. J. Stannard).

Having dealt in a former article with the subject of religions and their Founders and having emphasised somewhat the point that continuous and ever recurring periods of "revealed religion" to man were inevitably necessary in various times and places, certain aspects of the question may be worth a little further elaboration in order to better understand our true position regarding the religious and social needs of the time and our duties to them. A universal tendency to seek the higher realities of truth are unmistakably evident, giving rise to societies and cults scientific or spiritual, occult or mystical tending with their claims and teachings to greatly confuse thinking and mix philosophic values.

The earnest seeker will do well to choose warily his path these days and deviate as little as possible in the direction of egoistic leaders, self-interested "fishers" of men who desire personal aggrandisement and advertised glory! If India desires pure religion she will do well to consider the simplest truths and basic facts of her knowledge in the past, accepting with steady purpose those moral and spiritual ideas demonstrably right, the outcome of tried leaders and self-sacrificing pupils. Science is no longer divorced from religion nor the busy life incompatible with honor and morality.

The day of the idle mystic is over and that of the spiritual strenuous worker begun. Modern development shows us that liberty of thought and action are tending to reconstruct religious and social ideals. We feel the inrush of broader, deeper thinking and there is but one duty therefore on the part of all lovers of progress and that is to support those forces social and religious, which make for the higher synthesis of life and in order to do this with reflection an unbiased mind is indispensable. Racial,

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religious and patriotic prejudices are often greater stumbling blocks to a true mental perspective than mere ignorance.

In the breaking up of old dogmas religious and scientific history vital and vivid is being made, for we are working through startling and rapid changes. Nations with their religions are in the crucible of destiny and much dross must be purged out of the body social before the pure light of reason and love can be truly felt. We appear to be gravitating slowly towards a unification of races and the establishment of an inter-religious harmony of outlook never before so possible and upon which humanity will ultimately stand and view an altered world, for religious differences will have become impossible and the essential unity of life made itself felt in every great undertaking.

If one may venture to penetrate with this new spiritual outlook, or mental attitude so evidently calculated to help a progressive humanity, one might sum it up briefly as a remarkable tendency to simplify life and to restore *origins* of religious teachings and get at foundations of belief. The future would seem to be with those who make a direct appeal to the higher consciousness of manon the basis of One God whom the Vedas and therefore the Upanishads, describe as being both Transcendental and Immediate. If the Infinite can be apprehended in the human heart as "The Beloved" of the Persian mystics, then we have reached again in human evolution where "the rivers meet" and we are neither narrow dualists nor mechanical monists in belief and the individual thinking between head and heart will be scientifically realised. It is in this respect that Bahaullah's message to the world is so extraordinarily full and virile. His writings present the first interblending of a higher social order adapted to an unrestricted monotheism that has been given out for many a long century. Apart from the néed of a purification of scriptural interpt ations the real instinct at the back of the soul-cry for

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" the Bread of Life " is the obvious desire to attain through unity a more truly pure and stable social good, for only by a return to the eternal verities in conduct and religion shall we really touch more closely the Primal Source of Wisdom whose channels are the " supermen " of humanity, passing on higher thought which enables the individual to climb his own ladder to Heaven !

"When sin and irreligion" prevail, says Krishna, "I am born again " etc. Truth in fact like a sun rises once more on the world's horizon and the most highly inspired souls stand up to bring back to man the memory of his divine origin.

To the mass, therefore, of race consciousness the "beginnings " for their own particular history and collective soul-life will inevitably date from the time their special Founder of Religion taught and the country in which he lived.

Since it is not to one country or race only that Divine Manifestations are sent but that these Supreme Teachers appear whenever or wherever the need would seem greatest one realises the great significance of Krishna's additional warning of how 'he ignorant or unspiritual " do not know me in my human form." Only the pure in heart, discriminating truth-seekers feel and know the God signs presented through an " Avatar " Saviour or "Jiwan mukta." Those capable of understanding a great one during his lifetime and who realise that they follow a Buddha, a Jesus, or a Bahaullah may be few, yet the force of conviction behind the disciples so illumines the lives and teachings that the spirit of their words and faith never dies however overgrown by legend or tradition they become later. Every teacher of the divine order would seem to express himself through two modes, he effects changes through the subjective or soul nature and he alters lives through the objective by his moral and ethical codes, for he has to inculcate reforms on both planes, this forces him into a

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struggle against an impact of ignorance, prejudice, and animosity drawing down on himself often national persecution and even death. Bahaullah, the last world teacher, bore over forty years of execrable treatment at the hands of his co-religionists, Persian and Turkish, while his illumined fore-runner the John the Baptist of Bahai history, the Bab was unjustly persecuted and finally shot by a corrupt Government egged on by an equally degenerate priesthod. The Bahai history may be considered to have started its glorious career from 1844 when this inspired young religious student gave out the prophetic announcement that a new era had dawned and he had come as the gate to herald the near approach of a Great Teacher. At his death in 1850 he left a country struggling intensely in the throes at a spiritual awakening keenly expectant and his adherants horribly persecuted. His work *The Began,* is one of genius and reveals his insight, but had not a profounder and still greater genius risen after him there is little doubt that Babism would have merely struggled on as yet another Islamic Sect. His aims and passionate desires to reform the religion of his country were too localised to become world aspirations--not only should Islam become thrilled with new life but every God-thirsty soul in the world besides if truth speaks. It is in this respect that Baha ullah's rise became of vast importance. What was beneficial and essentially true in the Bab's teaching he preserved and took it up to his higher universal outlook creating for the ideals a greater scope through a wiser premonition. The Bab's book has been admirably translated into French by Nicolet and can be easily compared with the Bahai teaching of to-day. There will exist no doubt in the mind of the student if observations are made that Baha ullah's book shows a greater universality and spiritual scope. His work will live through the ages for he starts humanity on lines that send thoughts direct to their eternal goal, he takes the soul first to its source by

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declaring in clear terms the unity of God and life. In one passage he writes "The road to all knowledge is the knowledge of God (glory be to him) and this knowledge is impossible save through His manifestations." The God chosen channel or "Saviour" is the "Saoshyant" of the Zoroastrians one invested with the power to revivify or "resurrect" the 'dead.' It is to this fact that the spiritual life is ever renewable through experience in the soul consciousness that the change was symbolically expressed by mystics in the past as the process of regeneration through death and rebirth. Divine Masters "raise souls from the dead" and this was often literally interpreted by lesser minds and scribes.

The phenomenon known as "conversion" is this spiritual transforming of all mental qualities and emotional tendencies towards another centre of life. It is what Jesus meant when in the gospel story he bade the young man to "let the dead bury their dead" and follow him. Prophets of God in contrast to the masses of ignorance and selfishness presented by the majority, walk the earth of their day as divinities and small wonder that those who feel their influence and are spiritually alive worship them in a sometimes all too literal sense. Abdul Baha, the living Bahai leader and the best and clearest exponent of his great Father's teachings, has frequently reminded his hearers against falling into the great error (one that has ever brought complete religious dissension) of worshipping the 'lamp' instead of the light it is ordained to carry.

However much we may admire the form or quality of the material vehicle, it is the *Light* revealed by it that is "worshipable" for the truth it illumines in the hearts of men is alone the permanent and real factor, not the historic personalities.

The Truth a Religion-Founder promulgates forms the "new seed" of thought destined to come into blossom and fruit in the near centuries. It is of paramount import-

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ance, therefore, that we study and understand, *what we should accept* in the 'commands or teachings of a claimed master mind." We have to *judge them* upon vital questions that affect humanity socially and ideally.

The Divine law-giver never evades criticism nor questions.

THE GOD IDEA.

Baha 'ullah expressly declares that in this new age the God consciousness has been quickened and that exceptional opportunities for man's advance are being presented, that the individual may aspire directly for knowledge of oneness provided he lives the true life and this great purpose be undeviatingly pursued. He writes :—

"This day is the day of God. God alone is speaking in it "and none should be mentioned but Him. "God singly and "alone abideth in His own place which is holy above space "and time, mention and utterance, sign, description and "definition height and depth."

"God in His essence is sanctified above ascent or "descent, entrance or exit. He hath been and will be everlastingly independent of the attributes of the creatures. "No soul hath known Him, no soul hath found out His "substance. The true One is sanctified above all, but His "signs are manifest in all things. The signs are from Him, "not He himself and all of them are recorded and visible in "the volume of the world.

"The plan of the world is a great book; every one "endowed with perception can grasp therefrom that "which shall enable him to attain knowledge.

"All my limbs testify that there is no God but Him "and that those whom He quickened with the truth and "sent for men's guidance are the manifestations of His "most Comely Names and the recipients of His Revelation in the realm of creation."

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"Man the most noble and perfect of the creatures is a mightier evidence and greater expression than the other visible things—the most perfect, superior and excellent of men are the manifestations of the Sun of Truth. These holy temples are the eternal primal mirrors which express the invisible of the invisible and all His names and attributes."

The attention of the student may perhaps be drawn to notice a metaphysical point. Bahaullah adopts the Sufi metaphors and some of their speculative tenets regarding man's consciousness of God. The individual soul is a reflecting factor, not an 'incarnation.' Man incorporates in his totality the faculties of 'reflecting' God and wisdom, and he will do so more or less perfectly in so far as he tries to understand the law of his spiritual being and conforms to the active principle of Love by which the sympathetic law of unity is maintained. Seekers after truth are therefore enjoined to " polish the mirror of the heart" and keep clean the mental mirror and to see that it is free from the dust of prejudice and ignorance. The whole reality of Being may then better manifest the excellent and immortal qualities. As the idea of a reincarnating ego is not maintained in his teaching, we get the implicit suggestion that individuality is acquired through effort, achievement and victory over the lower impermanent elements for the only thing that matters is the assimilation of spiritual qualities radiated through a consciousness of God. After death there are varied states and degrees of consciousness and continued transformation from lowest to highest and the comparison is made in the various degrees of consciousness and individualities as being equal to the difference between the mineral kingdom and the human. Baha ullah declares that his special mission to the world is to lay the foundations for a world peace and brotherhood and towards this end he inculcated inter-racial harmony and inter-religious sympathy.

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His teachings abrogate certain elements in external rites and ceremonies and non-essential dogmas and reveal points where beliefs can merge and come to a rational sympathetic agreement. The Bahai principles stand on the universal and unassailable truths.

Religion in the true sense is a permanent factor in the spirit of humanity and must be upheld. The following are a few typical extracts.

"Religious hatred and rancour is a world-consuming "fire and the quenching thereof most arduous, unless the "hand of Divine might give men deliverance from this "devastating calamity."

" O people of the world ye are all the fruit of one tree and the leaves of one branch, walk with perfect charity affection and agreement.

"Let not man glory in this that he loves his country, let him rather glory in this that he loves his kind.

"Consort with all the people of religions with joy and fragrance, the language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words and is an horizon for the shining of the sun of wisdom and knowledge.

"O son of man ! If thou lookest towards mercy regard not that which benefits thee but hold to that which will benefit mankind, choose thou for others what thou choosest for thyself"

"Look on the world as a temple (body) of a man attacked by disease and whose recovery depends upon the union of that which is in it, therefore agree upon what we have established for you and follow not the ways of the disunited, verily your God the merciful loveth to see who so ever is in the world as one soul and one temple, therefore avail yourselves of the Bounty of God in these days the like of which the eye of creation hath never seen."

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"The people of wealth and men of honor and power "must have the best possible regard for the respect of "religion. Religion is a manifest light and a strong fortress "for the protection and tranquillity of the people of the "world. For the fear of God commands people to do that "which is just and forbids them that which is evil. If "religion remain concealed, agitation and anarchy would "prevail and the orb of justice and equity, the sun of peace "and tranquillity would be withheld from giving light. "Every man of discernment testifieth to that which is here mentioned."

Concerning his own experiences when declaring that a Higher Will had sent him out to the world he wrote— "I was asleep on my couch; the breaths of my Lord the "merciful passed over me and awakened me from my sleep "and commanded me to proclaim between Heaven and Earth. "This was not on my part but on His part and to this bear "witness the denizens of the realms of His power and His "kingdom. The gales of the all-knowing and the all-"glorious passed by me and taught me the knowledge of "what hath been. This thing is not from me but from one "who is mighty and all-knowing. He bade me proclaim "between earth and heaven and for this hath befallen me "that whereat the eyes of those who know overflow with "tears. I have not studied these sciences which men "possess nor have I entered the Colleges. Inquire of the city "wherein I was that all may become assured I am not of "those who speak falsely."

Bahaullah's remarkable wisdom enabled him to lay down in his great book of laws *the Kitab elakdas*, many of the good social ideas and schemes that are in the last 20 years being worked out in Western lands. Among his most striking suggestions (truly prophetic in view of their fulfilment long after, and among peoples who had probably never heard his name) is the one how warfare is to be avoided through international arbitrament. The following brief allusions may be cited. "We have commanded the

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"Most Great Peace" he wrote over 30 years ago before the "noble prize giver died and the Hague Conference estab- "lished, "which is the greatest means for the protection "of mankind. The rulers of the world must in one accord "adhere to their command. The ministers and Counsellors "of the House of Justice (the future arbitrators on this ques- tion) must promote the Most Great Peace in order that the "world may be freed from onerous expenditure. This "matter is obligatory and indispensible for warfare and "conflict are the foundations of trouble and distress."

His second suggestion is also intensely useful. The European and American success of the intermediary language *esperanto*, reveals the immense possibility for a stable brotherhood movement which has come out of this international fraternising. Baha ullah enjoins that people "must select one tongue out of the present languages, or a new language and likewise select one among the various writings and teach them to children in the schools of the world, so that the whole world may thereby be con- sidered as one native land and one part." Over and over again are we exhorted to educate—educate, and under no circumstances is *religion* to be eliminated from the instruction of the young in schools.

"Knowledge is one of the greatest benefits of God. To "acquire knowledge is incumbent on all. Knowledge is "like unto wings for the being of man and is as a ladder "for ascending, they must (the people), acquire such sciences "which may profit the people of the earth and not such sciences as begin in words and end in mere words. The "possessors of sciences and arts have a great right among "the people of the world."

Bahaullah wrote strongly on the need to restore the industries, arts and crafts among the eastern races and above all not to neglect agriculture and he contrasts the glory of ancient Persia in all these qualities as compared with its present state of degradation.

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"The Supreme Pen enjoins upon all to instruct and educate the children. It is decreed from the heaven of Divine will that every father must educate his sons and daughters in learning and in writing * * * he who educates own or any other's children it is as though he hath educated one of mine."

These edicts coupled with the one on monogamy has had the result of raising the standard of family life and morals in whole communities where plurality of wives, ignorant and secluded, was the custom and the female child uneducated.

The Bahai book of law forbids all anarchy inculcates loyalty and respect for foreign Government and no Bahai will ever mix in politics or seditious movements. In the complete sweep of Bahaullah's vision of the future even the press was not forgotten probably due to the fact that he knew of many misrepresentations spread by irresponsible writers concerning his cause. Of the illimitable power, however, that colossally financed journalism possesses to-day he could have had no sort of practical knowledge, yet his words of warning now-a-days have additional value and significance. "In this day the mysteries of this earth are "unfolded and visible before the eyes, and the pages of "swifty appearing newspapers are indeed the mirror of the "world they both display the doings and actions of the "different nations—they both illustrate them and cause "them to be heard, they are a wonderful phenomenon and "a great matter. But it behooveth the writers (editors, etc.) "thereof to be free from the prejudices of egotism of desire "to be adorned with equity and justice; they must enquire "into matters as much as possible in order that they may "be informed of the *real facts* and then commit the same to writing"

The following summary of Bahai social and moral precepts may be sufficient to complete our present survey

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of how practical life is and will be affected by the new Faith in many lands :—

"The great purpose of the Revelation of Bahaullah is "to unite all the races and religions of the world in perfect "harmony.

"Warfare must be abolished, and international difficul- "ties are to be settled by a Council of Arbitration.

"It is commanded that everyone should practise some "trade, art or profession. Work done in a faithful spirit of "service is accepted as an act of worship.

"Mendicity and begging are strictly forbidden, and "work must be provided for all.

"There is to be no priesthood apart from the laity.

"The practice of Asceticism, living the hermit life or in "secluded communities is prohibited.

"Monogamy is enjoined.

"Education for all, boys and girls equally, is command- "ed as a religious duty—the childless should educate a "child.

"The equality of men and women is asserted.

"A universal language as a means of international com- "munication is to be formed.

"Gambling, the use of alcoholic liquors as a beverage, "the taking of opium, cruelty to animals and slavery are "forbidden.

"Some portion of one's income must be devoted to "charity. The administration of charitable funds, the pro- "vision for widows and for the sick and disabled, the "education and care of orphans, will be arranged and "managed by elected Councils

Since Professor E. Browne of Cambridge is the only European of culture known to have visited Akka prison in the earlier days (1890) the following description which will be found in his work "A Traveller's Narrative" may prove interesting and fitly close this second instal- ment dealing mainly with the Prophet and his work.

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"The face of him on whom I gazed I can never forget though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and faces implied an age which the jet black hair and beard flowing down in luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

Time and space permitting, the writer will venture to present more aspects religious and modern to readers of the "*Vedic Magazine*" since much still remains to be written on the later developments and work under Abdul Baha. His public influence written and spoken has been considerable over progressive Moslem, Christian, and Judaic thought.

Not yet does the world realise the great solvent this Bahai gospel provides towards the harmonious blending of apparent opposites, racial and creedal. It incorporates the great Zoraster's axiom of good thoughts, good deeds and good words—plus an all-embracing love for humanity which in the three renowned Bahai leaders nothing could shake.

Bibliography—English version of Bahaullah's works may be obtained from the Bahai. Publishing Society.

5205 HARPER AVENUE,
Chicago (Hill).
U. S. A.

Specially recommended.
THE BAHAI REVELATION.
by T. Chase.
Some Urdu and Persian works.
from BAHAI PUBLISHING CO,
20 Sparkes St Rangoon,
Burmah.

The following books are most suitable for enquirers:—
The Splendour of God by E. HAMMOND.
Murray—Wisdom of East Series.
Talks by Abdul Baha in Paris.
Abbas Effendi by MYRON PHELPS.
Some Answered Questions.
by L. BARNAY.
Pub-Kegan Paul.

Social Religion by HORALL HOLLEY.
All these are obtainable at *Taraporiwala* Bookseller.
Fort Bombay

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER I.

The Ethical Teachings of the Vedas.

The four Vedas—The Rig, the Yaju, the Sama and the Atharva—are the ancient scriptures of the Aryans. Their scientific study is of paramount importance not only to the Hindus and the Indo-Germanic races, but to all the students of theology and ethics. Among the books that lay claim to be revealed scriptures they are the oldest. Many eminent Sanskrit authors and profound thinkers of ancient India regard the *Samhitas* as eternal, infalliable and therefore, the final authority in matters of religion. The Shathapatha and the Taitareeya Brahmanas, the Chandogya and the Brihadaranyaka Upanishads, the Meemansa of Jaimini, the Vaisheshika Darshana of Kanada, the Smiritis of Manu and Vrihaspati, the Vishnu-Purana, the Markandeya Purana and the Bhagavat, all subscribe to this view. The majestic proportions, the symmetrical charms of some of the *Mantras* and the "decidedly nineteenth century-like ideas" thereof have bewildered and dismayed great orientalists like Professor Max-Muller and Griffith. With the advance of Vedic research and with the better and more scientific methods of interpretation, the magnificent spiritual value and the unrivalled richness of their ethical contents are bound to be brought to light. Even the advocates of the Theory of Evolutionary Progress in the moral sphere, and of human instincts as well, are bound to acknowledge that the Vedic teachings are, doubtless, grand and inspiring. In these holy scriptures, sublime thoughts suggesting purity of ideas, truthfulness of speech and nobility of action, are embodied. We quote below some Vedic verses in spuport of the statement we have made above. It should,

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however, be borne in mind that many of these verses are in the form of prayers to the Almighty and they present an ideal. In the Vedas, God is viewed as the repository of all virtues, as truth, justice, kindness and mercy and human beings in their prayers are required to think over and over again of all these and then conform their actions to their dictates. Mere repetition of verses is not of any consequence. Herein lies the significance of Vedic prayers:—

(1). May all things regard me as a friend. May I too think of them as friends. May we all view one another with the eye of a friend.

Yaju. 36, 18.

(2). Let us all protect one another. Let us eat and dine together. Let us do brave deed in union. Let us not hate each other.

(3). The giver of life places a truth-speaker in the highest place of honour.

Atharv. 11, 4, 11.

(4). We have conquered evil and gained virtue. We are then to be free from sin.

Atharv. 16, 6, 1.

(5). Let our parents be happy. Let there be peace and joy amongst cattle and people.

Atharv. 1, 34, 4.

(6). Whether in heaven or earth, let truth be my guardian-angel.

Rig. 10, 37, 4.

(7). Mighty Lord ! Prompt even a miser to practise charity. Let him be kind in disposition.

Rig. 6, 33, 3.

(8). Drive away all disease and impure thoughts. Keep far away from us all thoughts of enmity.

Rig. 10, 63, 12.

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(9). Oh, Giver of light! Direct our energies in the path of righteousness.

Yaj. 5, 36.

(10). Let there be no fear to us, either from friends or foes, either from acquaintances or strangers. Let all (quarters) be kindly disposed towards me.

Atharv. 19, 15, 6.

(11). May I love every one, whether noble or ignoble!

Atharv, 19, 62.

(12). May God endow me with wisdom!

Yaju. 32. 16.

(13). Bless me with that wisdom that was sought after, by all great and good souls.

(14). Protect me from evil action! May I be honest!

Yaju. 4, 28.

(15). Oh, the Illuminator of all. I am bound to keep the vow of righteousness. Bless me with strength. Let me enter from the regions of darkness into the regions of light, let me abandon untruth and accept truth.

Yaju. 1, 5.

(16). That which is pure intellect and firmness of mind, that which is immortal fill my mind always with good and beneficent thoughts.

Yaju. 34, 3, etc.

(17). Let our ears listen to what is good, let our eyes see what is good. With a healthy and vigorous body let us complete this journey of life.

(18). Love one another with that intensity with which a cow loves its calf.

Atharv. III, 30, 1.

(19). Let the son be obedient to his father and mother. Let the wife always speak kind and gentle words to her husband.

Atharv. 3, 30, 2.

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(20). Let brother hate not brother. Let a sister be not unkind to her sister. With good intentions speak to one another.

Atharv. 3, 30, 3.

(21). Be intelligent and submissive; be united, friendly and kind sharing one another's miseries. Speak gently and sweetly to all.

Atharv. 3, 30, 5.

(22). Doing good actions alone live for a full hundred years. There can be no better path than this. Let your actions. however, not taint your soul.

Yaju. 40, 2.

(23). By force of celibacy have the wise men triumphed over death.

Atharv 11, 5, 19.

(24). Charity is twice blest ; it blesseth him that takes and him that gives.

(25). First give to a deserving guest, treat him hospitably and then eat for yourself.

Atharv. 9, 6, 35.

(26). May we so act as to have all the processes directed by the All-knowing, Just and Benign Ruler towards our weal, good and happiness. May all be happy.

Rig. 1, 90, 9.

(27). May we all be happy. May we secure the happiness of all by conforming our actions to the principles of discipline and economy.

Rig. 5, 51, 14.

(28). Most Benign Lord ! Source of all energy Thou art. Drive away from us all manner of evil, *i. g.*. poverty, weakness, folly, disaffection, hatred, ill-will and all sorts of disabilities.

Rig. 4, 11, 6.

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(29). Lord, in order to make men walk along the straight path of *Dharma* and to develop men's faculties harmoniously. Thou subjectest the undutiful to discipline. Let us obey thy Laws and Commandments.

Rig. 1, 51, 9.

(30). Thou bringest perverse people to the company of the noble, the holy and the just.

Rig. 1, 132, 4.

(31). Do you walk together in the path of duty, do you think of measures peacefully for your welfare, do you unite to add to your knowledge, do you tread in the footsteps of learned men.

Rig. 8, 49, 2.

(32). Oh, men! Direct your energies to promote the good of all mankind. Let your relations with all be characterised by love and harmony. Let your hearts be in unison with all human hearts.

Rig. 8, 49, 4.

(33). Do not return a blow by a blow, nor a curse, by a curse, neither mean craftiness by base tricks but shower blessings in return for blows and curses.

Rig. 1, 41, 8.

(34). Let rich men feed the beggars. Wealth follows the course of the wheels of a running car. It comes now to one and then to another.

Rig. 10, 117, 5.

(35). The wealth of a miser is good for nothing. Verily I say unto you that it will be the cause of his ruin.

Rig. 10, 117, 6.

(36). Thou art, Oh Lord, power, give us strength.
Thou art energy, give us energy.
Thou art splendour, give us splendour.
Thou art righteously indignant, give us that power.
Thou art Light, illumine our minds with it.

Yajurveda.

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(37). Let there be peace among bright bodies, let the be peace in the Mid-Ocean, on the earth, in the wat mineral and aerial worlds and, in fact, throughout the veg table and the animal kingdom.

Let there be peace, peace, peace, everywhere!

Yaju. 56. 1

Gentle reader, these are some of the verses from th Vedas which place before us the ideals of ethics. That th passages from a very ancient chapter of the history of th human race should contain such principles as "Bless hi that curses you, love all, be honest and truthful" i likely to give a very pleasant shock of surprise to tho that have been trained to digest important principles o ethics from the system of Plato, Spinoza or Virgil. In th unfathomed mines of oriental philosophy there seem t lurk grains of solid gold and 'gems of purest ray serene A patient, unprejudiced, discriminating study alon may bring genuine gems to light for the benefit of man kind.

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CHAPTER I.

Sanskrit Verses in original quoted in Chapter I.

(१) मित्रस्य अहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
(२) सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै तेजास्विनावधी तमस्तु माविद्विषावहै ॥
(३) प्राणोह सत्यवादिन मुत्तमेलोक आदधत ।
(४) अजैष्मा द्या सनामाद्या भूरा नागसो वयम् ।
(५) स्वस्ति मात्र उतपित्रे नो अस्तु स्वस्तिगोभ्यो जगते पुरुषेभ्यः ।
(६) सामासत्योक्तिः परिपातु विश्वतो द्यावाच ।
(७) अदित्यसंतं विदाकृणे पूषन् दानाय चोदय ।
(८) अपाभीवामप विश्वामनाहुति मपारातिं दुर्विदत्रामघायतः ।
(९) अग्नेनयसुपथाराये अस्मान् ।
(१०) अभयं मित्रादभयं अमित्रादभयं ज्ञातादभयं पुरो यः अभयं नक्तं अभयं दिवा नः सर्वा आशा मम मित्रं भवंतु ।
(११) प्रियं सर्वस्य पश्यत उत शूद्र उत आर्ये ।
(१२) मेधां मेवरुणो ददातु ।
(१३) यां मेधां देवगणाः पितरश्चो पासते तयामां अद्य मेधया अग्ने मेधा विनं कुरु ।
(१४) परिमाग्ने दुश्चरिताद्बाधस्वा मासुचरितेभज ।
(१५) अग्ने व्रतपते व्रतं चरिष्यामि, तच्छकेयं तन्मेराध्यतां इदमह मनृतात् सत्यमुपैमि ।
(१६) यत् प्रज्ञानमुत चेतोधृतिश्च यज्ज्योतिरं तरमृतं प्रजासु यस्मान्न ऋते किंचन कर्मक्रियते तन्मे मनः शिव संकल्प मस्तु ।
(१७) भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्ये माक्षाभिर्यजत्राः स्थिरै रंगै स्तुष्टु वां सस्तनूभिर्व्य शेम देव हितं यदायुः
(१८) अन्योन्य मभि हर्यत वत्सं जात मिवाहया
(१९) अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः
जाया पत्ये मधुमतीं वाचं वदतु शंतिवाम्
(२०) मा भ्राता भ्रातरं द्विक्षन्मा स्वसार मुत स्वसा
समयञ्च चः स व्रता भूत्वा वाचं वदत भद्रया
(२१) ज्या यस्वन्त श्चित्तिनो माविथैष्ट संराध येतः सधुराश्चरंतः

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अन्यो अन्यस्मै वल्गुवदंत राजसश्री चीनान्वः सं मनस स्कृणोमि

(२२) कुर्वन्ने वेह कर्माणि जिजीविषेत् शत ꣳ समाः
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे
(२३) ब्रह्मचर्य्येण तपसा देवा मृत्यु मपाघ्नत
(२४) प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदा सतः
(२५) अतिथिर्यच्छ्रोत्रियस्त स्यात् पूर्वो नाश्नीयात्
(२६) शंनो मित्रः शंवरुणः शंनो भवत्वर्यमा
शन्न इंद्रो बृहस्पतिः शन्नो विष्णु रुरुक्रमः
(२७) स्वस्ति मित्रा वरुणा स्वस्ति पथ्ये रेवति
स्वस्ति न इंद्र श्चाग्निश्च स्वस्तिनो अदिते कृधि
(२८) आरे अस्मदमति मारे अहं आरे विश्वां दुर्मतिं यन्निधासि
दोषाः शिवः सहसः सूनो अग्नेयं देव आत्तिसचसेस्वस्ति
(२९) ऋनु व्रता य रंध यन्न पव्रताना भूमि र्द्रः
(३०) अपव्रत मिंद्र शिक्षन × × × × चिद्वतम्
(३१) संगच्छध्वं संवदध्वम् सं वो मनांसि जानताम्
(३२) समानोवः आकूतिः समाना हृदयानिवः
(३३) मावो घ्नतं माशपतं प्रति वो वे देव यंतम्
(३४) पृणी यात्रिनाधमानाय तव्यान्द्राघीयां समनुपश्येत पथां
ओहि वर्तते रथेव चक्रान्य मन्य मुपतिष्ठंत रायः
(३५) मोघमन्न विंदते अ प्रचेताः सत्यं ब्रवीमि वध इत्स तस्य

(३६) तेजोसि तेजो मयि धेहि
वीर्यं मसि वीर्यं मयिधेहि
बलं असि बलं मयि धेहि
ओजोसि ओजो मयि धेहि
मन्युरसि मन्युं मयि धेहि

(३७) द्यौः शांति रंत रिक्ष ꣳ शांतिः पृथिवी शांति रापः
शांति रोषधयः शांतिः ॥ वनस्पतयः शांति र्वि-
श्वे देवाः शांतिः सर्व ꣳ शांतिः शांति रेव शांतिः
सामा शांति रेधी

शांतिः—शांतिः—शांतिः

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MAHOMEDAN ELEMENTS IN MEDIÆVAL.

Buddhism.

By Professor B. K. Sarkar, M. A.

In Dharma puja paddhati the worship of Adi Budha itself has been designated as Dharma's Gujana. In this work also Mahakala (a name of Shiva) has been relegated to the position of the lord's (*i. e.*, Dharma's) garden-keeper.

We have gathered from the lips of Dharma Panditas that Hukandu Purana is the original treatise on Dharma worship. This valuable work is not available now.

For performing the worship of Dharma, his 'dehara' (temple) has to be built. The song that has to be sung at its commencement is styled 'Haris Chandra Pata' (a portion of a Purana done to music). The incantation that has to be recited at the time of the construction of the 'dehara' is not of much importance but the Dharma Sannyasis cannot do without singing the song, entitled 'Dharma Puja by Haris Chandra.'

The following extract is made of this song from Dharma Puja Paddhati :—

" Now then of the construction of the dehara.

"O God Visai, make the vessel (temple) with materials and do not neglect your work.

"(For) King Haris Chandra will celebrate there the worship of Dharma and it is now noon."

Thus was Visai brought to build on an auspicious moment the house for the worship of Dharma by Haris Chandra. A cord, eighty cubit long and divided into nine parts, hooks of gold, feathers from the tails of peacocks looking like pieces of cloth studded with jewels, for roofing the house—with all these a decent house was constructed, and inside it on a long seat placed in front of Dharma were seated many gods," &c., &c.

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With such songs 'the construction of the dehara' was completed. When the permanent deharas were profaned by Mahomedans—in many cases they were even pulled down—these temporary ones had to be built for the worship of Dharma, and, with a view to please and pacify the Mahomedan audience, at the conclusion of the worship was sung the particular song, named 'dehara bhanga' (*i.e.*, pulling down of the dehárá), in which false and unjustifiable attacks were made upon the Hindus, and the Hindu gods and goddesses were made to embrace Islamism.

The 'dehara-bhanga' song of Dharma puja Puddhiti contains still nobler ideas, as will be found from the following extract :—

"Then (we come to the topic) of Dehárá-bhanga."

"The Khonakára is worshipping with his face towards the west.

Some worship Alla, some Ali and others Mamuda sai, (the same word as Sain meaning master, lord).

(The Mian, *i. e.*, a respectable Mahomedan gentleman) kills no living things nor does eat dead ones. He is cooking his food over a slow fire.

The caste-distinction will shortly be broken—for, behold there's a Mahomedan in a Hindu family; Khodá's (devotee) Rahaman has called a meeting (to this effect).

The crow is asking and Dharma is deciding where Khoda was first born.

(He, *i. e.*, Rahaman) is spitting on Brahamanas and thus violating their caste (*i.e.*, converting them to Mahomedanism). Jajpusa will (soon) be solely devoted to the service (*i. e.*, worship) of Hassan and Hussain (grandsons of Mohammad by his daughter Fatima).

He has a horse named Hansa raja, (*i. e.*, king of geese) and very prompt and obedient to orders: he put on a turban and looked like the moon.

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With arrows ond quivers in hand, he set out to kill the Hindu ghosts.

Be ready ye brethren Mamuda Sais—ye Mussalmans—(for they) have just started to kill the Hindu ghosts.

The Khonakara started westward—the Ma homedan encamped themselves round the gold temple.

(He) set artisans to pull down the gold fortress; and they broke down the sahighara (a particular kind of house) of gold.

They pulled all the gold fortress with violent force and they broke it down to pieces.

(Men) and they erected a Masjid (Mahomedan temple of worship) in its place and began to perform Bakr-Id (principal Mahomedan festival), &c., with the slaughter of cows."

In this way are pulled down the fortresses of silver, copper and earth in the south, east and north respectively.

After the earth fortress is razed to the ground are recited the following lines :—

(They) "could not pull down sahighara of earth, and Paygamvara (*i. e.*, Prophet, an epithet of Mahomed) established himself about it.

There were there throngs of Kajis (Mahomedan Judges or learned men) and Mollas (Mahomedan teachers or priests) and all of them sat down to recite the Korana. At this the Khoda (God, *i.e.*, the Paygamvara) was excessively pleased.

You are, O Khoda, I know, superior to all others. How I wish to hear the Korana from your lips !

Niranjana transformed to Alla will confer blessings. May the enemies of Amin fall under the wrath of Kutub."

"Vada Janani" (explained before. Janani really meaning proclamation).

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"Khonakara is worshipping with his face towards the west: upon his two feet is a Kalu, (*i.e.*, ghani-gachha—the excavated trunk of a tree used for an oil-mill as the receptacle of the seed) and in his hands are the blossoms of such plants as the ginger, the turmeric, &c., and with this bunch in his hands he is offering the namáj (the prayer of the Mahomedans).

Ahidin, Sahidin, Kutub Din and Babudin Molla asked Heta (the present life personified) there (in heaven) for an account of itself and seized it firmly by the head. (Then) Heta of gold colour goes to Khoda direct."

The sixteen kinds of Heta.

"(1) Bich Molla, (2) Aku, (3) Akundi, (4) Ukundi, (5) Hitatva Arud, (6) Magaja, (7) Jot, (8) Chatana, (9) Eutabeta, (10) Jivana, (11) Falapa, (12) Atadi, (13) Moturi, (14) Arada Magaj, (15) Atudi Jotudi, and (16) Kana Kuni with the ribs and sides."

"Mother Mangalachandi started for that place, and coming there she (Kalika devi) became known under the name of Thakardevi.....(there) Visada Bibi (used with reference to a Mahomedan lady) was crushing pungent spices to pulp, and here the white body of Khoda was feeling the bitterness of this preparation.

(At this) Jagannatha (with special reference to God Jagannatha of Puri) interposed himself (between there and here); the hands of this Jagannatha were lopped off for the theft of wine.

A certain Brahmana was making his escape; he was, however (detected), arrested and made to offer the namaj (Mahomedan worship), *i. e.*, was converted to Mahomedanism. Another Brahmana was sneaking away; he, too, was arrested, and a basket of heda (had-bone) was put upon his head. Behold, with this basket of heda on his head and Kava (there is such a Yavanik word meaning trick, deception, but the word seems here to be a contraction of Kavab

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meaning (roasted meat) in his hands, there goes he slowly and softly to the quarters of the son-in-law.

O Heda, of the complexion of gold, do good to Khoda and keep him well, (for which) his Alla on high will bless you.

May Pir Paygamvara (Mahomed) shower his blessings on his heads and may our formidable enemies fall and die under the wrath of Kutub.

Thus has Rama Pandita sung only the Proclamation (and he hopes that) the Lord will confer boons on the leader."

These queer hymns and songs relating to 'dehara-bhanga' may provoke an outburst of laughter. The reader should not, however, be blind to the beautiful picture of the results produced by the triumphant influx of the Mahomedans that glimmers through the gujana festivities.

SECTION 5.

Triumph of Shiva.

The knell of Buddhism had, however, been pulled; and even these shifts could not save it from being absorbed into Shaivaism. Adya, the principa l goddess of Buddhiscit pantheon, was united in happy wedlock with the Hindu Shiva. The transformation was complete.

Descriptions of the Eamthira in the Hindu Puranas are not meagre; but it has been more fully described in the Chandi of Manika Datta. After the Goddess Adya had passed through seven births, she was taken to wife by Shiva.

In the treatise entitled 'Dharma puja paddhati' recovered from a Dharma Pandita of Burdwan, we find that Adya was married to Shiva. The representation of this marriage scene is universally admitted by all the Panditas (persons well versed in Dharma literature and the details of Dharma worship) as an indispensable item of Dharma's Gajana. There is a line in the body of the book to the effect that the treatise also was written by Ramai Pandita.

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Mention is made here of all the varieties of Vánafoda (piercing the body with arrows) such as Krudu seva, Jihva-bheda, Panchavedana, &c., (explained before).

In place of the 'invocation to gods' offered in the Gajana we have here.—

"I invoke that God who is the wielder of Khatanga, (*i.e.*, a leg of a bedstead), who is seated on the neck of a bull, whose sacred thread is made of a live snake whose body is daubed with ashes and who is surrounded (ard hence adorned) by the celestials. Come, O Lord Rudra and sit motionless at the place of worship."

The following is the invocation to Durga:—

"I invoke that goddess who is the wielder of a trident, who is the conferror of success and blessings, who is seated (on a lion) and who is decorated with various ornaments, whose colour is like that of burnt gold and who is surrounded (and hence decorated) by the celestials. Come, O Durga the mistress of all attributes and sit motionless at the place of worship."

Thus were Rudra and Durga invoked to attend the scene of festivities which were held with music, song and dance.

"Then are the nuptial ceremonies, consisting first of Adhivasa (preliminary ceremonies of a great festival such as marriage, the installation of a King, &c.), and secondly of the holy wedlock ceremony—to be observed."

This is done in the following way:—

"The women made Adya put on bracelets of conch-shells and a new piece of cloth. After the ladies have thus welcomed the couple and observed the traditional ceremonies not enjoined in the Shastras but somehow or other accepted as inviolable by them (and knows as stri-achara, lit, female custom), the Brahamanas commenced reciting the Vedas."

* * * * * *

"The priest, actuated by a noble impulse, tied together the corners of the bride's and bridegroom's cloth (as a sign that they were united in holy wedlock).

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"Seating Mahecuvara on a gold seat (called pata and nicely decorated for the purpose), the ladies joined together in taking him round Adya.

(Then) a hundred ladies seated Shakti on a (similar) seat and with words of benediction on their lips, took her seven times round Maheswara, seated or standing under a gold canopy."

Thus was celebrated the marriage of Parvati, now named Adya, with Mahesa, and thus was the Buddhist Adya Chandika made to sit (as his consort) on the left side of Shiva. It was about this time that a joint image of Hura-Gauri under the name of Vabhravirkaya was inaugurated in Ganda, Bengal and Orissa, and before this image the Gajana festivities in honour of Shiva came to be celebrated from now. Here Sadi Shiva was made to sit with Gauri In Shiva's Gujama of Radha we see that all through the round of festivities Shiva has Adya on his left side and has invited Dharma Niranjana to attend them.

Thus in course of time Dharma Niranjana came to be ousted from his usual place in the Gajana in favour of Sadi—Siva who was made to marry as Parvati, Adya the daughter of Adi Buddha.

Dharma's Gajana and Dharma Niranjana's Gajana are not identical. For while the latter is masculine, the former is, according to the Buddhists, femine, representing Adya the primordial emergy of the Buddhists. Formerly it was this Adya in whose honour the Gambhira festivities were held. This was replaced by Shiva's Gambhira, only when she was married to Shiva.

SECTION 6.

Propagation of Shaiva-Cum-shaktaism.

Besides, in the literature of this period we meet with ample proofs of the prevalence of the worship of Shiva and Shakti at this time.

Hossen Shah came to realize that the native Hindu Princes were the real bulworks of Mahomedan rule in

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India and consequently he allowed them to gather strength and force till they became like so many independent chiefs. All of these were worshippers of Shakti ; and consequently about this time there were being established in towns and hamlets temples of Shiva, Kali and Durga and other forms of Shakti with the necessary images; and various songs and hymns were sung and festivities held in honour of Shiva.

"One day a singer of songs relating to Shiva came to beg alms at the temple of the Lord and began to sing these songs by playing on a Damaru (a small demon, a favourite musical instrument of Shiva) and dancing wildly turning round and round. Hearing these songs relating to his own virtues Lord Vicwambhara (Shiva) himself appeared there with fine matted locks."

'The middle' section of 'Chaitnaya Bhagwata.'

The Shiva-songs of those times are even now sung in the Gambhiras. In those days the Sannyasis of Shiva travelled from hamlet to hamlet singing the glories of the God and propagating his worship. The consequence of this was that here and there temples of Shiva sprang up announcing the triumph of the Shaiva cult Even now remains of these temples are met with in many places. There was a Chandi-Mandaha (lit, a temple for the worship of Chandi, hence a house of worship of Shaiva and Shakti) attached to the house of every Hindu house-holder. Every year Chandi was worshipped and on every auspicious occasion were sung songs relating to the glories of the goddess,

Goddess Mangula Chandi came to be worshipped by the Hindus and the Sad-Dharmis* alike. A beautiful account of this goddess is to be found in the Chandi of Manika Datta.

Goddess Adya of Tunyapurana has been identified in the Chandi of Manike Dutta with the same goddess as has received the various appellations of Chandik, Bhavani and Durga.

"Dharma Niranjana knows that all the gods will worship Bhavani."

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* Followers of Sad-Dharma otherwise known as Buddhism. The following line from the Vada Janani of Dharma Puja Paddhati will prove their feeling towards Mangula Chandi :—"Mother Mangula Chandi started for that place."

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THE LIFE OF SWAMI DAYANAND.

CHAPTER V.—(*Continued*).

THE BUDS OPEN UP.

Gujranwala, the place that had once witnessed the bold Sikhs and the wise English meet in a battle, now saw preachers of Christianity measuring swords with the great exponent of the Vedic religion. Strange were the tactics that the representatives of Christ had recourse to. They decided to have a discussion with Dayanand under certain conditions. But they desired him to reason with them, when all the sacred clauses of the compact had been broken by them. In spite of all this, Gujranwala remained not behind the sister cities, but in the presence of the master saw the Samaj established within its precincts.

The city that in history will always be associated with the name of Moolráj, now saw Rishi Dayanand leading his attack against the fort of superstition and ignorance which the Goswamis and others had raised there with great trouble and difficulty. But before Dayanand's attack no fort could stand and that at Multan was raized to the ground. Though a very few men joined the Samaj at the time, yet in the heart of their hearts many were converted. A man that declared himself an atheist after studying fourteen hundred books, as he said, found himself converted to theism within 72 hours. Swami's visit to Multan is connected with a very interesting experiment with regard to the effect of meat-diet on man's spiritual advancement. A Pandit who as a vegetarian made some progress in Yoga found himself deprived of all that he had attained to, when he, perchance, tasted of the soup of flesh.

To Roorki did the Rishi now repair. With its flourishing college, Roorki had produced many men well acquainted with Western philosophy and European

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learning. Dayanand, aware of this, began to treat scientific subjects and, to the utter surprise of the students of the college, proved that every science of which the West was so very proud was known to the ancient Aryans. In support of every statement that he made he quoted chapter and verse. Amidst other things Darwin's theory was treated at full length and its defects pointed out with great accuracy of reasoning and weight of argument. Christianity and Islam now found Dayanand paying them great attention. Whenever he criticised these religions, he criticized them as one who had a thorough mastery over his subject. When a Samaj was established at Roorki Dayanand turned his footsteps to Aligarh where Thakursi Moolsi, Harashchandra Chintamani and Shyamji Krishna Varma came from Bombay to visit him. Sir Sayad Ahmad Khan invited the Rishi, but, owing to ill-health the invitation had to be declined with thanks.

To Meerut Dayanand then turned his footsteps and as was his wont he mercilessly exposed all evil customs and superstitious beliefs. In return for his noble work Dayananda here received an abusive letter. But such abuse could interfere not with his work. A few days passed and Meerut saw a flourishing Samaj established there. The historical city of Delhi.—the once mighty capital of Rajput and the Mogul—next felt Dayanand's touch and found its honour increased by the possession of a branch of the society which has as its prime object to do good to the world.

Ajmere, Pushkar, Masaoodha and Nasirabad were now visited to their great benefit. It may be noted that Dayanand's lectures at Pushkar were chiefly delivered in order to expose that filthiest of the Hindu sects—the Vam Marga. At Ajmere many Mahomedans attended Dayanand's lectures. Amongst the rest was the proprietor of the "*Rajputana Gazette*," Maulvi Md. Murad Ali, who, ever after, remained a great admirer of Shri Swamiji and a great protector of cows. Jeypur and Rewari were the other two places in Rajasthan that profited by the presence of

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Swamiji. The Raja of Jeypur through the intervention of selfish people was kept back from paying a visit to Swami Dayanand, whereas Roy Yoddhister Singhji of Rewari made it a special point to profit as much as possible by the presence of Swamiji. Many were the men that at that place became Swamiji's warm and enthusiastic admirers. Some of them have proved to be staunch and strong Samajists.

Leaving Rewari and staying for a short time at Delhi and Meerut, Dayanand went to Hardwar which was to witness once more the grand fair of Kumbha. Lacs of men had come together there to have a dip in the sacred waters of the Ganges Dayanand wished to purify their interior, to wash their mind of all ignorance and superstition. Lest any should fail to get opportunity of doing so, Dayanand took care to put upon the walls of every temple, on the pillars of every bridge, on the prominent parts of every rendezvous of sadhoos and fakirs, notices such as 'they that run might read' and reading might run to hear Dayanand. The notice was a well written thing containing the beliefs and opinions of Swami Dayanand. Towards the end there was a warm and enthusiastic appeal—as appealing as any might be—to awaken the race to the dangers which threatened it in the face. Here then was the mighty master, Rishi Dayanand, with but a few followers thundering at the top of his voice against superstitions which were held dear by these lacs of people that had run forth to Hardwar to meet the unseen Hari. These men were not all illiterate or ignorant. Amongst them were all the learned Pandits that Brahmanism could count upon. That great Sanayasin of Kashi fame, Swami Vishudhanand stood above all other Pandits. Besides others there were the learned Gutu Swami, Devagri and Jiwan Giri. To them Dayanand sent especial invitations. But none came to have discussions with Swamiji. However, several Pandits joined together, met every day at a particular place and invited Dayanand to go to their lecturing hall. Dayanand whose

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penetrating intellect could see behind the curtain, refused to go there. He wished to have Shastrarth at some neutral place, provided that Swami Vishudhanand who was to adorn the chair, desired a discussion to be held. To Vishudhanand then the Pandits turned. But the learned Sanyasin of Kashi was a noble-minded foe of Dayanand. Dayanand's life he did not like to put in danger. The Pandits were asked to leave the place and Dayanand through a note was asked to be on his guard. Vishudhnand's letter was read to the public the evening that it was received by Pandit Bhimsen.

The Pandits thus deserted by their head, the righteous Vishudhanand, knew not what to do. At last one strange plan was suggested and carried through. A number of fakirs were taken to the Ganges to be purified, because they were alleged to have once followed Dayanand's views. But the cat was soon out of the bag. One of those who took part in that affair came out with the secret and published the detailed information of that grand success of the Puranic Pandits. Of the incidents at Hardwar, that of a Vedanti Sadhoo, eighty years old, who came to convert Dayanand to his views and went away with his views modified to those of Dayanand, may well be mentioned. Throughout the time that Dayanand was at Hardwar he was suffering from diarrhœa. But in spite of his illness, he left not Hardwar lest his brave enemies should accuse him of cowardice. When, however, the *mela* was over Dayanand sent away Samajists out of Hardwar as soon as possible to avoid cholera that soon made its appearance. Himself, he left for Dera Dhun to give a little rest to his constitution after the hard task done at Hardwar.

At Dera Dhun Swamiji had to do his work in spite of the weakness. Nine lectures in all were delivered. Of them one in which Christianity, Islam and Brahmanism were all criticized is worthy of note. It made a clergyman lose his temper in open Sabha, it made Mahomedans ready to drink the life blood of the man who had dared criticize

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their faith and the Brahmins were simply wroth with Dayanand. After Dayanand had left Dera Dhun, a Samaj was established in that place.

Leaving that hill station, Dayanand went to Moradabad after staying at Saharanpur, Meerut (where Col. Olcott and Madame Blavatskey met him for the first time), Aligarh and Chhalesar. At Moradabad, at the request of the Collector, was delivered in the camp a lecture on the policy of kings. When the lecture was over, the Collector deeply regretted that a man of Dayanand's views existed not at the time of the great mutiny. Oh had he been there, there would have been no 1857!

A Samaj being established, Dayanand started from Moradabad for Badayun, where a Samaj had been established a little before his going thither.

From Badayun Swamiji went to Barreily. It was here that Mahatma Munshiram who was at the time inclined to atheism first saw Dayanand and argued with him. Munshiram felt himself defeated at every point. It was also here that Swami Dayanand, in spite of a word sent to him by the Commissioner of the place, boldly and bravely criticized Christianity and other religions. It was also here that Swamiji visited a Christian church to meet Rev. T. Scott and there spoke against man-worship. Yet Barreily had one more incident connected with Dayanand's visit. It was a discussion held between Swamiji and Rev. T. Scott.

A short visit having been paid to Shahjahanpur and Luckmow, Dayanand went to Farakhabad where the existing Samaj was greatly strengthened and a house purchased and a good sum subscribed for the Veda Bhashya. From Farakhabad Dayanand by way of Cawnpur, Allahabad and Mirzapur went over to Damapur. Various lectures were delivered at the place. His lecture on 'Desha Bhakti,' his assertion that Islam should be criticized and his view on 'Chhut Chhat' expressed before one Mr. Jones, a European merchant, are worthy of note.

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To Benares then Dayanand bent his course. A Samaj and a Vedic press were established this time. It may be noted that one Pandit Jugulkishore, a Puranic, who tried to fabricate false things against Dayanand, was, on his using indecent language, driven from the Brahma Amrat Darshni Sabha. From Benares Dayanand went to Lucknow and then to Farakhabad, where he clearly told a European that since he was in the habit of taking flesh and using wine, he could not be initiated into the mystries of Yoga. Minapur next heard Dayanand's eloquent speeches and in response to his appeals a Samaj was established there.

From Minapur to Meerut, where he met Pandita Ramabai, the Master turned his footsteps. Going for a short time to Dera Dhun Swamiji soon returned to Meerut whence he proceeded to Agra. It was here that Dayanand had first begun his work. Now after seventeen years Dayanand was on the spot where he had delivered his maiden speech. When he had first entered Agra he was but a lonely Sanyasin, without any one to support him. When he entered it this time, he had already the most intellegent part of the educated men of the country as his admirers. Now he came as a master of thousands of followers. And right it was that the man should be received with great honour. And what greater honour could he have desired than the establishment of a Samaj? And lo! there was a Samaj very soon started in the city that had long been the first town after Delhi in India.

Bharatpur, Jeypur, Ajmere, Masaoodah, Rajpur, Beawar, Benra and Chitour were next visited. Jeypur found itself adorned with a Samaj. At Ajmere Dayanand was busily engaged in helping those poor men who had been rendered homeless by the fire that broke out there. Masaoodah found Rishi Dayananda officiating as the Ritwij at the two great Yajnas performed by the Rao Sahib. Many men, including some Jains, were invested with the sacred thread. Banera gave Dayanand an opportunity

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of examining some rare manuscripts lodged in its library and of exposing the dirty commentary of Mahidhar on the Vedas. At Chitaur Dayanand was visited by most of the 'nobles of the Odeypur Court' and the Maharana Sahib. He requested Swamiji to go to Odeypur, but the offer was declined with a promise to visit the Capital as soon as practicable after seeing Bombay.

On his way to Bombay Dayanand broke his journey at Indore, whose Raja was an enthusiastic admirer of Swamiji. But unfortunately the Raja was not in his capital; therefore Swamiji resumed his journey in a short time. No sooner was Swamiji at Bombay than the Raja, who now was back in his capital wired to him to return. Dayanand responded by stating that he would pay a visit to Indore after doing his work at Bombay. At Bombay the breach with the Theosophical Society widened still further. The Col. and the Madame tried to avoid a meeting with the man who but a short time ago was their master, guide, patron and initiator. Dayanand had no faith in half measures. When the leaders of the Theosophical Society came not face to face with him, he openly disclaimed them. Then began a war of pamphlets which ended in a complete separation of the Arya Samaj and the Theosophical Society.

This time the Bombay Samaj finally accepted the rules and bye-laws framed at Lahore, and purchased a plot for the Samaj mandir. The first anniversary of the Samaj too was celebrated with great *eclat*. Dayanand was the chief speaker of the anniversary. Leaving Bombay, Dayanand, passing through Khandava, arrived at Indore. Unfortunately the Raja was absent this time too and he lost the only opportunity that he could get of sitting at the feet of the profoundest Vedic Scholar and learning the principles of Government as taught by the most ancient of the sages.

To Udeypur then Dayanand turned his footsteps. This State, the pride and ornaments of all Rajputs, the State that had given birth to Partapa and Sanga, the State that

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had for twelve years defied the flower of Mogul army, yes the State that had witnessed many Johars, including the one of famous Padmani, the State whose kings had the purest Aryan blood running through their veins, whose sons had remained faithful to her under all crises, whose soldiers had on many an occasion preferred the sharp edge of broad swords to the collar of submission and slavery, yes even the State whose daughters were rightly proud of their chastity and purity, aye the State whose name ever inspires noble feelings and infuses elevated thoughts, whose ideals attract the admiration of every lover of liberty—that State was at the time ruled over by Maharana Sajansing 'the Sun of the Aryan nation,' the man whose equal in morals, purity, love and chasity it is hard to find. This Sajansing, true to the traditions of his ancestors, received the greatest religious teacher of his age, Shri Swami Dayanand Sarswati, with all the respect and reverence due to his learning and piety. Sajansing was not a man of ordinary calibre. He was highly intelligent and possessed of penetrating mind. Besides, his was a serious and silent soul. Life to him was not a mere pleasure. In this he stood above the princes of India of that time.

He was deeply alive to the obligations that he owed to his subjects. Sajansing was by nature fitted to greatly profit by Dayanand's instruction. In a very short time the princely pupil learnt to love the lovable teacher. Morn and eve he visited his master and read with him several books. The Aryan Philosophy and the Aryan politics, the Aryan epic and the Aryan grammar, he regularly read and carefully digested. Nor was Sajansing a mere theoretical man. He laid to heart all that he learnt and carried into practice all that he loved. From day to day the king began to follow a definite course of life. Upasana was to be performed every day and Havan was never to be neglected. The duties of a good and virtuous prince were carefully attended to. Sajansing indeed under

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healthy influence soon turned into an ideal Aryan king.

As the great Shivaji at the suggestion of his great Mahapursha, Swami Ramdas, changed the Persian names of his officers into Sanskrit ones and adopted the national customs, so Sajansing under the influence of Dayanand replaced Persian characters and Persian designation by those of Sanskrit.

Dayanand's presence had not only profound influence on the Rana but it succeeded in infusing an altogether new life in the whole Court and city. For nine months Dayanand was at Udaipur and during this period he took the opportunity of establishing the Paropkarni Sabha which was to be the executor of his will. The members of this Sabha were some of the greatest men of India then living. Amongst other things the Sabha was required to manage the Swamiji's property in a manner which should deal with benevolent purposes, *viz.* (*a*) the printing and publishing of the Vedas and books supplementary to their study, (*b*) the preaching of the Vedic religion by sending missionaries to different parts of the world, (*c*) the supporting and educating of orphans in India.

Rishi Dayanand now thought of departing from Udaipur. The Maharaja did not like to part with his Guru. But the Guru's duties demanded his presence elsewhere. The call of duty was to be obeyed. But before Dayanand finally departed the Raja with great liberality donated Rs. 20,0 0 towards the Veda Bhashya and Rs. 800 to the orphanage at Ferozepur. Nor was this all. Yet greater sums were promised for greater works. But unfortunately those plans were not destined to be carried into effect. One of these plans must needs be mentioned. One day Dayanand accompanied by Sadhu Atma Nand went up the Fort of Chitour. Chitour whose soil had been dyed by the blood of thousands of noble Rajputs ; Chitour, that had witnessed a numberless hand-to-hand struggles ; yes, that Chitour which had successfully oppos-

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ed the assaulting ranks of the advancing Mahomedans; Chitour, whose *bulbuls* sing the praise of her ever patriotic sons, even Chitour under whose walls had fallen the noble souls whose equal in valour and chivalry, magnanimity and bravery we find not elsewhere; yes, Chitour that had seen numerous Thermopyæs and numberless Marathons; the very Chitour that had given birth to Sanga and Partapa; aye Chitour with which are inseparably united the lovely names of Krishna Kumari and Padmavati—yea the Chitour whose walls and roofs, whose gates and doors, whose jungles and parks, whose beasts and birds—all, all sing martial strains and patriotic songs, whose lyres awaken the memory of the days gone and whose ruins remind us of the revolutions of the time. Where is a man so hard-hearted that he goes up that fort and does not feel touched? And who had gone there now? It was Dayanand who had sucked pity and kindness, sympathy and love with the very milk of his mother. Gentle Dayanand, friendly Dayanand—oh he could bear not to see those ruins. He thought he heard the voice of all those that had fallen under those walls. "Dayanand" said the voice "see the state of our sons, sympathise with them and try to raise them." The voice was heard and the response was made. A deep sigh and Dayanand turned to Atmanand. "Atmanand", said the Rishi, "look you at the fort. See it is the fort which inspired every man to do his duty. Oh! what a nice thing it would be if a Gurukula could be opened in this very fort! Oh, then the youths of the country will get the proper sort of education". "Right you are my Master", returned Atmanandji. The plan was communicated to the Rana whose treasury was open for all such great works. But Dayanand thought the time was not ripe. One Raja should not support the *kula*. It should be made the common cause of all. With this idea in his head, Dayanand started to secure the co-operation of other chiefs. A little after he left, the capital of Mewar found its beauty ten times enhanced by the establishment of a beautiful Samaj.

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Shahpur was next visited to the great benefit and profit of Sir Nahir Singhji Varma, the great Bhakta of Swamiji and the present secretary of the Paropkarni. The Raja soon established a Yagnashala in his capital and till now continues to be one of the best Arya Samajists.

Now is then the garden ready. Various and variegated are the flowers seen. Turn, where we may our eye, it everywhere meets the most lovely scene. A rose-bed is here ; a piece full of sun-flowers is there, an ornamented bed of beautiful white lilies is seen on one side and a carefully laid out plot full of narcissus and jassamines is found on the other. Besides these flowers, innumerable buds are in the process of opening and a numberless number of them are seen just making their appearance in the angles of thousands of green and attractive leaves. The eye feels a delight beyond description in looking at the variegated verdure. The rose is full of sweet smell carried to it by the gently blowing breeze producing peculiar musical notes. To the delight of the ear many birds with the pleasantest plumages hovering over the flowers sweetly sing. The heart is ravished and the soul enchanted to see such a scene. Oh for the fascile pen of a novelist or the sweetly flowing measured words of a poet, for the life-like description of a great colourist or the artistic hand of an ingenius painter to give us a vivid impression of the matchless scene !

CHAPTER VI.

The passing away of the Rishi.

When at Shahpur, Dayanand got an invitation from Partab Singh, brother of Jaswant Singh, of Jodhpur. It was not the first time that Dayanand had been asked by the Rathores to visit their State. But till now he had no opportunity of going to that State. This time in response to the warm invitation, Swamiji took leave of the Raja of

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Shahpur and proceeded to Ajmere. But before that great man finally left Shahpur, the Raja told him something in confidence, " Maharaja ", said the Raja, " beware of Jodhpuris, they are men of very irascible nature and they are a prey to great evils ". " I mind that not ; the evil must be uprooted and the more deeply it is rooted, more determinately and vehemently must it be attacked. Where there is the need of an axe, I shall not use a nail —parer ".

On his way to Ajmere Dayanand was overtaken by heavy rainfall and a violent storm. Off fled the covers of carriages. With great difficulty did he and his companions reach Ajmere. For the day that he was there, he did all that he could to help his fellow-brethren. They that came with doubts, went away with their doubts removed. Now pressed he on to Jodhpur. At Pali Dayanand exchanged railway carriage for a palanquin (for Jodhpur was not then situated by a Railway line). On the morrow of the day on which journey was begun, Dayanand, early in the morning according to his wont, began to walk on foot. As soon as he was down, down came every man. All followed the Master on their feet. Next day Dayanand was at Jodhpur, the capital of the Rathores. These were the same Rathores, who once had ruled over the whole of India from their capital at Kanouj, yes, the same Rathores, who once received homage even from the kings outside Arya varta ; the same Rathores who, to wreak their vengeance on their rivals, the Chohanas of Delhi, brought about the invasion of Mohammad Ghori, the originator of the great storm which like a terrible whirlwind swept over the whole of India, sparing not Kanouj itself—the Rathores who brought Sher Shah, the conqueror of Hamayun to such narrow straits, yes, the very Rathores, one of whose branches had given birth to Durgadas, the very thorn in the side of Aurangzeb—aye the Rathores whose history is full of many an anecdote of chivalry and tale of bravery. These Rathores at the time when Rishi Dayanand entered

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their State were not what their history would make us expect them to be. The king, Raja Jaswant Singh was shoulder deep in love of a prostitute Nanhi Jan, who was consulted on every important affair and who wielded very great power. Through her alone could one get to power and pelf, honour and wealth. Under her patronage the Mahomedans were all powerful in the State. They were preferred to the hardy Rajputs, to the gentle Aryans and even to the nearly related princes. Above them all stood Bhaiya Faiz-ul-Khan, the prime minister, who was the very personification of bigotry and narrow-mindedness Everything that was not Mahomedan was hateful to his heart. In his garden did Swamiji put up.

For sixteen days the Raja did not turn up. Dayanand was advised to pay him a visit in the palace. But a Sanyasin he, he would not go himself first. At last on the seventeenth day the king, as it were, remembering the traditions of his forefathers went to see the Sanyasin and receive instruction at his hands. On coming before Swamiji, he would not sit in a chair, till Dayanand taking him by his hand gave him a seat proper to his position. A rich present was made to the learned monk who received it well. For 3 hours the Raja sat there and with rapt attention listened to what Dayanand said on Ranjiti supporting himself at every step by quotations from Manu. When the Raja left, he desired Dayanand to begin his course of lectures.

No sooner did the lectures begin than a storm began to rise against Dayanand. To Mahomedans these lectures were so many cuts of arrows. They could not bear to see their follies and foibles exposed by the fearless preacher. Their influence, they thought, was being undermined. Their leader Bhaiya Faiz-ul-Khan could control himself not. " Dayanand ", exclaimed he, " were this a State of Mahomedan prince you would not be spared for a day," "' Ah !", retorted the Rishi, "were it so, two Rajputs would I order to look after you ".

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Besides the Islamites the followers of Chakrant se of Vaishnavas were also dissatisfied with the Rishi wh had the courage to tell them that the right sort of Ta was self-control, not the burning of the body. When th two important sections of the State were trying to make common cause against the most fearless preacher of Tru of his age, there took place an accident which shall b remembered as long as a representative of the ancie Aryans exists on the surface of the earth. One day Day nand went to see the Maharaja in his palace. Horrifi was he to see the Raja putting his own shoulder unde the planquin of his paramour as in the hurry of the mo ment it had rather leaned too much in one direction. Th life-long Brahamchari heaved a cold sigh on seeing thi state of the man who traced his genealogy to the gr at Aryan Rajas of the old. Calmly he rebuked the Raja an openly in that day's lecture did he thunder against prosti tution. Nor was this all that was done. A letter, at onc full of hope and enthusiasm, of reproach and reprimand was addressed to Partab Singhji. This was too much fo the prostitute to bear. In conjunction with other peopl she began to revolve the plan of taking revenge upon th Rishi.

When 12 days had gone by, the Rishi who had beer a little suffering from catarrah began to find one night a strange movement in his stomach. Restlessly did he pass the night, vomitting several times and late did he leave his bed on the next day. But during the night that self-sacrificing son of humanity disturbed not the sleep of any of his companions. When he left his bed he threw up twice and began to feel much troubled. Havan was per formed to purify the air and some medicine of his own preparation was taken. But the medicines did no good Dr. Suraj Mal was then called in. But his medicine, though it did a little good in stopping vomitting, failed to give any relief from pain. Raja Partab Singh then sent for Dr. Ali Morad Khan, a much trusted and favourite servant

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of the State. But the Doctor's medicine, instead of doing any good, brought on diarrhœa. This had a terrible effect upon the iron constitution of Dayanand. Every time that Dayanand answered the call of nature, he fell in a swoon. In spite of this the learned Doctor continued to treat Swamiji for over 15 days. Dr. Suraj Mal was not in favour of giving the drugs that were being administered. But his was a voice in wilderness. Perhaps these drugs were not administered without purpose. Was it not that that trusted friend of the Raja was but playing the part of a fœ in the guise of a friend ? The circumstantial evidence points to this. When it was clearly seen that the drugs administered were every day making the patient more and more weak, Dr. Adams was called in. But he was not allowed to treat Swamiji independently. The Mahomadan continued to treat in conjunction with Dr. Adams. One does not know why it was so.

In the meantime a member of the Arya Samaj, Ajmere, read the news of Dayanand's illness in the 'Rajputana Gazette'. He informed other members who dispatched a friend to ascertain the truth of the statement (for Dayanand had prohibited all his companions from communicating the news of his illness to the friends outside). When the news was carried to Ajmere, the Telegraph Clerks began to find themselves rather overworked. Electricity now carried messages from Ajmere to all over India. Every town and city of importance began to inquire abort the Rishi's health. Friends and followers now turned their steps to the place where Dayanand was. Several men ran down from Ajmere to Jodhpur. At their suggestion and in response to his own innermost feelings, Dayanand decided to leave Jodhpur for Abu.

The Raja, a descendant of Rajputs,—Rajputs who for the sake of their honour had on many occasions burnt alive their daughters, sisters and mothers, flung themselves on the sharp edge of broad swords, destroyed their splendid cities and ruined their palaces and forts, parted from

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their brothers and relatives, aye they that had sacrificed everything near and dear at that sacred altar—the descendant of such heroes—the Raja of Jodhpur was deeply pained and grieved to hear of Swami Ji's resolution. What a disgrace that a Sanyasin, whose fame had travelled to the antipodes themselves, who in learning was matchless and in piety unsurpassed, should enter a Rajput State at the invitation of its Raja, all hale and hearty and should leave it in an advanced state of a dire disease. But the Raja while feeling all this so very keenly knew not what to do. At last after much persistence on one side and resistance on the other, the Raja yielded. In agony of heart he came to see off the Rishi. With his own hands he bound a bandage round the stomach of the Sanyasi now lying prostrate in the State palanquin. When the party started, the Raja on foot walked by the side of the palanquin, till they were outside the garden gate. When he finally parted, he expressed his heartfelt sorrow and his burning grief which were of no avail.

With great care and caution did the party travel. Dr. Suraj Mal was in attendance upon the great Sanyasin. At Kharchi (Marwar Junction) a medicine was brought by a gentleman from Ajmere. It did some little good. From Kharchi they continued to move towards Abu when they were met by Dr. Lachhman Das who had just been transferred to Ajmere. But when he found Swamiji in such a serious state, he retraced his steps to Abu. For two days the Doctor treated the patient producing some good effect: but being a Government servant, he was ordered to proceed at once to Ajmere. Seeing no 'go', he put in his resignation; but the resignation was rejected. Under the circumstances he could stay not and with a heart ever flowing with grief he left for Ajmere. On the way he met several friends, and sobbing and sighing he described to them Swamiji's state entreating them all to take the Rishi to Ajmere. On the other hand, Jaswant Singh of Jodhpur had no rest. He was deeply in grief. Now and then he

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sent some one to Abu to bring to him the news of Rishi's illness. Dr. Adams and Dr. Lachhman Das were there several times. Raja Partap Singh himself visited Dayanand on the 26th of October.

After much trouble, Dayanand in deference to the views of his loving followers, against his own will, left Abu for Ajmere. On the 27th he was there. For 3 days the devoted Lachhman Das treated him without any benefit. In spite of the best efforts of the Doctor, the patient continued to grow worse. On the 29th, Dayanand rising up with the help of his friends, sat in his bed for a pretty long time, being all the time absorbed in prayer. Men all round became glad to see Swamiji thus sitting without any one's help. But with the advance of night Swamiji felt greater and greater trouble. However, he suppressed every kind of feeling ; calm and quiet did he look. When on the morrow a Yunani physician, Peerji and Dr. Newton were called in, Dayanand, though a victim to a thousand nameless pains and aches, sighed not, sobbed not. His expression betrayed not any sign of restlessness. His look showed him to be all collected and patient. The physician was wonderstruck to see such patience in that mighty man. Never in his life, said the Doctor, had he seen such a brave man—a man that had conquered every sort of pain.

Poultice was ordered to be applied to his breast. But after a short time Dayanand threw it off. Of no use was it then. At eleven, for the last time Swamiji attended to the call of nature. After that he cleansed his teeth and ordered a barber to shave him. When the man had done his work to Swamiji's full satisfaction, he was awarded 5 rupees for his trouble. Then sitting on his cot for some time, Dayanand stretched himself there. Hour after hour rolled on and hour after hour the peons of the Telegraph Office brought messages to enquire after Dayanand's health and hour after hour telegrams were sent to different places,

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Once Lala Jiwan Das approaching Swamiji said, "Sir, where are you now?" "In God's wish" was the reply. At four he called Atmanandji and Gopal Giriji to his side by turn. "What do you desire?" said the Swami. "May God make you all right", replied they. "This body, oh, mind it not. Live happily and at ease." rejoined Daynand.

Now all the visitors from out-stations gathered together and stood in front of Rishi Dayanand. Long and intently did he look upon them. That glance—the last glance of that mighty man—was a wonderful glance. It is beyond the power of pen to describe its effect. Tongue cannot tell what magnetism was there in that glance. The eyes of the Rishi at the time were more eloquent than the most eloquent speech that he had ever delivered in his life. His expression was more effective than the most cogent arguments that he had ever brought forth in support of his contention. With his eloquence he had succeeded in softening the hearts of thousands, with his arguments he had supported his position against the assaults of tens of thousands, with his unanswerable logic he had conquered many. But now at the time of his passing away, he had yet to make a greater conquest. Amidst the visitors that stood before him was a youthful Panjabi with a look, intellectual beyond description and with an expression that spoke all seriousness. This was Gurudatta Vidyarthi of the Panjab University. He, the very flower of that University, had ever stood first in his examinations. His genius was versatile. There was no subject for which he had no aptitude. Philosophy he loved and liked very much. He was thoroughly familiar with the most important publications of the West on the subject. For Science he had such an aptitude that in the year 1886 he passed his highest examination with the greatest distinction. Literature he knew well and the beauties of poetry had deeply affected his naturally poetic mind. Of the classical languages, he was familiar with Persian, Arabic and Sanskrit. Long hours

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had he passed in company of mystic writers like Hafiz and Rumi. But this master of various subjects had been most deeply affected by the most fashionable writers of the West at that time, especially those who had written on metaphysics. Nights had he kept up, days together had he perused different books, deeply had he pondered over what he read. Yet in spite of his learning, this great student of Mill and Tyndall, Huxley and Spenser had found no rest. His mind had in vain sought for that peace after which the human heart ever hankers. In this state then stood the representative of the European and American learning, being tossed over the troubled waters of doubt. That glance, that wonderful glance of Rishi Dayanand, the glance that was full of kindness, of confidence, of faith, of love, aye the glance that expressed one thousand and one things which cannot be put in words, had its greatest effect upon the impressionable mind of the Vidyarthi. The glance put an end to his torturing doubts. They all disappeared even as the clouds disappear before the bright shining Sun. His scepticism and atheism now existed no longer. God and God's love showed themselves to him in all their glory.

The glance having done its work, Dayanand ordered all to retire behind his back. When all had retired, he ordered them to throw open all the doors and windows of the house and also to have an opening in the roof of the house. What he desired was done. He now enquired about the day, date and month. The query being answered, Dayanand began to reverentially repeat Vedic Mantras. Prayer then was offered in Sanskrit and Hindi and then in a sweet musical voice he repeated the Gayatri Mantra. As he went on repeating, his mind got concentrated and for a short time Dayanand was in 'Samadhi'. Opening his eyes with a lovable expression, in words which spoke deep and unceasing love, said the Swami, "Oh Merciful, Oh Almighty God! Is this Thine desire! Is this Thine desire! Thy Will be done! Ah, Wonderful are Thy

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ways !". Thus with a joyful heart, with a soul full of pleasure and delight, and with a single effort did the Rishi shake off this mortal coil.

Throughout the day the people of Ind had been busily engaged in collecting materials for illuminations to celebrate the day which has been immemorially conected with the name of him who is the pride and ornament of this eternal land—Shri Rama, the obedient son, the affectionate brother, the faithful husband, the loving father in fact, the most perfect type of man and the noblest model of a righteous king. As men began to put up their lights with the setting of the sun, passed away the 'Sun of Sanskrit learning.' In Rishi Dayanand died the prophet of peace, the Saviour of mankind, the very heart of the land that is the centre of human hopes, aye, the advocate of rightful religion, the supporter of the weak, the helper of the cow, the friend of the orphan and the sympathiser of the widow. In him passed away the Redeemer of the age. Gloom overspread every place and dark was every face. The Hindus, the Mohammadans, the Christians, the Jains, all that had in his life-time vilified and harassed him, now rushed forth to express their sadness and sorrow at such an early and unexpected death of that mighty man. All differences were forgotten and all prejudices cast aside. With one voice humanity began to weep and the press put on a dress expressive of great sorrow. Meetings were held in numerous places to think out means of perpetuating a memory which will be ever green in the minds of men.

Ajmere on the night slept not quietly. The shopkeepers came out of their beds to supply the materials for burning the body. Here was seen one Samajist with a sad look purchasing sandal, there another overspread with sorrow buying ghee, and yet in another place a third one with an expression that was thu derstruck looking for something else. The morrow at last came. In spite of the telegraphic message of Rana Sajansing, Dayanand's body was taken to the crematorium that morning. In front of the

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body were four Pandits chanting Vedic Mantras and behind was a large concourse of men. Passing various main roads the party at last reached the crematorium and kept down that honourable burden. Vedi took a pretty long time in preparing and in the meantime Pandit Bhagmal began to comfort the minds of those present with his eloquent words. When he had had his say, Pandit Sunderlal began to address the audience. But deeply involved in sorrow he found his voice choked and his heart bursting and therefore he proceeded not with his speech. By the time, the Vedi was ready and the body was kept in its proper place to be burnt. It was burnt along with *Samagri* strictly in accordance with the injunctions laid down in the Sanskar Vidhi. When the body was burnt down to ashes, the friends and admirers of the Rishi turned to their homes with heavy hearts.

Such was Rishi Dayanand, such the scene of his death! He died, we are told, of poison. Pandit Lekhram's enquiry tells us that the Rishi had been given powdered glass in his milk. Thus one more great man fell a victim to the ingratitude of man for whom he had struggled, lived and breathed. The Rishi is gone. We cannot call him back. Oh! When shall we have a hero like unto him?

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VIEWS AND REVIEWS.

CONCEPTION OF FREEDOM.

IN

Hegel, Bergson and Indian Philosophy.

BY

Pandit Prabhu Dutt Shastri, Ph. D., B. Sc., M.A., M. O. L., B.T., M. S. G., Senior Professor of Philosophy, Presidency College, Calcutta.

Dr. Prabhu Dutt Shastri read this paper before the Calcutta Philosophical Society of which he is the Honorary Secretary. It is a brilliant defence of the doctrine of Freedom, according to Indian Philosophy. The problem of Freedom, like many other problems of Philosophy has a permanent interest for the human intellect and every age has to offer its own solution for it. Doctor Prabhu Dutt in this short paper has very beautifully criticised the views of Kant, Hegel and Bergson and has attempted to reconcile the doctrine of Karma with the belief in the Freedom of the Will. Kant's division of the *Universe* into two distinct portions—the *Phenomenal* and the *Noumenal* and his location of Freedom in the latter *domain* or his identification of it with the purely *Rational action* has confused the point at issue, instead of solving the difficulty. It has been well remarked that the *Freedom* of Kant is like the *freedom* of a prisoner who thinks he is free but *only* when out of the prison.

Hegel develops the idea of *Freedom* and distinguishes it from the usual conception of a "capricious will" Will has sometimes been consider d *free* when absolutely unhampered by causal connections. "Causeless Willing" or "unmotived willing" are only words without sense. They convey no meaning whatsoever. Every act of willing, therefore, defies *caprice* and as rational, is according to law. The *end* or *purpose* that guides us in willing something is already determined by certain preceed-

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ing motives and the whole *process* is self-determination. Here we might say that self-determination carries with it all the reasonable sense of Freedom, which we lose on the other two views held by the opponents of the doctrine and known by the names of *Indeterminism* (Free Willism) and *Necessitarianism*. It should also be remembered that all Freedom is partial, partial in the sense that every one cannot *will to do* everything. "I am free" means that I am determined from within, by my own spontaneous will. I am bound teleologically. My own *purpose*, rationally conceived and considerately chosen from amongst several alternatives guides me through the realisation which my self seeks all through the *process*.

I may quote Doctor Prabhu Dutt on the doctrine of Karma which he has so clearly enunciated and substantiated by his cogent reasoning. Says he:—"A correct knowledge of this doctrine promises to help us out of many of the difficulties involved in the problem of Freedom. The doctrine of Karma seeks to account for man's station in life, his character and his destiny. It points out an inner relation between all the acts which make up his life and to the position which is determined for him in this world. It looks upon our present life not as an isolated phenomenon but as intimately linked with the past and the future..... .....That is to say our station in the present life is determined by the past *Karma*, but possibilities are open to us to mould our destiny by means of our acts good or bad. There are, however, three kind of Karma-*Sanchita*, *prarabdha* and *Kriyamana*. The first kind includes those acts which we have stored for us during many previous lives, a kind of reserve fund to our credit. The second includes those causes which operate before and immediately determine the existence as well as the happiness and misery of a particular being. The last includes the circumstances which the being under the control of *prarabhda* produces and which are as it were added to the primary *sanchita* to develop some day into *prarabdha* ....., ...*Prarabdha*

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and *Kriyamana* are in fact the two forces whose resultant is the position of the individual at any given moment. So far as our being is determined by *Karma* there is "necessity." But this necessity carries with it no idea of pre-arranged sequence. It endowed the organism with certain capabilities which must needs develop in a particular line but it holds them capable of being modified in the struggle for life by the laws of natural selection and adaptation. The individual inherits certain tendencies, but the adaptations are *partly at least* its own business..... If their were no *Kriyamana* we should simply be like machines and our life should then be completely determined from without."

The doctrine of *Karma* as propounded by the Hindu Philosophy offers a far better solution of *human life* than the corresponding doctrines of Fatalism in Islam and Predestination in Christianity. Ethics admits Freedom without discussion and to Kant it is a moral Postulate. Psychologically we find, it is inherent in the constitution of the self, for *consciousness of freedom* is so primary a fact in the mental life. Metaphysically we find that the problem has not ceased to be a *problem* and that no last word has yet been spoken on it, but once admitting Freedom *pragmatically* or as an ethical postulate or even as an inner inherent consciousness, we are led to the view of Universe as inhabited by *free selves* working out a huge social-salvation under the loving rule of a Conscious, Intelligent Universal Principle and realizing their ultimate unity not in the *blank oneness* as Monism preaches but in the oneness of *harmonized relations* and in the *satisfied insight* which constitutes the only true self-realization. Thus not *monism* but *Pluralism* is the goal to which the problem of Freedom leads us logically.

SUDHAKAR.

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The Gurukula Samachar.

By Prof. Sewa Ram, M. A.)

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE GANGES RISE.

And still it continues to rise. Higher, higher, higher it has run up the reading scale. For miles and miles around it salutes the far off way-farer reminding him that it is there to claim its full recognition. Space, space, space more space for our watery expanse, roar the rolling waters of the Ganges. The branching streamlets have literally raised their head from their nethery unnoticed forest screened flowing paths and bounding up spread far and wide embracing many a sister stream and vindicating the united majesty of the grand river. What once appeared no more than fifty feet broad has now been transformed into one vast multiflowing sheet in miles. Thus doth the Ganges expose the immense bed over which it has exercised its seasonal sway. Broader, deeper, and faster bounding roll down the roaring waters, biting into the earthy banks, licking up many a raised heap, cutting new channels hither and thither brushing aside all resistance in conquering majesty. A fortnight or so back the waters looked longingly up towards the lower bund of boulders thrown

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opposite the Anand Ashram. And the rains came, and the water rose and rose till it gargled lovingly through its bouldered bank. Right through the tenfold row of bouldered teeth the waters would heave out and the next moment would be sucked in by the receding flow. Now the stream laves the bouldered bank, and the Ganges is giving its annual wash to the boulders it has borne down from heights, cemented, polished and rounded into shapes innumerable.

Some Surface Sights.

And what of the placid pool yonder? It is all a rolling rapid now. It has received the general push and on move the sluggish waters faster, faster flowing every day. The foot bridge thrown across—where is that? Not a trace of it is to be seen. The waters have swept it away. The wooden framework of many a bund hath been set floating, floating far and wide, and given its annual swim and not a trace remains of the human industry that tried to temporarily assert its supremacy over the tame by-current.

The Tumbling Trees.

And what of the tree that used to raise its head thirty feet high over the corner there? The waters ate into its earthy bottom. The spreading roots they laid all open. The solid support slipped through its tangled roots and the tree took a plunge into the waters. The current dragged it in and lo! how it hath set it spinning. Root, trunk, branch, leaf and all, a full grown fresh complete specimen of a tree—there there it is set gyrating horizontally on its axis, a convenient toy for the new born giant Ganges. And many a resisting wag of dissent and thrust of resistance the poor tree makes, but to no purpose. Dip, plunge, tumble, revolve, roll down—the waters must push you down till you seek some solid prominence to dry yourself after the bath. Not every tree can get to its resting place so soon as the tree at the corner hath got to. It has

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discovered an island prominence opposite the Anand Ashrama and through successful resistance been at last unwillingly pitched and landed on its place of rest, the waters still wooing its sleeping bottom and the top of the tall tree lying low drying itself to death in the smiling sunshine. And this is the fate of many a tree, snatched from its solid support by the swift current, made the mere sport of the sportful waters, a pleasant spectacle to lazy watchful gazing eyes on the banks up there or of those perched on the ferry tin-raft—the triangular tin-raft propelled by froglike leg motion of human propellers and steersmen. The eye of the lazy lounger on the banks or of the anxious *darshak* follows the playful gyrations of the leafy toy of the mighty river. The serpentine root sent up hath revolved down and when will it appear? The eye expectant gazes. The leafy head that took a rounding dive—will it ever come up? Yes, watch—it has come up and again a tumble, a dip, a dive, a plunge again it has disappeared only to reappear to reward your watchful following of its motions. And Bus! enough of the river for the present. It is a perpetual drama of delight and will bear a vacant stare for hours and present every minute a new scene, a new gurgling sound, a new active eddy, a new surface pattern, a new swimming floating freight, and sights that will defy all description, and sights that can be feebly penned. But —Bus!—for the present. More sometimes next if the pages permit.

The Evening Sun.

And through the green fields, we two are pacing. Did I say, two. No there is one more. King Sol in the West has smiled a Namaste on us from his top rim. The drop scene curtain of thick dense dark clouds had kept him hiding but now he peeps up and smiles a Namaste We look him up an answering Namaste. Presently the breeze hath played in the clouds yonder. And lo, through the small clearings and thinnings the hidden

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glory behind flashes his fiery search light North and South and up the ascending vault, gilding the farthest cloud. A very grand opening scene ! The fleeting vapour aloft hath caught the magic hue and has been transformed into golden fleece. A few minutes more and a denser watery darkness intercepts the golden fleece and robs it of its colour and it assumes once more its somber cloudiness slowly careering in the sky. By this time King Sol has worked up some other beauty. To the north and up above he shows us an immense radiating golden coronal comb. And the north side of the comb disappears leaving only the crown on the top. The earth keeps moving and we too. The sun appears sinking. A stretch has been cleared in the southern horizon and thence bursts the hidden glory, a vast melting furnace of liquid gold. Further up there are delightful depths of deep blue and a little higher up a space of white pearly sheen. In the distance we see smoke whiffs and there at another place fluffy woolly white. Thus we have the top rim salutation, the shifting of the drop scene curtain, the fierce search light flash, the radiating crown and a moment later vast melting furnaces of liquid gold, delightful depths of blue, white pearly sheen, smoke whiffs and fluffy woolly white—one vast entrancing vision steady yet delightfully changing. We answer back in vacant stare of gratitude—vacant because all absorbed, vacant because all intent, all streams of attentive force polarised and focussed by the vast vision in the western horizon. And this is but one of the thousand hourly scenes played and painted on the vast rounding roof of heaven for our daily delight. King Sol and the Clouds we have indeed reason to be grateful to you—you vie with the river to arrange an aerial setting to the watery play below.

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THE MONSOONIC MIRACLE.

Sky and Earth.

The skies have wept and wept in profusion over the hard-hearted heavy encrusted earth. Slow, audible sobs warn the denizens of the earth of the gathering of mourners up above. And lo, the mourners crowd, their clouded looks have spread a gloom. One more feeling than the rest starts drizzling his sympathetic softening tears. The mourners gathered can bear it no longer. They all make a run for the mourners' square. The cloud mourners thunderingly collide and clash and struggle for spatial existence up above, the more directly to discharge their sympathetic softening showers of tears on the hard earth below. The weeping has started. Now it is squeezed into a heavy downpour as thundering collision succeeded thundering clash and the heavens roar and weep calling on the earth to be less hard-hearted and soften down and yield its store of green grass and grain for beast and man. And the earth has responded to the fertilising touch of the penitent showers—responded everywhere, responded where it was worked up effecturely by human toil and ploughing cattle and responded too where it was left alone. It has softened to allow the hidden seeds to shoot up its green blade for the food and delight of man and beast.

Softened by the penitent showers, the west clod hath oped to allow the hidden forces to burst forth from below in lovely green. All around the earth is carpeted in living green of thousand shades from the darkest green to deep green, from sea green to pea green, from deep bluish green to yellow green—yes, green green all around. This living garb of green—what a perpetual feast for the print-tired eyes of the student—and for the hungry hay-fed stable-deranged stomach of the cattle. The earth and sky are glad at the

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result, the trees are glad, the river is glad, the sun is glad men and animals all are glad because of the penitent soothing softening showers. Would you too weep your wickedness away, will you too, oh man, weep your hardness of heart away and feel for your submerged nine-tenth or one tenth, your more miserable brethren, your heavy-laden, depressed, sorrowing sons of humanity, will you weep away your sins and fertilize your soul—this the question nature puts—And will you weep to add to others' smile ?

The Mountain Side.

Ye, 'everlasting hills' I cannot forget you. You too are green garbed. The sun peeps behind you in the morn, guilds your green top in the evening. The greenery rubbed away by your mountain torrents, lives in disappearance, stands prominent by the very contrast of green all around. Yes, there the sacrificed greenery leaves a chance for your bare bosom and we see you as you are steadfast and firm built on your broad base. You too are necessary to complete the picture. Teach us to be firm in the sacred vows we take, in the stony climb of dutious manhood. Brahmacharis have need of you, you emblems of stability in the midst of cloudy change, rushing frolic and swelling flow and the temporary green of the earth.

Mahatmajee's Visit and the Sahitya Parishad Annivrsary.

'Shall we go to Mahatmaji' asked my brother Professor? 'Yes certainly, but has he come, we had no knowledge of his coming'—'Yes, he has come' was the reply and so we went to see Mahatmaji. Under the shade of the

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tree by the Ganges bank a bench and few chairs were arranged for the informal interview. There was more an interchange of looks than talk, for everyone wanted to know so much that he didn't know where to begin. Oh it was such a pleasant surprise to have Mahatmaji in our midst. He had, as he said, literally dropped down from Quetta heights in obedience to the summons of the Delhi Court and being so near thought of paying us a visit too. When quitting Quetta he little knew that the trip would not after all turn out as unpleasant as he thought. As luck would have it, the day he came here was the day of the Sahitya Parishad anniversary. The energetic Secretary and the enthusiastic Brahmacharis had gaily decorated the dining hall with portraits, photos, pictures, Sanskrit texts and neat Namastes and welcomes. A table cloth of rosy tint, boquets of brilliant hues set in glass tumblers were all in keeping with the air of pretty neatness that was created there. And here to complete the joy of the Brahmacharis was the founder of the Parishad come himself to grace the occasion. So the Kula assembled to celebrate the anniversary and greet the founder as it were. There was an air of seriousness, an air of becoming graceful solemnity in the hall. The new Updeshak class Brahmacharis sat round Bhataji their music master. And Bhataji tuned his sitar, teeng, tung, tang thrilled the vibrant notes and the Brahmacharis began with a measured cadence of sargummere notes of the gamut. The entrancing effect of controlled cadence of pure sound could now be felt. There was nothing to disturb the primal suggestiveness of pure sound. It caught the responsive souls and bore them into a diviner sphere of higher harmony. Then followed again to the accompaniment of the sitar, a wonderfully apt song composed by the Brahmacharis fitly setting forth the new life the day symbolized.

The Secretary then spoke out the account of the year's working.

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Yudhister or as he otherwise styled 'Youth-Stir' followed. "The word birthday" said he 'is one full of joy and jubilation. Through peace it hath given us joy that in competing clamour we found not. This ought to teach us that peaceful co-operation and not carping competition is the condition of progress." Then came Buddha Deva with a plea for a sprinkling of laughter even on occasions supposed to be serious. Then there was a song to the accompaniment of the noisy harmonium. Indraji Veda Alankar followed saying "Familiarity often leads to forgetfulness. We are so familiar with the Sahitya Parishad that we almost forget its real import. We fail to feel the special advantage which it opens out to us of establishing a bond of communion with our friends outside besides the facilities of mutual intercourse here and opportunities of developing the powers of public speaking, journalism and deep research. In order to maintain a living connection with those outside we need a paper well conducted and worthy of the traditions of this learned assembly. The press here should therefore be perfected and the paper started as soon as possible. Besides speeches and written essays this body was meant first and foremost for communicating to the world outside the results of serious thought on our own ancient literature. Our neglect of our own ancient literature is colossal. We do not refute as systematically and thoroughly as we ought some of the erroneous theories set up by Western workers. Deeper study, collaborate research and solemn discussion over important questions connected with our ancient literature—these are the serious works before us. Let the birthday be a day of new birth. With new zeal and new vigour let us address ourselves to the two supreme needs collaborate research and a paper to communicate the result thereof to the world outside. Professor Sinahji spoke thereafter "To me the birthday is like a thermometer to measure the nature and depth of mental energy working in our midst. Our productions should be guided with a view to adjustment to a wider world. Ours is not to

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amuse the idle hour or to please the few here but to instruct and be useful to the many outside. The Sahitya Parishada should also help the supreme task of standardizing Hindi. By its results it will be judged and let it be prepared for the test." Professor Ram Deva Upacharyaji came next. "The pity is that we as a people are easily impressed, but that impressions rarely produce a lasting change. But momentary zeal is no substitute for steady upward work—steady progress. As one of the objects of this assembly is the extension of knowledge, I would suggest that you invite learned expert lecturers to lecture on their special subjects. You want to cultivate power of expression, oral as well as written, but remember that mere words without knowledge and deep thought are useless and secondly that a good audience compels a good lecture. Hence the lecturers ought to be more thoughtful and the audience too more thoughtful, more encouraging by exacting. I would request that we Professors too should feel ourselves not merely ornamental appendages but an integral part of this learned body and discharge our duty accordingly." A song followed and then spoke Shiri Acharyaji Mahatmaji. After recounting the genuine surprise and pleasure that he experienced and how it amply recompensed him for the trouble he went on to say, 'The poems composed for the occasion are so good that they ought to have been lithoed and circulated so that the difficulty I felt and others must have felt of following their excellent thoughts would have been obviated. I needn't recount the history and the humble beginning of this Society for had not the grand Asiatic Research Society as humble a beginning? But it has expanded and grown into something big and so can this. This it can by keeping up connection with our Sanataks outside. We should not allow the Sanataks and others outside to remain idle but request them to send anything in their experience that may be grand and instructive. A thought occurred to me while at Karachi that we do not know what our own

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house contains ; others come to tell us about it. By comparing the hand-book of Karachi sights with my personal observations I found that we can often read into our own remains and our own sights more than they and find out things they cannot. Hence let us look about and study our own country and do this kind of research work. I remember how Schopenheaur expressed his wonder why people go on writing books without a single new idea. Most of the books we find are mere reduplications. Hence we should come out only when we have a new idea or new viewpoint. This does not mean that we should erect it into an excuse for not coming out at all ; but that every one should think and think hard and should resolve to bring out something new. Bright was asked the secret of his power. He said he had it not from books but from depth of conviction without which he never spoke Pandit Guru Dutta too wielded power through this secret. He would speak only when he had something new to impart or got a new idea about something old. With an individual a birthday may not be an occasion of all pleasure but also perhaps grief at his approaching end, but with institutions it is otherwise. Institutions can lead an everlasting life and hence there should be nothing but rejoicing—sincere not manufactured or suggested rejoicings. Let each one love the work, contribute something to the common stock, be it slow or fast and everything would go well.' Shanti Path concluded the proceedings.

The Arya Sewak Sabha.

The weekly meetings of the Sabha are eminently successful. Though the attendance is voluntary, the meeting hall is packed and hardly a Brahmachari or Professor is absent. The bewitching music of the Sitar—the controlled rise and fall of regulated sound—adds greatly to the inspiration and attraction. The lectures delivered are all inspiring

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and instructive. Thus Professor Tara Chand gave a lecture on the "Significance of the Sanskaras," Professor Balkrishna on "Vedic Revelation," Professor Govardhan on the "Upanishads." The Sabha is a living body and may it long continue to be so.

Our New Mathematics Professor.

We welcome Professor Jaitandra Lal Chowdhri. He is a distinguished graduate of the Allahabad University wherein he stood first in his M. A. We wish him a long life of useful work here.

---o---

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Of strength the beauty, Gentleness—
Of frailest body, Strongest Soul :—
Of age the beauty, sure 'tis Love,
Of youth' 'tis sweetest Innocence !
Whilst beauty's beauty Virtue is,
And knowledge that of ugliness,
But crowning Learning as its gem
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ELIZABETH ARNOLD.

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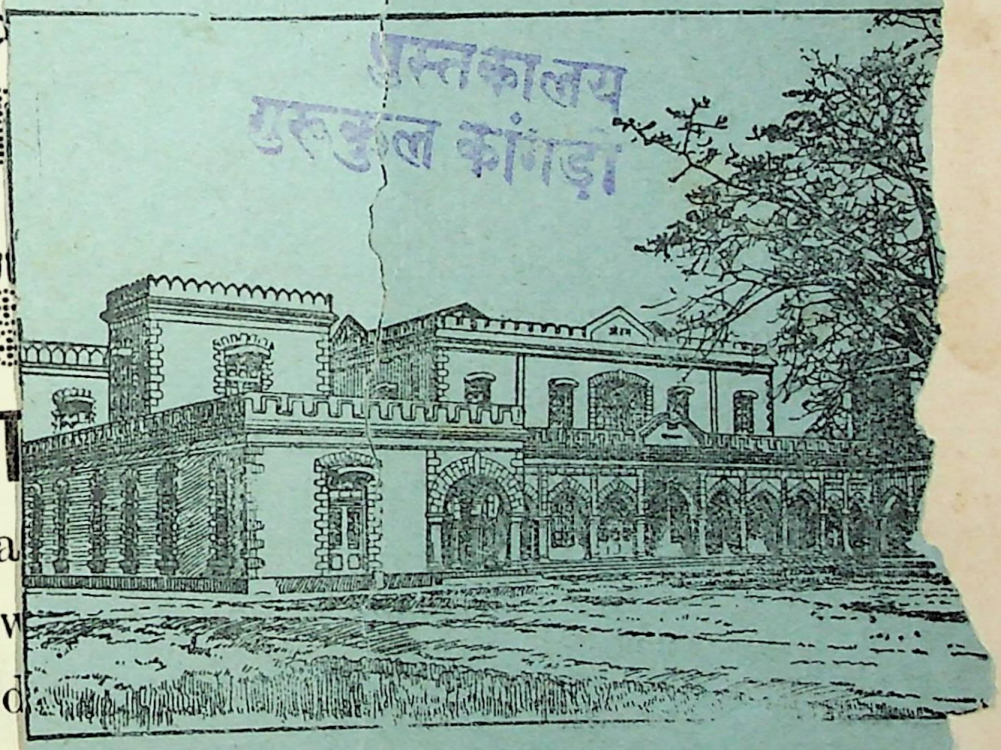
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THE VEDIC MAGAZINE AND Gurukula Samachar

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | ASVIN, 1971. | No. 4.

"The Mirror."

THE costliest mirror gives not a true and complete reflection when soiled by dust, mist, or dirt.

So with the mind of a man.

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If soiled by ideas thrown off by the whirling world, if blurred by the mists of temporal trouble or passing vexations, or if sullied by uncharitable thoughts against other creatures, then it can never mirror the Entire Reality—though great may be the desire to see Him!

Therefore it behoves us to thoroughly clean and purify the mind from every external desire or idea. Aye—even from the knowledge of the *profit of KNOWING.*

Then only may we pray Him shew us His Splendour.

ELIZABETH ARNOLD.

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NOTES.

THE WAR.

The entire civilized world is enveloped in flames of War. It is no use giving a summary of the immediate and exciting causes and the events Our readers must be pretty familiar with them by this time. The *War* has excited an interest unparalleled in the history of modern India.

We have heard groups of ladies talking excitedly about this terrible calamity. Even menial servants are interested in it. And why should they not be? This disaster touches their pockets and their stomachs. The price of necessaries of life is going up. Match-boxes, kerosine oil, paper and other things of that sort are dearer now than they were before.

The economic pressure upon the lowermost strata of society compels attention to this War. To our mind the most painful aspect of the question is the utter and absolute breakdown of Modern Civilization and the clearest revelation of its selfish basis which this War emphasises. What has become of all the loud talk about the limitation of armaments, peaceful international arbitrament and the Hague Tribunal. The Hague Tribunal meets only when "Christian" Governments quarrel to please the proletariat.

When they are seriously in a fighting mood, all pretensions to morality are laid aside.

Germany has most wantonly violated the neutrality of Belgium not because Belgium has given any provocation to Kaiser Willehum but because it is small and has an unfortunate geographical position. Some "neutral" powers may perhaps be waiting for an opportunity to interfere at

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the psychological moment and to share the spoils of this terrible gruesome holocaust of human beings at the altar of earth-hunger, spoliation, and lust for territorial aggrandisement—Germany, it is clear, is shedding the blood of her sons for these lofty and righteous principles.

The fact is that modern occidental civilization has been weighed in the balance and found wanting. It has now been clearly demonstrated that the highest intellectual advancement can co-exist with utter and wanton defiance of the eternal moral laws. Germany is the home of science. In Germany all scientific progress has been put to a very pernicious use—all the resources of science have been exploited for the purpose of inventing murderous weapons and of introducing precision and accaurcy in methods of slaughter. Science is neither moral nor immoral, it is non-moral. Can we call this age an age of civilization when the assassination of one man is seized hold of as a pretext for depriving small nations of their independence and deluging the fair plains of the "civilized" world with streams of human gore?

In a "barbarous" age, it was possible for the Pandavas and the Kaurvas to fight in the day-time and at night to exchange civilities. Bnt in this "civilized" age, we hear reports of outrages on women, insults to ambassadors and their wives on the part of "enlightened" moderns.

We are told by Megasthenes that in ancient India even when two armies were engaged in terrible warfare, the farmer and the husbandman carried on their vocation unmolested.

Now we hear of wanton incendiarism and slaughter of innocents not on the part of rowdies and bazar ruffians but rather on the part of "civilized" Germany fighting for the extension of the area of "civilization"! In the Mahabaharta it is laid down by Bhishma Pitamah that if a Brahman—the representative of

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elements of learning and righteousness in the nation—waves his hand, the armies are to stop war immediately and let the Man of Peace interpose his good offices. This was the practice in "primitive" times when civilization had not yet advanced. Now, however, we hear reports of the burning of Louvain and the reduction of the University to ashes.

The "robber" Sivaji always sent the ladies of the enemy with an escort to their lawful guardians. In "progressive" Germany women are regarded as spoils of war and transported in trains to unknown destinations. Alas for modern "civilization"! We cannot but shed a hot tear or two over its grave.

If Lord Jesus Christ were to take birth now, he would blend his tears with our tears and would emit audible groans if this civilization was called "Christian" to his face.

Two Eminent Occidental Leaders of Thought on the Situation.

We have just lying on our table two private communications both dated London and written just on the eve of the War. One is from a Belgian Princess who is an Englishwoman by birth. She is a religious leader of international reputation.

Her letter is full of melancholy womanly sweetness.

She says :—

> "We are, as I presume you know, on the eve of a terrible crisis in the world's history and what the outcome of it can be, no one can yet really tell..... Light will of course be victorious in the end, but *meanwhile* I anticipate terrible hardships and sufferings..... .....everybody will be too excited to trouble about Metaphysics, but when all is over, there will be great need of spiritual forces to heal the terrible wounds.

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If my health allows me, I shall go over to Belgium (in case war breaks out) and arrange a private hospital in my castle.

Dear Brother—I implore you *all* to send me kind thoughts and to pray for me so that strength may be given me to do my duty."

The princess is a genuine woman first and a thinker afterwards and like an angel of mercy that she is thinks most unselfishly of the sufferings of millions and of her personal duty as a sweet motherly woman to relieve them. Our other correspondent belongs to the sterner sex and is an educationist, moralist, politician and author of note. He thinks less of events than of causes less of psychology than of logic. The prospect of untold misery does not touch his heart so much as it excites his brain-centres. He boldly faces the problem and his sympathetic imagination aided by his clear-eyed intellect penetrates fearlessly into the root and fundamental causes. He cares less for the symptoms than for the basal cause of causes.

Says he :—

" As you know, we are passing through stirring times. I am following as closely and with as much detachment as I am able to, the shifting sands of the political situation—national and international. There is, of course, much talk of "peace" or "making peace."

The fact is that we live in a state of suppressed warfare and the occasional outbursts, such as we are now going through, are nothing more than active manifestations of our chronic condition. *So long as the human heart is actuated by motives of jealousy, envy, malice, rivalry or even competition it is futile to expect real peace.* It is for this reason that I attach so much importance to universal moral education and insist that there is nothing in the world more important.

It is to my mind a question of making every child grow up with some equipment of spiritual insight into the true meaning of individual life.

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It matters not how this equipment is gained, whether, that is, we call the educational process religious, moral, spiritual, or secular, or all together ; the point is that the process shall secure the development of the higher human *faculties* and that it shall be well devised for that purpose. As I have often told people, I believe your Gurukula to be by far the most genuine institution yet established in India for the practical realization of this great purpose ".

The italics are, for the most part, ours.

To our mind our friend strikes the nail on the head when he says that the competitive basis of civilized life is responsible for this deplorable state of affairs. The Doctrine of Evolution applied to the practical conduct of human life and formalæ like " Survival of the Fittest," " Process of Natural Selection " have plucked the heart out of modern civilized man. To the votary of this philosophy every other human being is a potential enemy and possible rival and the only test of his superiority is a successful knocking down of the potential enemy and the possible rival. This naturally leads a man to exercise a jealous and vigilant care in the guarding of *his rights* and the preaching of *their duties* to others. The underlying principle of ancient Vedic Civilization was not *competition* but *co-operation* and every man thought of *his duties* and *other people's rights.* Spirituality is nothing but exercise of lofty unselfishness such as is indicated above. The basis of modern civilization should be radically altered and it should be brought more and more into line with ancient eternal ideals, if the chronic malady of which this horrible War is but one fatal symptom has to be uprooted.

———

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THE WAR AND THE BRITISH EMPIRE.

Let us now descend from the heights of Philosophy to the plains of practical politics. Whatever may be the Philosophy of War, it is this time not of England's seeking. Mr. Asquith and Sir Edward Grey can legitimately lay the flattering unction to their hearts that they are fighting a defensive War and British and Indian blood is being spilled in the defence of liberty and independence.

The dictatorial and haughty policy of Germany and the swaggering and bullying attitude of responsible German statesmen including Kaiser Willehum are the immed iate causes of this war. England is, therefore, fightin g a righteous war forced on it by the greed of Germany. In India sportaneous outbursts of loyalty devotion and fealty to the Throne have been plentiful.

Indian troops are fighting side by side with their British comrades in the theatre of war. Our young men are enthusiastically agitating for permlssion to be enrolled as volunteers. We are sure that England will not forget the devotion of India in her hour of need when the time for adjustment comes. But what of the colonies?

Will not streams of Indian blood now flowing in defence of the Empire and the devotion of the Indian people to the British Throne move the hearts of the colonials?

We want a reply not in words but in deeds.

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The War and the Arya Samaj.

A reforming church must needs create enemies. The Arya Samaj is no exception to the rule. It has been denouncing the errors of all religions and therefore naturally it has got enemies among the scribes and pharisees of all denominations. But for the strong protecting hand of the British Raj, the path of the Arya Samaj would have been beset with difficulties at every step. The Arya Samaj has, therefore, special reason to be grateful to the British Government and it is, quite in the fitness of things that this community of grateful reformers should at the present crisis place its resources at the disposal of His Imperial Majesty King George. The following correspondence between Mahatma Munshi Rama, the recognised leader of the Arya Samaj and President of the All-India Aryan League, and His Honor Sir James Meston Lieutenant-Governor of the United Provinces, will, we are sure, be read with interest:—

Extracts from Mahatmaji's letter to His Honor.

"Many changes have occurred since I wrote your honour last. My beloved and trusted friend, the late Babu Ganga Prasad Varma, has been taken away from us, and you, Sir, acted like your own noble self in honouring the memory of the departed patriot and philanthropist. Then war—that terrible scourge of nations—has broken out and our Imperial Government has, much against its will, been dragged into it and this has brought me all the way from Quetta to this place. I could have sent a telegram to the Viceroy from Quetta, but that would have been merely a formal affair. I wanted to gauge the public feeling in the Arya Samaj and to find out whether I could offer anything substantial on behalf of the Arya Samajes of India. I am glad that I can, now

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with a safe conscience, assure His Excellency the Viceroy through your honour on behalf of the Arya Samajes of India, as President of their representative body, that the Arya Samajists to a man are at the disposal of the British Government and will be ready to help the authorities in the maintenance of the peace and honour of the Imperial Government in every possible way. As regards the Gurukala I find that all the Brahamacharis (students) are specially keen about rendering active effective help to the Government. If we could get a capable officer from the Government to drill them and to teach them proper discipline, your honour would be able to command the active service of about 200 strong, healthy, honest young men who would not spare themselves in the defence of the Motherland and the maintenance of the honour of the Empire."

(His Honour's Reply).

GOVERNMENT HOUSE,

NAINI TAL,

The 16th August 1914.

MY DEAR MAHATMA,

I am very grateful for your letter of the 12th instant and for all the kind sentiments conveyed in it. I shall not delay in submitting to His Excellency the Viceroy your warm expression of the loyalty of the Arya Samaj in India. I am sure that, if it were necessary, your gallant Brahmacharis would come and help the Government at this time. I should be very sorry indeed, however, to see men of peace converted into men of war; and I sincerely hope that it will not be necessary to disturb the even tenor of their studies.

As you can imagine, all this turmoil has considerably added to my work and I must therefore ask you to pardon

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a very hurried letter. I trust that in the cool air of Quetta you will pick up health and strength : and we shall meet some time in the course of the cold weather.

With every good wish,

Yours sincerely,

J. MESTON.

MAHATMA MUNSHI RAM,
ARYA SAMAJ MANDIR,
Quetta.

(His Honour's Second Letter)

GOVERNMENT HOUSE,
NAINI TAL,

The 19th August 1914.

MY DEAR MAHATMA,

As you may remember I promised in my last letter to submit your loyal message to the Viceroy. I did so, and have now received from him a request that I should inform you as follows :—He wants you to believe how much pleasure this spontaneous assurance of loyalty has given him, and how confident he feels that he can rely on the Arya Samajists to render loyal assistance in upholding and defending the British Empire.

I was certain that the Viceroy would appreciate your sincere and generous words, as indeed we all do. Pardon a short letter just now as I am extremely busy, and believe me, with all kind regards.

Yours sincerely,

J. Meston.

MAHATMA MUNSHI RAM,
ARYA SAMAJ MANDIR,
Quetta.

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The Progress of Christianity in India.

A sensational article under the above heading has been contributed to the "**Nineteenth Century**" by Sir Andrew Fraser, formerly Lieutenant-Governor of Bengal. Though the facts and figures here are the same which many of us must have quietly passed over while reading the recent Census Report, the method of putting and discussing them is such as cannot but surprise our friends who think that the progress of Christianity is small and that the increasing spread of Samajic doctrines is sure to check it to a still greater extent. The article is a clear exposition of the fact that a steady and ever-increasing stream of converts has been flowing into the Christian fold, from among the Hindus of all classes, during the decade ending March 1911. It tells us how very inadequate is the work which has been done by us among the Depressed Classes of some districts; how very large number of them are altogether unaware of the hand of equality and respect which has been extended towards them by the Samaj and some other bodies and are thus ignorantly departing from us for ever.

The number of Indian Christians in 1901 was 2,600,000 and in 1911 it was 3,510,000. This gives an increase of 34·2 per cent. The total population, however, has increased at the rate of 7·1. Considering, therefore, the rate of natural increase among the Christians to be a little more than 7·1, which is true, we have still to admit that the increase by conversion has been very remarkable. If to this increase we add the increase as shown by the last three Census Reports we get an almost startling result ; the Indian Christians have multiplied threefold during the last forty years.

The writer has dealt with the question of conversion under two heads; the conversion of high-caste Hindus,

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and the conversion of aboriginal tribes and low-caste Hindus. Of the first class he does not speak with much gratification; but the latter portion of his remarks is, if true, extremely wonderful. He holds a very novel view and it is this that there are, among Hindus, secret disciples of Christ. "They accept the teaching of Christ," says the writer, "they recognise Christ as Saviour and Lord; but they feel their obligation to influence and help their people:" and since conversion to Christianity means social ostracism, they continue to live as Hindus, while remaining Christians at heart. We strongly doubt the truth of this statement and hence desist from passing any remarks upon it.

Next, the writer commends the educational policy of the Christian Missions holding that though the schools and Colleges turn very few young men into Christians, they form very useful means of inoculating the people with Christian thought. That this is no illusion is shown by the fact that in a recent Conference of Missions, a very well-known Missionary while defending the educational policy of Christians, said that though the schools and Colleges did not turn young men into Christians, they did not leave them Hindus and Mohammadans. In view of these facts it is difficult to say why our countrymen persist in sending their children to Christian schools and Colleges.

Conversion among low caste Hindus is dangerously rapid. The low-caste people have now began to adopt Christianity in big masses. This fact may not seem strange to many who think that low-caste people are irreligious and that their religion changes with the changes of state religions. But here the case is not so simple as that. The Christian Missionary does not turn Hindu and Mohammadan low-caste people into Christians of the same class. He gives them education, he raises their social

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status and thus puts them on the same level with high-caste Hindus. "Christians have nearly three times as high a percentage as Hindus for educated males and sixteen times as high for educated females." There is no doubt that they possess large funds behind them to maintain their schools and Colleges; but what is more important is this, that they can get men and women who sacrifice their own interests, administer funds and manage schools and Colleges.

Lastly the writer "touches on the relation between Christianity and the growth of national spirit in India." He is right in holding the view that nationalism is hostile to Christianity, and it should be so. Christianity, outside Palestine, is an occidental religion, and every coloured nation which has given up its own religion in favour of it has had to bid farewell also to all its national traditions, and has thus lost its own individual existence as an oriental people. It is true of the African races who have accepted Christianity. A clearer proof of this is found in Lala Lajpat Rai's article "A Chinese Patriotic Lady" published in the September issue of the *Modern Review*. We reproduce below in Lala Lajpat Rai's own words the gist of the conversation between him and the lady who was a Christian.

"What made you change your religion, was my question. In reply, she gave me three reasons. The first was that she wanted to lead the Chinese Christian women to Chinese nationalism. She was of opinion that Chinese Christians were lacking in a feeling of patriotism and it was necessary that they should have some ardent nationalism among them to lead them to the right path. The idea that underlay her answer was that Christianity led them away from Nationalism and so it was necessary that some women who loved their country should work among them. The second reason was of a similar nature but of a general

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kind. She thought that for some time to come Christianity was bound to make progress in China and she would like the Chinese converts to Christianity to remain nationalists." The third reason was somewhat religious.

So much for Christianity and Nationalism. But further the writer has coupled the Arya Samaj with Nationalism in its hostility to Christianity; and since there is a possibility of mistaking the one for the other (especially so in these days) we quote the following authoritative statement of the position of the Arya Samaj from *The Arya Samaj and its Detractors*:—

"The Vedic Church is undoubtedly a Universal Church. It preaches that the Veda was revealed in the beginning of creation for all races.....But it cannot be denied that the glorious period of the supreme achievement of the Vedic Church was also the bright period of Indian History. When India was the centre of Vedic propaganda and missionaries were sent from it to different parts of the world, it was also the seat of a world-wide empire and Indian kings, exercised direct sovereignty over Afghanistan, Baluchistan, Tibet, etc., and Indian colonists colonised, Egypt, Rome, Greece, Peru, and Mexico. When therefore the Arya Samaj sings the glory of ancient India—the land of expositors of revealed learning, the sacred soil where Vedic institutions flourished and put forth their choicest fruits, the holy country where Vedic Philosophy and Vedic Metaphysics attained their highest development, the sanctified clime where lived exemplars who embodied in their conduct the loftiest conceptions of Vedic ethical teachings—the healthy forces of nationalism receive an impetus and the aspirations, of the young nationalist who had persistently dinned into his ear the mournful formula that Indian History records the lamentable tale of continuous and uninterrupted humiliation, degradation, foreign subjection, external exploration, etc., feels that his dor-

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mant national pride is aroused and his aspirations stimulated..... .....

The Vedic Church supports Indian Nationalism not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in the minds of non-Indian Aryas for India—the birth-place, nursery and seat of development of the system of thought which alone has given them solace of mind."

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THE INFLUENCE OF HINDU PHILOSOPHIES ON THE MODERN CULTS OF AMERICA.

(By Mrs. A. M. E. Dudley of California, U. S. A.)

America is called a Christian country—that is, Christianity appears to be the established religion. Wherever you may go you will see large and costly church edifices, upbuilt and maintained by wealthy church societies. Men of fine education are engaged—often at extremely high salaries—to occupy the pulpits of these churches. They preach scholarly discourses to their congregations, keeping in sight the canons, dogmas and doctrinal points of their respective creeds. Each Sunday—which is the day for general religious devotion—finds these churches well-filled with fashionably dressed and prosperous appearing people. The greater number of them are, undoubtedly, more or less devout Christians. But in these throngs of regular church-goers may be found numerous individuals who are not greatly interested in religion. Personal motives, usually of a social or a business nature, keep such persons in regular attendance at church. They tacitly subscribe to the forms of religion and subscribe substantially to the financial support of the churches with which they are identifed. Themselves of good moral character they regard the church as an instrument of moral influence in the community, and to that end consistently uphold the teachings of Christianity. Nominally they are Christians, but their Christianity is purely negative.

And to the credit of Christianity let it be said that it has greatly enlarged and broadened its sphere of influence by modifying its tenacity to strictly dogmatic, doctrinal tenets. Individuals may now become members of Protestant churches without vigorously subscribing to certain dogmas, such as original sin, eternal punishment and infant damnation. Belief in the immaculate conception, vicarious atonement and resurrection of the body is not contested to the point of excluding otherwise desirable members—though

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baptism is still insisted upon as a "saving grace" and applicants for membership must submit to one of its forms. But that is a mere matter of rite. If it does no good at least it does no harm. Thus it is that Protestant Christianity includes a wide range of "opinions." Religion rests lightly upon many of its adherents. Indeed, within its fold may be discovered good and consistent Pagans. Therein lies the strength of Protestantism—or, perhaps, its weakness.

Protestantism has developed into a very comfortable religion—elastic to the point of tolerance. Its exponents, as a rule, are people of education, broad-minded, sympathetic and generously endowed with a comprehensive spirit of humanity. A great Protestant bishop, Sellew, said not long ago :—"The spirit of Protestantism is declining in America. It is dying and will soon be a thing of the past." It may be that it will evolve to a larger apprehension of truth.

Roman Catholic Christianity is distinctly different. The privilege of private judgment in matters pertaining to religion is not exercised therein. The denomination is numerically greater than any other of the Christian sects. Its organization is nearly perfect. And it holds in check a great mass of lower mentalities that might otherwise not profit by any religious or moral influence. It boldly enunciates that: give over to its instruction the first ten years of a childs life, no matter what after years bring in the way of association, the Catholic influence is ineradicable. To a large extent that is probably true. But it is also true that here in America the threat of excommunication has lost much of its terrors. Fortunately the larger intelligence of the land is not dominated by Catholic teachings. Comes a time when men learn to think for themselves—and as men free their minds the fetters of dogmatic religion lose binding force

Among the many denominations doubtless there are fanatics. A spirit of intolerance is occasionall y exhibited.

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It is logical. Convinced of what they believe to be an *absolute* truth, the over-zealous may become rampant in a desire to "save souls." Religious fanaticism is not confined to Christianity alone.

A religion is purely accidental. Primarily it depends upon geographical location. It is imposed on the individual with race; like the eyes, the hair and colour of skin, it is an inheritance. The cloak of the father descends to the son ; the religion of the mother influences the daughter. By far the majority of people do not give the thought much consideration. They accept whatever was taught in the impressionable years of life. And this assertion will apply to all races and to all religions of the world.

Though nominally Christians a great number of people in America are far away from orthodox beliefs. They do not affiliate with any of the Christian churches. A feeling of indifference—which is in reality a mild agnosticism—prevails. To such as these, Christian theology is much the same as other myths. Nearly all of these individuals are of Christian parentage—brought up under some sort of Christian influence. Came a time when the religion accepted without questian ceased to satisfy, and the inevitable drift followed. It is a natural sequence—to Protestantism. And these are not dissenters. There is no vehement denial of anything. The attitude is entirely intellectual. With it is combined a perfect tolerance—and tolerance is so closely allied to indifference that only keenest scrutiny can distinguish differences. A religion that completely satisfies the emotions may not satisfy the intellect. To the question there must be answer that will quiet the mind. Failing that the individual is cast upon unknown seas of uncertainty and doubt. If the urge for enlightenment is sufficiently strong the period of indifference is transitory. And at this stage in the development of individual mentality Hindu philosophies capture the mind. In that far-reaching realm of thought the vision glimpses possibilities vaster than Christian theologies offer.

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It may provoke a smile to seriously assert that the germ which eventually produced a revolution in religious ideals in America came to this land with the Pilgrim Fathers and found lodgement in New England. Memories of "Blue Laws" and the burning of witches in the name of God do not indicate religious tolerance. But the Pilgrims themselves were rebels and fled from an intolerable condition to a new land wherein they might worship unrestricted and in accord with their own religious belief. They brought with them—all unconsciously—the concept of a larger religious freedom than the old world had known. True, there was a long period of incubation—for such growths are tediously slow. But despite the narrowness and coldness of Puritanical creeds that idea of perfect religious freedom persisted and permeated the New England atmosphere; and the minds of men evolved to larger ideals. Otherwise Emerson could not be explained.

With Emerson came the more exalted idea of God which found earliest expression through that group of New England Trancendentalists known as the Concord School of Philosophy. Emerson voiced the Great Unity, but the thoughts expressed by him were old—old as the Vedas; thoughts voiced in the forests of India generations ere the wandering white-skinned descendants of those ancient Aryans had advanced from savagery to crudest forms of civilization. Emerson's dissertation on the "Over Soul." went far above the heads of the masses. But it startled orthodox minds and set the intellectuals to thinking. Emerson's philosophy was not understood—and it was not understandable—in his time.

As a factor in the evolution of religious ideals, Ingersoll, the so-called "atheist" has prominent place. This charming, eloquent, entertaining exponent of agnosticism made direct attack on Christian dogma—and he had nothing to offer in its place. He combined his un-philosophy with keen satirical humour, mercilessly ridiculing Christianity. He attracted the attention of the multitude—and they

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laughed. To laugh at a religion is fatal to a belief in it—foredoomed ere the listener laughs. When the mirth subsided, people began to think, and thinking evolves new ideas. The common people could understand Ingersoll. He did not talk over their heads. And Ingersoll abolished hell. For this the people felt grateful. They had small use for it at any time—except as a place convenient to consign enemies. But in destroying hell as a place of eternal torment, heaven was necessarily relegated to the myths—the hope of the one was sacrificed with some relief for the absence of the other. Whatever idea of God remained, He was not the fearsome creature set up by the orthodox as an object to worship. What Ingersoll really did was to clear the weeds of dogmatic error from minds ready to seek truth ; and in that he did more for men than all the philosophies expounded by the scholarly Emerson and his high-browed followers. Brain paralyzing abstractions are not popular with the masses. The range of average individual thought is extremely limited.

" Man is a religious animal ". That " spark from the true light " which is the animating principle, demands recognition and will not be denied. Theosophy, with its facinating theory of reincarnation and the Karmic law of cause and effect, forcefully appealed to the rational minded. But the society, founded in America in 1873, gave nothing new but the name. It embodied in its synthetic speculations theories as ancient as Hindu, Egyptian, Neo-Platonist and Gnostic teachings of eternal principles. The initial movement was advantaged and fortified by the Hindu sage and Sanscrit scholar, Dayanand Saraswati, whose knowledge, honesty and integrity of character was not obscured by the unfortunate difference which caused him to withdraw his interest from the society. How far Theosophy reflects Hinduism, Hindus themselves should best know.

To the International Parliament of Religions, at the Columbian Exposition in Chicage in 1893, came the eloquent Hindu Vedantist, Swami Vivekananda, and the

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learned Buddhist scholar, the Anagarika Dharmapala. Garbed in yellow robes they addressed crowds who listened eagerly to these expounders of ancient Hindu religious philosophies—philosophies co-existent with the beginnings of the race. Afterwards Vivekananda toured the land, lecturing, forming classes and teaching Vedanta. There was opposition from the churches—with the idea that Vivekananda's propaganda was an attack on Christianity—but despite all that, his influence remains in the thought-quickening processes going on in this land. Other representatives of Eastern philosophies have come and gone-none leaving a greater spiritual impress than did Vivekananda.

From this time on followed the upspringing of numerous cults under the name "New Thought," and embracing varied teachings, from so-called Oriental Mysticism and other more or less fantastic theories to highest spiritual ideals. The underlying principle in these cults is a vital truth. "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts."

It is difficult to make clear what is meant by the term New Thought. It stands for theories ranging from the sublime to the ridiculous. Some one has cleverly said that New Thoughters are people to whom thought is new.

New Thought has been the vehicle of the faddist from the beginning. In its phases are included peculiar ideas concerning the value of foods—of clothing, or no clothing at all,—health culture—breathing—postures and like notions, as of prime importance in soul development. Man as divine, the artifex of his own destiny, is the permeating idea worked out through varying formulas. "I am" is the Shibboleth, and the effort to manifest I Am-ness ranges from highest spiritual aspirations to gross material and physical necessities. "As a man thinketh in his heart, so is he." But New Thought is a vast improvement on Calvinism. At least it stimulates effort and a belief in self.

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Into this neurotic, excitable, emotional age of civilization comes "Christian Science"—said to be neither the one nor the other—every year becoming numerically greater and wealthier in material prosperity. Of its spiritual and practical value there can be no question. In it is a psychological truth that has brought happiness to thousands. It has firm hold on the minds of hundreds of cultured men and women who assert utmost faith in its doctrines. But all of value that Christian Science asserts is old—old as the mind of primitive man, whose simple intelligence glimpsed a great truth and "demonstrated" it through spells and incantations.

"Let your soul work in harmony with the universal intelligence, as your breath does with air." "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflamation and swelling; and you call this belief a boil"; reads very much like something from the book of Mrs. Mary Baker G. Eddy—but it was said long ago by that grand old Pagan materialist, Marous Aurelius. Denial of matter and "error of mortal mind" is paralleled by the veil of Maya—"The Great Illusion." "God is the only Reality."

Whatever there is of progress in the religious attitude in America may be traceable largely to the vitalizing force of Hindu philosophy through direct promulgation or in literature. It has been a potent factor in the liberation of the minds of men from religious superstition. And it is no small achievement to influence critical and skeptical minds. Not that every individual responds to such influence—far from it. It is not the ignorant who are swayed by it. Some are in bondage unbreakable. Others are incapable of thinking.

Mental development, capacity, mental processes are to be considered in connection with it. Beyond that—who can presume to say what the determining force is?

But to those who have listened to the voice of the "Dark Mother", her appeal is irresistable. Throughout the wide-wide world she claims her own.

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THE LONDON ARYA SAMAJ AND ITS FUTURE.

(By Shrimati Lakshmi Devi President Arya Samaj London).

"There will be a new Church"—EMERSON.

"A nobler order yet shall be"—M. W. CALL.

For the first time, awakened from the stupor of ages, India is making her voice heard in every quarter of the globe. Her new life, her new movements, social, religious and political, are too grand a phenomenon to have escaped the notice of the world. The occidental nations more than even the patriots at home distinctly perceive the magnitude and immensity of the changes that are fast revolutionising Indian Society. And of all the movements that India is witnessing to-day, none has attracted so much attention as the Arya Samaj. Though the great movement heralded by Rishi Dayanand is now of about forty years' standing, yet it is only during the last few years that it has come to be noticed by the theologians and scholars of the west. A student of comparative theology at a European seat of learning considers his knowledge of that science imperfect without a study of this youngest and the oldest of the religious systems of the world. A great English poet used to remark about his sudden popularity that he woke up one morning and found himself famous. Still more appropriately might the remark be applied to the Arya Samaj in Europe.

Europe too is passing through a great religious transition. She is on the eve of a new religious reform. The modern trend of religious thought is not materialistic; it would be contrary to human nature, if it were so. Every age brings with it the growing recognition of the universal and everlasting religious sentiment ingrained in the human mind. *Spiritual* religion, far from sinking, is every day making fresh triumphs. Religion is only passing from

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formalism and dogmatic theology to inward spiritual life and rational belief. As Sloyd, Thomen once remarked in the *Christian Commonwealth*, "What is now taking place is a silent reformation on an incalculably vaster scale than the Lutheran Movement of four centuries ago..... Old Romanism and old Protestantism are rapidly sinking. Orthodoxy is dying and it seems that, rather than admit the fact, the captains and officers will go down with the ship. New leaders arise and draw an eager following. The young idealists are everywhere answering the call. It is reproduced and echoed from country to country and from shore to shore, but like every true and sincere call, it is a call to sacrifice, to welfare, to consecration." And this is only one of a hundred voices crying out of dissatisfaction against the ideals of established Christianity. Europe is eagerly looking forward to some future reformer, who would come and give her her spiritual food. Islam has no new message for her, as it has copied its doctrines more or less from Christianity. Buddhism, long fallen from its old spiritual elevation, has sunk into a degraded form of worship without any hope of reform or revival. The Vedic religion with its high idealistic nature, revived in its pristine purity, can alone satisfy that spiritual craving, which other religions have failed to satisfy. There is a universal call for new spiritual ideals, and those at the helm of the Arya Samaj movement would only betray its great Founder if they did not rise to the height of the occasion. But what Europe demands from its new religion is not theology, metaphysical doctrines or some new ceremonialism, but a fresh moral force, a new spiritual energy and a higher aspiration towards the Ideal. Says Felix Adler in "Creed and Deed," "It is the moral element contained in it that alone gives value and dignity to any religion and only then, when its teachings serve to stimulate and purify our aspirations towards the good, does it deserve to retain its ascendency over mankind..... and we find in history that every great religious reforma-

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tion has been indebted for its triumphs not to the doctrines which swam upon its surface, but to the swelling current of moral energy that stirred it from below. The Arya Samaj standing on its ten principles, leaving the utmost possible freedom for the display of reason and conscience, carrying the message of the vedic sages of yore, is a moral force undoubted. The London Arya Samaj recently founded by the young men and women from India might perhaps serve as a nucleus for the future Vedic Church of Europe.

Though these be the remote ideals of the London Arya Samaj, its immediate ends are different. In one way it is a movement to solve some of the Indian students' problems. Indian students now come out in thousands to join the Western Universities. They are left free without any religious guidance in the midst of all the debasing, denationalising and materialistic influences of European civilization. Of all the Indian students, Hindus, Mohammedans, Parsies, Christians and others, the Hindus have suffered the most; and it is only an illustration of the fact that the old Mediæval Hinduism cannot stand the light of the twentieth century. London, with over fifteen hundred Indian Students, of all places, stood in a great need of a Church of purified form of Hindu Worship. For years there have been in existence, the Islamic Society, with its new mosque at Woking; the Brahmo Samaj; the Buddistic Society; but it was a shame that the most forward of all the religious movements of India was unrepresented. The London Arya Samaj, therefore, was greatly needed and its very foundation in February last was hailed with great delight. Inspite of the fact that no active efforts have yet been made to enlist the sympathies of Indian students, our young Samaj in London already boasts of about forty members. Our new Society, drawing its inspiration from the greatest and the only living movement in India, might, if successful, create an unprecedented moral and religious atmosphere for the Indian students in London.

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Besides the local advantages to the Hindu Student community from the existence of such a movement, a branch of the new Vedic Church of India located in the Imperial City of London is, in many other ways also, of the highest importance. We are well aware that western writers and travellers in their works have seldom done justice to the Arya Samaj. The movement has often been represented in false colours. Very few of the British people know about it, and those who do know anything know it as a "seditious body," as a "conspiracy under the cloak of religion." The best way for all time to come, to clear our position and permanently to remove this utterly false blemish is to have our Samajes in England itself and to leave it to the British public, politicians and statesmen to judge the movement for themselves.

Another great advantage that might accrue to our Church is that branches of the Arya Samaj at the University centres in the west, if successful, would furnish in course of time men of light and learning best fitted to place before the civilized world the scientific basis and the rational grounds of the Vedic religion. Here in the west we have the best of Indian students, men of highest training and capacities, the future intellectual aristocracy of India. A single addition from such a splendid company to our propaganda is a much more gain than a thousand conversions from the lower and ignorant classes. Scholars are the greatest need of the day, for there can be no denying the fact that of all the Indian religions the Arya Samaj is perhaps the most miserable in literature. It is not improbable that, if the Arya Samaj movement extends its influence to the European Universities it might be able to secure the services of some of the ablest students of religion and philosophy, for the task.

The London Arya Samaj, therefore, can acheive great things, but the success of the movement depends as much on its financial strength as on its inherent moral

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force. Popular as the movement is among the Hindu students and residents in this country, with a strong financial basis its influence would become irresistible. The young Arya Samaj of London being as yet limited to Indian students deserves help both in money and literature from the leading Arya Samajists in India. If the Punjab Sikh community have provided the Sikh students here with a *Dharamshala* and if the Indian Moslems have provided their co-religionists with a mosque at Woking, the young Arya Samajists in London also have a moral claim upon the Hindu Community to provide them with a *Samaj Mandir*. To have a temple for our meetings is of the highest necessity. Holding prayers and sermons in some Restaurant or Public Hall puts a Church in a ridiculous position and to all outward purposes deprives it of its religious character. The founders and workers of the London Arya Samaj have every hope that their call for financial help, when made, will be heard at Home.

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KING DEELIPA AND HIS SELF SACRIFICE.

(By G. A. Chandavarkar Esq.)

In times of yore, it was customary in India for Princes, Poets, Philosophers and People alike to claim their descent from some great deity or devotee. To this general rule the illustrious line of the Kings of the Raghu family formed no exception. They traced their origin to the Sun-God *Vaiwashwatha*. Of these Kings *Deelipa* was the noblest. Though he was a despotic ruler he was not tyrannical or cruel. Possibly religion and custom were the only restraints put upon him. Selfishness and self-aggrandisement were not the guiding principles of his policy. Neither were his laws oppressive nor were his wars aggressive. Under his beneficient rule peace and plenty ruled everywhere. Of material wealth and prosperity he had enough. The only thing that troubled him most and gave him cause for grave anxiety was the absence of progeny. To be possessed of no son was considered among Hindus a serious draw-back. To an issueless man spiritual happiness was supposed to be denied. The word "*Putra*" which means one who saves his parents from the tortures of Hell indicates what significance those people attached to the birth of a son. As such king Deelipa was sorely grieved at his having no child. In this troubled state of mind he approached *Vasheeshta*, his spiritual head—Guru—and begged of him to suggest means whereby he could possibly be blessed with a son. The Guru after deep meditation ordered him to propitiate the daughter of *Surabhee*, a celestial cow, whom he had disrespected once before. The task he set before the monarch was an exceedingly difficult one. A king who was given to lead a luxurious life was required to undergo rigorous discipline by taking the cow to graze and constantly guarding her. For full three weeks he was, in company with his queen, required to serve the cow in the most rigorous and severest manner

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possible. To think of a king and a Queen practising severe panance in obedience to the mandates of a spiritual head reminds one of the lot that fell to Henry under the orders of Pope Gregory VII. The only difference was that the former obeyed the then "*Indian Pope*" with a willing heart while the latter did it under the hard pressure of peculiarly adverse circumstances.

The Ordeal.

For full three weeks the king discharged the duties entrusted to him most faithfully. On the 22nd day, however, when the cow was as usual grazing in the sylvan retreat of the Himalayas, a mighty lion suddenly pounced upon the innocent creature and seized it with a mortal grip. The royal guardian though bewildered at this sudden attack summoned courage and fixing his arrow on his mighty bow aimed it at the king of beasts. There is many a slip betwixt the cup and the lip. King Deelipa to his great surprise found his hands bound down. They could not and would not move. Sorely grieved at heart he stood as motionless as a statue. In the meantime the lordly lion held his haughty head high and it is said that it began to address him in a few well-chosen words:—

"All your boasted power and glorious prowess, Oh, mighty ruler ! are of no avail here. No mortal can inflict the slightest injury on my sacred body and much less can he kill me. I am the devoted servant of the *Lord of Kallas* and am specially appointed to guard this particular tree which is so beloved of his wife. Your ward has violated the laws of sanctity by trespassing into the sacred precincts. For the last fifteen days I am without a morsel of food and am not prepared to forego the pleasures of a delightful supper. Leave the animal to its own fate and retire."

The heart of the monarch sank within him and his sorrow knew no bounds. But finding other means of defence ineffective he tried to propitiate the beast by appealing to its sense of mercy.

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"Save you, Oh mighty being, this poor animal. Its calf at home is solicitous of its return. It is anxious to drink the sweet milk. Take pity. Feel compassion for its young one at least."

The Obdurate beast.

It was useless on the part of Deelipa to think of awakening a feeling of pity in that servant of Shiva, who had by this time become more and more obdurate. He peremptorily replied to him :—

"Leave the cow I can never." The king, however, thinking of the onerous duty which he owed to his *Guru* ultimately resolved to offer his own life and save that of the cow. The man-lion declined to accept the offer by saying that it was silly on the part of a king to lose his life for the sake of an ordinary quadruped. But with Deelipa the sense of duty weighed more than anything else and he was equally determined to part with his life.

The final blessing.

As soon as the king stepped forward the lion let loose the cow and jumped on the body of the father of *Raghu*. Lo, to his surprise, he found that everything was changed and the *Surabhee* was standing before him. She was well pleased with the self-sacrifice of the king and pronounced blessings on him. In due course as a result of that blessing a son was born to him who is well known in Hindu Mythology as *Raghu*, whose descendent was *Rama*, the Hero of the great Hindu epic. The Hindu youth whose regard for his teacher was for some time questioned might draw an inspiration from the story and well digest the fact that his ancestors were loyal to their *Gurus* and unflinching in their devotion to authority whether spiritual or temporal.

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THE BRAZEN SERPENT.

(*By Her Excellency Princess Mary Karadja*).

The serpent plays an important part in ancient and modern Symbology.

Whenever it appears, we can be absolutely sure that something is wrong, and that some false notion has crept in, poisoning and vitiating the mental atmosphere.

Under these circumstances it is interesting to note that the *Caduceus*, or rod entwined by two serpents, has become more or less the emblem of the medical profession.

The famous Greek physician, the legendary Aesculapius or Asclepics, to whom is attributed the glory of discovering the healing art, and who finally obtained divine honours, was worshipped under the figure of a snake. Tame vipers were fed in his temple at Epidaurus. Aesculapius was seldom represented without his symbol, the serpent.

Certain schools of perverted Gnostics had a great veneration for the serpent. Ophio-latria or serpent worship has existed all over the Globe, and this idolatry is generally associated with lascivious rites, which clearly denote its vile origin.

Why has this creature—one of the few animals to which it is difficult to extend friendly feelings—been exalted as an emblem of *wisdom* and *healing* ?

An erroneous interpretation of the biblical story of the brazen serpent, related in Numbers. Chapter XXI, has contributed to spread this misconception, which has had prenicious mental results.

It is stated that "*Moses made a fiery serpent, and set it upon a pole, and it came to pass that everyone that was bitten, when he looked upon the serpent, he did live.*"

This story has repeatedly been advanced as a proof of the healing properties of the serpent. We know that in Scripture the serpent represents the power of evil. No healing can possibly come from this source.

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The serpent was *not* placed on the pole as an object of *veneration*, but as an object of *execration*. The children of Israel were perishing through the bite of "fiery serpents" crawling amongst them. The expression "fiery" clearly denotes that these destructive enemies were not physical reptiles but evil entities from the astral plane, which is the plane of '*fire*,' styled in the vernacular of the old alchemists, "*copper*" or "*brass*." The Hebrew word *Nachash* signifies both *copper* and *serpent*.

The nation was cured through the exposure of the enemy. An effigy of the brazen serpent was held up as a warning example. And those who looked up to this image of sin with loathing and abhorrence were delivered from *pain* and *illness*, the grim companions of sin.

The relationship of sin and pain is that of parent and off-spring, *cause* and *effect*. We cannot be cured from physical evil until we grasp quite clearly that it is generated by moral evil.

Alas, in our days, blinded humanity still stretches imploring hands towards the serpent on the pole, and fondly imagines that immunity from pain can be bought by reverence for iniquity.

To-day the name of the Brazen Serpent is Vivisection.

Misguided multitudes hail it as the Saviour of Mankind. The demon of cruelty procreates ever deadlier germs, and inoculates rank poison into the veins of a race cowardly enough to believe that you can avoid evil effects by multiplying evil causes.

However badly we may be bitten by evil effects, *we shall live* if we recognise that they are the just consequences of evil causes, which must be removed from our midst. When sin is mercilessly nailed to the pillory and exposed to shame, the repentant sinners are healed. Kill the fiery serpents called *Greed*, *Anger*, *Sloth*, *Lust*, *Gluttony*, *Envy* and *Cruelty*! Then—and then only—can we hope for deliverance from pain.

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STATE PERSON.

(*By Mahomad Azmatullah Khan, Esq., B.A.*)

"There is a mystery (with whom relation
Durst never meddle) in the Soul of State
Which hath an operation more divine
Their breath or pen can give expressure to."

(T. C. III Sc. 3.)

A thorough and firm grasp of the conception of State as person is the prime requisite of modern Politics. So complicated and subtle is the presence of State that it confuses and staggers many a person as the conception of God does. All the same, the wonderful growth of modern States stands out as a great landmark where the modern era begins palpably and triumphantly. The citizens of a well-organised State receive the vast blessings of their organic unity and cannot but feel the 'soul' of State. Still, there is a mystery that wraps the God-like beauty of State which such thinkers as Bluntchli and Spencer alone could gaze upon and wonder. Nay, Bluntchli, would go so far as to see sexual distinctions in the personality of State. Was it a phantasy, a weakness of the brain? Certainly not. The State is as great a reality as man himself. The only difficulty is that a greater amount of particular culture is needed in order to conceive the State as person. Pity, there is no simple sense to perceive the grand personality of a nation.

The process of conceiving implies all the senses with which we are endowed, together with many so-called faculties of the mind. Every faculty has been evolved from primary senses. The various combinations, rather organisations, of the senses give rise to faculties. A thorough organisation of all the senses and faculties into a system, constitutes divine reasons. The conception of State demands a keen perception of almost all human relations. Once the 'pulse of the machine' is felt, it is but an easy step to the grand conception.

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The discipline of senses and faculties begins with the family—the primal unit. The child, in a very short time, comes to realise the relative positions occupied by the members of its family and the authority that the several members wield, It also perceives that despite the many individualities, the family is one and indivisible. Slowly the childish vision, with growth of years, widens, and neighbourhood, the city and finally the country is realised to be one.

Mankind evolved the idea of Nation State through tedious centuries and almost all the stages are, more or less, repeated in the life of man. A greater discipline, however, comes when the child grows into manhood and longs for a partner in life to establish a family—a State in miniature. With marriage originates an intenser perception of the organic unity of two into one. In due time children gather round and add, so to say, fresh limbs to family-person. Henceforth a husband and a father, with just enough commonsense and sound culture, is in every way suited to conceive the State-person with all the vividness of family and may make himself a useful citizen of the State—a Hampden, or a Cromwell, a Burke or a Gladstone.

State-Person is not a metaphysical entity. It is a matter of day to day experience. But every person or organism has two aspects—the outer and the inner. To be more precise there is no difference at all between what is internal or external. The reality of person is neither wholly an abstraction nor wholly matter. The blending together of the two aspects is essential for life *i.e.*, a person.

Let me put what I drive at in other words. All matter tends to develop. The development is from simpler to ewer more complex existence. But matter, even in its highest development known to us, cannot get rid of those attributes that are perceived by our primary senses. For instance, even in man, the most perfectly evolved matter, the attributes perceived through the senses are grouped

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under the word 'body.' Thoughts and feelings in fact all the intricate phenomena, impalpable and occult, have been labelled—'mind.' Now, the body, as explained above forms the *visible bases* of organism. The mind, the *invisible* and highly reformed matter, is so vitally and intimately organised with body, that they cannot be actually separated in Time and Space. But highly perfect differentiation requires separation, at least, in Space. Man is such a separated unit in 'Space' like other animals. Again, to form highly organised body of spatially distinct units, that is to say, of organisms self-sufficing in themselves, demands a more highly developed reason. Lower animals have very imperfect minds and do not create any more complex organism than a crude family. Even the savage human is far superior to animals in this respect.

The highest development, then, implies that the component parts of a body should be self-sufficing and self controlling units. Human limbs, though self-sufficing to a certain extent, are not separated in space. They are organically knit together. The family is a higher organism than the individual, since its members, though spatially distinct and capable of responsible conduct, are still more intimately connected with one another. In other words, the organic unity of family-person bases itself on a higher level, yea, above space.

Now a second stage begins. Several families slowly draw towards one another into a tribe and thus attain a still higher unity. Tribes, in their turn, overflow their blood-tight bounds and shape themselves into a body-politic—the City-State. The *tribal-person* vanishes in the City-State, which forms the crude germ of Nation-State. The family-person as the prolific source and protoplasm of higher forms of *civilised* life, cannot disappear.

Let us next inquire into the various forms that the State assumes in its materialisation. In doing so, I shall not take into account merely local and transitory differences.

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My object is to find out forms universally true, that is, true anywhere and at any time.

Let us break ground on the subject with the fact, that like everything else under the sun, the human faculty of conception itself evolves slowly. The higher conception of God was not arrived at during the infant stage of mankind. Those, who have read Carlyle's *Heroe, and Hero-Worship*, know well how the conception of hero changed from age to age. Now, in the earlier stages of man's political progress State-person could not be conceived as an existence purely intellectual, scorning human senses and defying space. This was impossible for our hoary ancestors and is still so for the uneducated and the uncultured. "Great communities," Bagehot well observes, "are like great mountains—they have in them the primary, secondary and tertiary strata of human progress; the characteristics of the lower regions resemble the life of older times rather than the present life of the higher regions."

Sense pure and simple requires something palpable to catch the imagination. Many as one could not be conceived by the unenlightened masses of by-gone humanity. Hence Kingship as the visible and tangible 'shape' of the State, struck its roots first and deepest in human consciousness. With the tedious development of the conceptive faculty the *King* as State was stripped naked of his *divinity*, *patriarchal character*, and *tyranny*, till at various times and places, he was reduced to be the mere servant of the State in the shape of an *archon*, Consul, president or a constitutional monarch. It should be borne in mind that in past ages the enlightenment of the masses was only fitfully taken care of and, that too, to a very limited extent. In almost all the politically advanced countries the deterioration and backwardness of *King Demos* in point of culture invariably brought on the renewed supremacy of the *one* over the *many*. Let us

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hope that the French Revolution was the death-knell of Kingship usurping the rights of the people. The hope turns into certainty when we see that modern States have justly recognised education of their citizens as one of their first national duties.

The next thing that invites our attention is the materialisation—material expression or body of the State. Before proceeding, however, to study the actual working of the body-politic, one psychic fact should be noted. All conduct requires deliberation, that is, the weighing of the *pros* and *cons* of an action. State, therefore, creates one or two Houses for the deliberation of national affairs. The Parliament stands for nothing but the 'local habitation and name' of the pronounced wishes of the people. How far the electoral law of several states is satisfactory is a question with which we are not concerned here. Suffice it to say that election so far constitutes the only instrument of national representation.

The so-called bi-cameral form of state deliberation is merely a custom copied from the mother of Parliaments—the National Assembly of the United Kingdom. In reality, there is but one House. The upper one continues in England as the moribund remnant of Aristocracy. If the House be so constituted as to represent all who be sober and experienced in the nation, then, it may serve as a useful check upon the vagaries of the Lower House. But such a necessity arises only in nations inexperienced in the handling of national affairs. In all well-ordered States the sovereignty lies in the Lower House, (Lower is a mischievous and misleading term)—the truly representative National Assembly.

The deliberative Assembly—the Legislature—the national mind, chooses the instruments that shall carry out its mandates. This fusion of the Executive and the Legislature is the great secret, based on true psychic principle, that has made popular Government so successful in the

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United Kingdom. Bagehot has very shrewdly emphasised this point where he compares the *cabinet* and *presidential* governments. In a really organised state, the Legislature chooses the instruments of State-will. They are known as ministers and collectively constitute the government. Every Minister stands at the head of a department. The departments are mere convenient classifications of state affairs, both internal and foreign.

As yet there has been given no scientific classification of State functions into departments. All national institutions fetch their life and being from the instinct of self-preservation. There are two aspects of State self-preservation—Foreign and Home. Under the former Category we might throw the Foreign Office, the Army and the Navy. Home includes many sub-divisions such as Economic, Educational, Judicial and Police. Economic sub-division might be further broken up into Finance, Agriculture, and Industry.

This is not put forward as a classification either scientific or exhaustive. It simply helps us to view the active limbs of the State made up of thousands of workers high, low and lower. The Constitutional Law of a State is merely the statement of the relative position deliberately allotted by the nation to the members of the body-politic. This statement may or may not be drawn up in black and white. What is important is to see whether the constitution as it actually exists and operates is artificial or of natural growth. By natural growth I mean the correspondence of the visible body politic, the form of State, to the inward unity of the nation. An example will make my meaning clear. The inward unity in a state like Turkey did not correspond to the constitution forced upon the heterogeneous people. The British people as a whole possess the firm conception of State whose materialisation has been the unwritten and living constitution of the United Kingdom. It is obvious, then, that the spirit of the constitution is the conception of its own personality in the national mind.

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If the institutions of a nation conform to that conception, it is quite immaterial to have a written constitution.

No State can do without parties. Indeed, a healthy State presupposes the evolution of the divergence of political thought and its expression in political parties. There is also a psychological and for that matter a physiological basis for party organisation. In every organism gifted with will two main tendencies ever go hand in hand. One emphasises the good achieved in by-gone ages ; while the other longs for the blessings still in the womb of time. There are unluckily no good terms to christen the tendencies. The former tendency is the instinct of heredity, the latter represents that of variation. In the United Kingdom, politically speaking, we have *conservatism* and *liberalism*. But it should be noticed that both tendencies are essentially self-preservative. Mere conservatism—the holding to the past and to the accomplished fact—would be absurd, and liberalism as solely intent on the future, irrespective of the past, would be little better then an opium eater's wool-gathering. The main drift of human activities is progressiveness. This main trend has, however, two aspects. The one is that in which we desire to retain what has been good in the past ; the other sees us bent on pruning what, in view of existing circumstances and future probabilities, is almost certain to turn out an obstacle in the onward march of nations.

In a thoroughly organised State there can be but two parties. You might call them by whatever name you like, so long as you have a clear idea of what they stand for in State. In younger States there is no end of parties. Every detail furnishes factions with causes and politicians go on dividing and sub-dividing into endless factions. Now some parties coalesce and again break up. The German Empire alone shows a brave array of scores of parties. With the perfect integration of the State, the parties slowly dissolve and amalgamate into two. Even the *Conservatives* and

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Liberals may show differences among their own members, but these are only differences of degree. The various shades of opinion may differ but one single living principle inspires the whole party. All true statesmen must be champions of progress. The only difference lies in the fact that some view a given question retrospectively and others prospectively.

The parties in the State are not legally instituted anywhere. It is better they are not. Voluntary movement of thought should not be defined and limited by the letter of the law. Free from the trammels of legal technicalities, the parties are better able to stir up the political instincts of the people. The nation remains at perfect liberty to choose between the well-sifted and elucidated views of the contending parties and return those who win the confidence of the people. Once a party claims a majority in the house, it should have the full direction of State affairs. The other party, then, forms a sullen opposition *whose* duty it is to criticise, in season or out of season, the measures brought in by the ministerial or ruling party.

The principle of party-rule when one party has the majority in the House, is justifiable on psychological grounds. Any idea before it emerges into action, has to face another more or less antagonistic idea. An action evolves in the individual mind a host of warring motives. They divide themselves into *pros* and *cons* and range themselves on one side or the other. Subtle thrusts and parries go on, impalpable blows are freely given and taken, till finally one side throws up the sponge and the triumphant idea prevails and passes into action. The national assembly representing the national mind, imperfectly or perfectly, forms an arena like the one described above. The only difference is that the whole conflict of motives, the sifting and weighing of reasons in State are on a larger scale. The national mind is individual mind enlarged. The majority justly or unjustly carries with it

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the will of the State. A change may come over the nation and the Opposition may succeed in getting a majority. Then the ruling-party will have to lay down its sceptre and have the unpleasant pleasure of criticism without power.

I have endeavoured to sketch the analogy between the Individual and the State—the organised body of a nation. It is not, of course, for me to judge whether from the psychological standpoint I have succeeded in proving the reality of the State-person. I shall, however, before closing this paper, draw the reader's attention to the English Constitution. For the British Parliament well illustrates the principles enunciated here. In the Houses of Parliament beside the Thames, the political genius of the British race has evolved the highest personality of the State and from those venerable walls have gone forth the political ideals that have broadened the bounds of freedom all the world over. What Greece did for the City-State, England has done for the higher ideal of the Nation-State.

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THE DATE OF THE MAHABHARATA WAR.

(By the Late Mr. T. G. Kale, Poona City.)

In my last article[1] I showed that the date of the Bhagwadgita is somewhere before 1,000 B. C. and that it seems to have been written and incorporated in the Mahabharata by Vais Ampayana or Vyasa himself just a few years after the war. My argument about the date of the Mahabharata war lead me to think that it took place in the 13th century B. C. or a few centuries earlier, (*i. e.* from 1200-1500 B. C.) I have been discussing this question in Marathi for the last 4 or 5 years in periodicals and books[2], and I wish now to give a wider publication to my views. I have read a paper on the same subject just now before the 2nd convocation of the Bharata—Itihasa—Shodhak-Mandal of Poona, which took place in May 1914.

Before proceeding to the subject directly, I may state a short history of the attempts that have been made till now to fix the date of the War in different parts of India.

The earliest attempts to fix the date of the War from the position of the planets, as described in the epic itself, were made by scholars and astronomers in the Mahárástra. Messers Lele, Ketkar and Dixit have discussed the question thoroughly; and the last author especially has treated of it at great length in his standard work (in Marathi), "*The History of Indian Astronomy.*" The work stands unparalleled in research, erudition and scholarship even today. It is a work fit to be translated into English and studied by all lovers of Indian Astronomy, whether Indian or foreign.

In Madras too the cause of Indian Research was not slow to progress. Mr. M. Rangáchárya contributed several

1, *Vedic Magazine*, Magsar and Posh, S. 1970.

2. The पुराण निरीक्षण (a work in Marathi on the Puranas) and others.

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articles on the Yugas and issued a separate book[1] on them. Mr. Velandayya Gopal Ayyer, followed him next and published his *The Chronology of Ancient India*, Part I, in 1901. Since then, he has contributed several other articles too to the *Indian Review* on the chronology of the Puránas and the Siddhantas, &c. In the Maháarastra, Rao Bahadur C. V. Vaidya then published his work on the Bharata, *viz.*, *The Mahabharata : a Criticism*, in which he held that the War took place B. C. 3102 as the tradition goes. In the review of this work, Mr. Tilak, examined Mr. Vaidya's views in the *Kesari* and gave his opinion that the date of the Mahabharata War can not be placed before 1200—1500 B. C. at the most. In 1912, I published my **पुराण निरीक्षण** (the Review of the Puranas), the latter part of which treats of Ancient Indian Chronology ; and R. B. Vaidya while reviewing it criticised my views and reverted again to his old theory that the war took place in 3102 B. C. In 1913, I answered all the arguments of R. B. Vaidya in the issues of the Vividha-Dnana-Vistara, a monthly magazine of Bombay.

In the mean while, another scholar from Mysore, Mr. Rudrapattana Syashatrimhata published his *Gavam Ayanam* in 1908 ; and later on, he published two other essays of his on Vedic Chronology in the *Indian Antiquary*, viz., *The Vedic Calendar* [2] *and The Adityas* [3].

It is, thus, high time, now, to review all the arguments brought forward by the various scholars and try to see from them what date could be reasonably assigned to the War. Before doing this, we shall see what European Scholars have been thinking all the while on this very point, so that we may have a glimpse of their opinion too.

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1. *The Yugas.*
2. *Ind.-Anti* from Feb. to May 1912.
3. *Ind.-Anti.* from Dec. 1912 to March 1913.

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Some place the date of the war in the middle of the fifteenth century B. C.[1] But Mr. R. C. Dutt and Mr. Fergusson place the War in the middle and in the beginning of the thirteenth Century B. C.[2], respectively. The late Mr. H. H. Wilson thus sums up the opinions of his time on the subject[3] : "According to Col. Wilford's computations (Asiatic Researches, Vol. IX, Chronological Table, p. 116) the conclusion of the great war took place B. C. 1370. Buchanan conjectures it to have occurred in the 13th Century B. C. Vyasa was the putative father of Pandu and Dhritarashtra and consequently was contemporary with the heroes of the great war. Mr. Colebrooke infers from Astronomical data that the arrangement of the Vedas, attributed to Vyasa took place in the fourteenth Century B. C. Mr. Bentley brings the date of Yudhisthira, the chief of the Pandavas to 575 B. C ; but the weight of authority is in favour of the thirteenth or fourteenth Century B. C. for the war of the Mahabharata and the reputed commencement of the Kali age." Prof MacDonnel[4] traces "the historical germ of the great epic to a very early period which cannot well be later than the tenth Century B. C." From this we can see, that European opinion fluctuates between the 13th and 14th Century B. C. as the date of the Mahabharata War.

With this short review of the history of European and Indian attempts to fix the date of the Mahabharata War, we may now turn to the very methods and arguments adduced in support thereof and examine them one after another.

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1. Mr. M. Rangacharya's *Yugas*, pp. 31—35.

2. Dutt's *Ancient India*, p. 10 and Fergusson's *History of Indian and Eastern Architecture*, p. 36.

3. Vishnu Purana, Vol. IV, p. 232.

4. Sanskrit Literature, p. 285.

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I.—The Kali Age and the Great War.

The popular view of the Indians is that the Mahabharata War took place at the end of the Dwapara Yuga and at the beginning of the Kali Age. The Kali Age began according to Indian Astronomers in 3102 B. C. So, the Bharata War is taken by many to have occurred in the same year. But it is irrational thus to mix up the date of the Kali Yuga with that of the Mahabharata war ; for the date of the Kali Yuga was computed and fixed by Indian Astronomers nearly 2600 or 3600 years after the imaginary beginning of it. On this point, I may quote the late Mr. Dixit, who is an authority on Indian Astronomy in the Maharasthra, and who says ;—" From the fact that we are not yet enabled to fix the time of the Pandavas by the positions of the planets in the Bharat, it would not be proper to infer that the positions are all imaginary. I think, on the other hand, that the position of the planets as given in the dialogue between Karna and Vyas is true and that it has been handed down from the time of the war itself and has been incorporated in the Bharat as such; it seems that we should be frank enough to admit that we cannot explain all the positions therein stated." He further continues :—" According to all our astronomical works the Kali Age began in 3102 B. C. and now (in Saka 1817) nearly 5000 years of it have passed. All our astronomical works, no doubt, are unanimous in telling us when the Kali Age began ; but all these works were written after nearly 2600 (or 3600) years of the Kali Age. Many works of the Vedic and Vedanga period still exist : but they contain no data by which we can fix the date of the Kali Age. European Scholars think that the Astronomers have fixed the beginning of the Kali Age by Astronomical calculations and their opinion deserves careful thought. If the beginning of the Kali Age as given by astronomical works be true (historical) and if the tradition that the Pandavas lived in the end of Dwapara age be real, then their date would be 3102 B. C. " *Indian Astronomy*, p. 118.

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The same author further observes :—" In sho rt, all our astronomical works say that all the planets were in conjunction at the beginning of the Kali Yuga ; but that was not a fact actually. Perhaps they might have been below the horizon अस्तंगत ; but such is not, however, the description in works like the Bharat, &c. Nearly 2600[1] years passed from the beginning of the Kali Age to the formation of astronomical works like the Surjasiddhanta, &c. Before these works were written, the system of Yugas was like that described in the Manusmriti ; but, *it does not at all appear that the beginning of the Kali was ever known as fixed. So, there is room to doubt that the astronomers fixed the beginning of the Kali Yuga by artificially calculating the time when, before their own time, all the planets were in conjunction.*"[2] Ibid, p. 143.

There is no record, in fact, to assume that all the planets were in conjunction at the beginning of the Kali Yuga and we are at a loss to see how the Astronomical Siddhantas presumed such a *baseless fact* for their calculation of the Kali Yuga. Not only does an Indian Scholar and Astronomer write so about the beginning of the Kali age, but European Scholars too, as referred to by Mr. Dixit himself, think the same. As an instance of the same, I may quote here the opinion of Dr. Fleet, who recently writes in the course of his article *The Kali Yuga Era of* 3102 *B. C.* :— " The case set out in the first part of this Article (pp. 479—96 above[3]), will, it is hoped, make it clear that the Kali Yuga era is *not of historical origin*, dating from the occurrence of any actual event in B. C. 3102, and running in actual use from that time. *It is nothing but an artificial recknoning* devised by the Hindu Astronomers *some thirty five centuries after* the initial point which they assigned to it ; *i. e.*, roughly, at sometime about A. D. 350-400."§ *J. R. A. S. of Gr. Br. and Ireland*, July 1911.

1. Rather 3600 years !
2. The Italics are mine.
3. April 1911 No. of the same.

§ Italics are mine.

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The beginning of the Kali Yuga being thus a product of artificial computation and not of historical origin, we cannot assign the date 3102 to the Mahabharata War, which is generally supposed to have taken place at the beginning of that Yuga.

II.—Historical Traditions of the Puranas.

Having seen that the tradition of the beginning of the Kali Yuga does not afford us safe ground upon which we may rely, the only other alternative left for us, is to see whether there are *other* traditions of a *decidedly historical character*. Such traditions are recorded in some of the Puranas. We shall have to consider the *worth* and the *age* of these historical traditions, before we accept their importance to fix the date of the Mahabharata War. Of the eighteen Puranas, the Matsya, Vayu, Brahmanda, Vishnu, Bhagawata Garuda and Bhavishya—these give an account of the dynasties that resigned in India, during the Kali Age. It was a great desideratum to collate all the Puranic accounts from different copies of the Puranas and thus afford a ready-reference-book to the public for the study of the kings that followed the Great War. Fortunately for us all, such a work has now been edited by F. E. Pargiter in the form of his *The Purana Text of the Dynasties of the Kali Age*, (1913). He has collected nearly 63 copies (Mss. and printed) of the different Puranas and given the text, with different readings, of the account of each dynasty in the futurity-accounts of the Puranas. In the critical introduction he has considered how and when the futurity-accounts in the Puranas must have originated and when they should have been added on to them. We shall see what he says on this point :—"The Bhavishya was the first Purana to give an account of the dynasties of the Kali Age, and the Matsya, Vayu and Brahmanda, got their accounts from it, though they no doubt, and many of the Puranas certainly existed before the Bhavishya. Metrical accounts

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of the dynasties, that resigned in North India after the great battle between the Pandavas and Kurrvas, grew up gradually, composed in Slokas in a literary Prakrit and recited by bards and minstrels; and after writing was introduced into India about seven centuries B. C. there could have been no lack of materials from which those accounts could have been composed and even written down. Such accounts were composed in or near Magadha more particularly, which was one of the chief centres of political life and thought during those times and was famous for its bards and minstrels; and the Prakrit in which they were expressed was no doubt a literary Magadha or Pati.

"The Bhavishya professed to treat of future events, subsequent to that battle which practically ushered in the Kali Age; and should therefore supply an account of the dynasties of that age, because royal vansas were one of the prescribed topics of the Puranas and as the Puranas professed to have been composed by Vyasa, it took the same standpoint. Hence it appropriated the Prakrit metrical accounts converted the Prakrit slokas into Sanskrit Slokas and altered them to the form of a prophecy uttered by Vyasa; and this re-shaping was carried through generally yet not completely. Some compilation seems to have been made of the Andhras at least, in the reign of the Andhra King Yajnasri about the end of the 2nd century A. D.; but the first definite compilation is that which brought the 'history' down from the time of the battle to a little later than the end of the Andhras, together with the final portion and was incorporated in the Bhavishya about or soon after the middle of the third century; and there are reasons for fixing its date as not later than A. D. 2.0-1. That account was apparently written in Kharosthi and composed in Northern India. The Matsya borrowed it from the Bhavishya, probably during the last quarter of the third century and so has preserved what the Bha-

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vishya contained then[1].

"The Bhavishya account was revised about the years 315-320 and brought up to date by the insertion of the later dynastic matter and much addition to 'the evils of the Kali Age': it was still in Kharosthi and was certainly written down then. That version was borrowed by the Vayu then, but exists now only in one Ms. of Vayu. The language of the account in the Bhavishya was revised again about the years 325-330 and that version was adopted by the Vayu and soon afterwards by the Brahmanda[2] and now constitutes their general version. They have thus preserved what the Bhavishya contained at that time (but has lost now).

"The Vishnu next utilized the account, perhaps before the end of the fourth century and condensed it all in Sanskrit prose except the concluding portion. The Bhagvata also drew its materials from the same sources, from the Brahmanda and more particularly the Vishnu, it retained some of the old slokas, but in the main condensed the matter into new Sanskrit Slokas; and it probably belongs to the 8th or even the 9th century. The Gamda utilized the same materials for the three great early dynasties only, and has merely a bald list of the kings in new Sanskrit Slokas; but its date is uncertain.

"Since those times a quiet process of small emendations in the details has been at work in these Puranas; but the Bhavishya, the source of them all, has been unscrupulously tampered with in order to keep its prophecies up to date and the text now presented in the Venketeshwar edition shows all the ancient matter utterly corrupted, but the prophecies brought boldly down to the nineteenth century."

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1. And has lost now.

2. But the Brahmanda may have copied from the Vayu P.

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The Purana Text of the Dynasties of the Kali Age

Instr pp. XXVI to XXVIII.

From this long extract, we can see that the futurity accounts of the principal Puranas range from 300-500 A. D. and as such, these *historical traditions* deserve the greatest reliance at our hands, in default of better ones. The account contained in the Matsya, Vayu, Brahmanda and Vishnu alone is the most important one and we shall base our deductions about the date of the Mahabharata war, only upon the details given in these Puranas. In the chronological and astronomical particulars that the Puranas give, there is one verse which is important :—

महा पद्मा भिषेकात्तु यावत्परीक्षितो जन्मयावज्जन्मपरीक्षितः।
यावन्नंदाभिषेचनम् ।
एवं वर्षसहस्रं तु ज्ञेयं पंचाशदुत्तरम् ॥ १ ॥
भागवत reads आरभ्य भवतो जन्म ।

The second line is the most important one here. The other readings are एवं वर्षसहस्रं तु, एते or एतद् वर्षसहस्रंतुः or एवेमक सहस्रंतु The latter portion of this line is read शतं पंचदशोत्तरं by the Bhagwata ज्ञेयं पंचा शदुत्तरम्is the reading generally adopted by the Matsya, Vayu and Brahmanda. ज्ञेयं पंचा शत्तोत्तरम्, ज्ञेयं पंचाशतो त्रयम्, ज्ञेयं पंचशतोत्तरमः these are other readings of this line. But the Vayu, (one Ms.), Vishnu, and Bhagavata read पंचदशोत्तरम्, the first two having ज्ञेय before this, while the Bhagavata has शतं

According to these various readings, the period from the birth of Parikshit to the coronation of Mahapadma Nanda would be one thousand years and a fifteen (or 50) more; (or if we take the reading of the Bhagavata, which however, is unsupported, it may mean 1115 years). From the

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§This line is in Matsya, Vayu and Brahmanda ब्रह्माण्ड reads महानंदा। भिषेकांतं वायु reads महादेवाभि: This line is in Vishnu and Bhagavata.

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majority of readings, the period would either be 1015, or 1050 years and *not more than this*: for, the Vishnu Purana translates this tradition in terms of the Saptarsi era thus :—

प्रयास्यंति यदा चैव पूर्वाषाढां महर्षयः ।
तदा नंदात्प्रभृत्येष कालिर्वृद्धं गमिष्यति ॥

The Bhagavata reads the first line **यदा मघाभ्यां यास्यंति पूर्वाषाढां महर्षय:** From this verse, it appears that the period originally lay between 1000 and 1000 and *did not exceed* 110 *years*; for, from Magha to Purvashadha there are only 10 Nakshatras, which, (taking 100 years for each Nakshatra) give us a period of 1000 years and *not more.* Hence, we may reject the Bhagvata reading of 1115 years *on its own authority* of the Saptarsi tradition, from which we can see that the period originally lay between 1000 to to 1100 years, and *was not more.* Thus, we may give preference to either the reading 1015 or 1050 years, as the period that passed from the birth of Parikshit to the coronation of Mahapadmanandá.

The great question now would be, does this period *coincide* with the number of years that the Puranas give for each dynasty while summing up the individual reigns of the kings forming it? Do the Puranas really give *two different* traditions, or are there any other readings that originally gave *this total* to the writers that worked out the futurity accounts? We shall now examine this portion of the Puranic readings. Mr. Pargiter has done a great work in giving a number of readings from different copies of Mss., which throw a great deal of light on the text.

Barhadrathas. (p. 17 of Mr. Pargiter's book).

The last lines of the **बार्हद्रथ** are:—

षाडशैते नृपा ज्ञेया भवितारो बृहद्रथाः ।	P. 30
§ त्रयोविंशाधिकं तेषां राज्यं च शतसप्तकम्॥	L. 31
द्वात्रिंशच्च नृपा ह्येते भवितारो बृहद्रथाः ।	L. 32
पूर्णं वर्षसहस्रंवैतेषां राज्यं भविष्यति ॥	L. 33

§ **वयो विंशाधिकं** in another reading.

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Lines 30 and 31 in J. Matsya are very valuable. This dynasty was founded by Brihadratha, son of Vasu chaidyoparichara and he and his nine successors reigned down to the great battle. From the battle to Senajit, (a king that follows) 6 kings are named, excluding Senajit, who is spoken of as the then reigning king and from and including him to the end 16 kings are mentioned. Thus there were 32 kings altogether, 10 before the battle, and 22 after ; or from the stand point of Senajits' reign 16 past and 16 future. Lines 30-31 in J. Matsya take the stand point of his reign and speak of him and his successors as the 16 future kings and say 'their' total duration was 700 or 723 years. Lines 32-33, which are not in J. Matsya reckon (in a way) from the beginning and speak of all the 32 kings as future since most of them were posterior to the war; and thus they say the whole dynasty lasted 1000 years. Lines 32-33 being not found in J. Matsya, lines 30-31 would mean :—

"These 16 kings (from Senajit to the last one) are to be known as future Brahadratha kings; 'their' period is to be known as 723 years". If we take the reading **वर्षो विंशाधिकं तेषां राज्यं च शतसप्तकम्** then the line would mean:— "'their' periods exceed 20 years and 'their' kingdom lasted 700 years." If we take this reading, we see that the writer of this line gives the 'average duration' of 32 kings of this dynasty by dividing 700 years by 32, which gives an average of $\frac{700}{32}=21\frac{7}{8}$ years, which is 'more than 20 years.' The total of 1000 years for 32 kings is excessive and that of 723 or 700 years for 16 kings is absurd. But if we take lines 30 and 31 as *independent sentences*, and treat **तेषां**, as applying, not merely to the 16 future kings, but to the 32 **बार्हद्रथा** generally, their meaning would be as it is given above. The total duration of 723 or 700 years would be of 32 kings, which would give an average of about $22\frac{1}{2}$ to 22 years to each king. Thus it is clear that *originally*

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the period for this dynasty was 700 or 723 years; but later redactors taking this period as the period of only 16 or 22 future kings, added 277 years for the remaining 16 or 10 kings and thus made a total of 1000 years (though wrongly) for all the 32 kings. We can thus see clearly that the period of these 32 kings *originally* was 700 or 723 years; these 32 kings include 10 kings of this line that reigned *before* the Mahabharata war. We shall see later on whether the period for these 32 kings was exactly 700 years or 723 years.

Prodyota—(p. 19 of Mr Pargiter's book.)

The last lines of the प्राद्योता are:—

द्विपचाशच्छतं श्रुत्वा अष्टत्रिंशच्छतं भाव्याः

प्रणष्टाः पंच ते नृपाः । प्राद्योताः पंच ते सुताः ॥

The first line is the reading of the Matsya Purana; while the 2nd line is the reading adopted by the Vayu Purana. According to the Matsya, then, this dynasty ruled for 152 years while according to the Vayu, it ruled for 138 years. We shall see later on which number is correct.

Sisunagas—(p. 22 of Mr. Pargiter's book).

The last lines of the शिशुनागा are:—

इत्येते भवितारोवै शिशनागा नृपा दश । L. 15.

शतानि त्रीणि वर्षाणि षष्टि वर्षा धिकानि तु । L. 15.

शिशुनागा भविष्यन्ति राजानः क्षत्रबंधवः ॥ L. 17.

Vayu generally reads शतानि त्रीणि वर्षाणि द्विषष्ट्यभ्यधिकानि तु Brahmanda condenses line 15 and 16 into one thus :—

भाविष्यन्ति च वर्षाणि षष्ट्युत्तरशत त्रयम् ।

The Bhagavata reads :—

शिशुनागा दशैवैते षष्ट्युत्तरशतत्रयम् ।

समा भोदियंति पृथिवीं, कुरु श्रेष्ठ, कलौ नृपाः ॥.

All the authorities say that there were 10 kings, and do not differ much in their names. About the duration of the dynasty, Mr. Pargiter writes thus (p. 20) :—"The duration of the dynasty appears to have been 163 years, for the Matsya reading in L. 16 can well mean 'hundred, three plus sixty' (see Intro. §§ 44 &c.), though it would mean '360'

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f taken as literary Sanskrit; moreover, '163' is a probable figure, while '360' is an impossible one; the terms certainly admit of ambigiuity and on examination of other versions shows how it developed.

The Brahmanda and Bhagwata reading **षष्टयुत्तरशतत्रयम्** can also mean 163,[1] if it represents a Parkrit original of (something like) **सट्ठयुत्तरसतं तयो,** but means 360 if taken as correct Sanskrit. The former interpretation seems preferable, because this expression is used with **वर्षाणि** in the Brahmanda and with **सभाः** in the Bhagvata and these combinations do not constitute correct Sanskrit but would be good in Prakrit: still an ambiguity does appear there. The Vayn reading taken as Prakrit means 'hundred three, plus sixty-two, but this is an impossible style of reckoning and the only tenable construcion is to read it as correct Sanskrit meaning 362."

From this discussion of Mr. Pargiter's, it would be clear that the period of his dynasty would be also '163' years, though the ambiguity in words would lead us to think it to be '360' years.

Let us now try to sum up all these totals, taking the different numbers that the various readings suggest. I now give a table below which at once makes it clear what readings (and periods indicated by those readings) are correct, as checked by the total given by the Puranas themselves:—

No. of kreys.	Dynasties.	Years according to read.	Days.
32	Brahadrathas ...	700, 723, 1000.	
5	Pradyotas ...	152, 138.	
10	Sisunagas ...	163, 360, 362.	

1. **द्विपंचाशत्तनो** is another reading, but that is evidently wrong The Matsya gives 152 years for this dynasty, while the Vayu gives 138 years.

2. Especially if the reading be **षष्ठयुत्तर शत त्रयम्,** when it would evidently mean '160 plus three'.

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If we now add together 700+152+163, years, the figures to be found in the *Matsya version*, (which is shown by Mr. Pargiter to be the *oldest* in the exant Puranic versions), then we get the total of 1015 years for the three dynasties. Generally (1000+138+362=) 1500 years are deduced from these lines of the summings up of the Puranas; and they are presented as a *different* and *inconsistent* tradition from the one given in the verse quoted above from the Puranas. But Mr. Pargiter's grand labour has brought to light various readings which throw a deal of light upon the versions of the Puranic texts. We can now see that (700+152+163=) 1015 years is the *original* period that is ascribed by the Puranas for the three dynasties that ruled after the Mahabharata war (in Magadha) till the coronation of Mahapadma Nanda. These older readings of the Matsya Purana have made it clear that the Puranas give *only one tradition* and that is that a period of 1015 years (and not 1050) passed for the three dynasties. But, as the 32 king of the Brahadratha dynasty contained also the 10 kings that ruled *before the war*, we must deduct at least 22×10=220 years from this period for getting an exact period from the war to Mahapadma Nanda's coronation. Thus the period would be 1015−220=795 years. Adding 100 years as the period of the Nandas and taking 315 years B. C. as the date of Chandra Gupta, we get 895+315 = 1210 B. C. *as the approximate date of the war.*

Taking 22+5+10+9 kings of the Brahadratha, Pradyota, Sisunaga and Nanda dynasties respectively, we get in all 46 kings; giving them an average of 20 years each, we have a period of 46×20=920 years till the Mouryas, which again gives the date of the war *as* 1235 *B. C. or the first half of the 13th century B. C. approximately.*

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A Chandvarkar).

CHAPTER II.

The Ethical teachings of the Upanishads.

The Upanishads occupy a prominent place in the Sanskrit literature and in them is contained the quintessence of Vedic philosophy. To the treasures of metaphysics they are the very keys. From the dawn of civlisation men of reflective temperaments have been endeavouring to solve some momentous questions. How has the universe come into existence? How and by whom is it goverved? What is the nature of human soul? What is true happiness? What sort of a life are we to lead here? Granting that there is a Supreme, intelligent, controlling being, what are the relations existing between that guiding force and the human soul? Of what nature is that primordial personality? It fell to the lot of philosophers to raise and answer questions of a similar nature. In India, the *Upanishadkaras* seem to have directed their energies to tackle these problems. One has only to study the Upanishads to see what suggestive answers have been proposed by those *Seers* of those ages of antiquity. The inquisitive and the cautious reader is slowly but steadily carried on to the regions of bliss. He is made to fly on the wings of imagination, and taken on to a place of perpetual sunshine surrounded by an atmosphere of robust optimism, genuine hopes and sublime faith. There, we are told, all doubts and misgivings perish ; and harmony, peace and happiness of an indescribable nature reign supreme. Even in this age, when material sciences have made such a remarkable progress as to absorb all our interests, we find men even in the enlightened Europe studying these Upanishads and finding solace thereby.

Says Professor Max-Muller.

"The Upanishads maintain a place in the literature of the world amongst the most astonishing productions

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of the human mind in any age and in any country..... .....They are to me like the light of the morning, like the pure air of the mountains, so simple, so true if once understood."

Observes Schopenhauer.

"From every sentence of the Upanishads, deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevatina as that of the Upanishads. It shall be the solace of my life and the solace of my death."

Remarks Dr. Paul Deussen.

"The system of the Vedanta as founded on the Upanishads-equal in rank to Plato and Kant, is one of the most valuable products of genuis of mankind in its search for the eternal truth."

Naturally then the Hindu heart too as yet not lost in the labyrinth of things shadowy feels itself drawn to that study, That Hindu eye not yet dazzled by the rays of materialistic civilisation casts, 'a longing lingering look' on the monuments of 'Vedic Civilisation' and feels delighted. Round the Upanishads there is a halo of sub-limity all their own.

The term Upanishad has been explained in different ways. Professor Goldstucker following Panini holds that Upanishad means 'a mysterious Science the study of which leads on to the attainment of bliss.'

Professor Max-Muller derives it from the root "*Sad*": to sit, to approach, meaning thereby that its knowledge will take us nearer God. Though the number of Upanishads is not exactly determined these ten are the most important.

(1) Isha (2) Kena (3) Kata (4) Prashna (5) Mundaka (6) Mandukya (7) Taitareya (8) Aitarya (9) Chandogya and (10)

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Brihadaranyaka. Some of these form parts of the Vedas; Chandogya belongs to the Sama Veda and the Manduka to the Atharva Veda.

The Isho-panishad.

This is otherwise known as *Vejasenaya Sanhitopnishad* and forms part of the Yajurveda. It is the shortest Upanishad.

1. The whole universe is pervaded by the Supreme, Intelligent and Guiding Power.....Do not hanker after other's wealth or property.

2. Desire to live for full hundred years by doing good deeds. Only see that the love of actions does not taint you.

3. For him who views all beings as his own soul there can be no illusion or misery. Love all.

4. Ignorant people suffer miseries. (That ignorance is the cause of evil has been recognised by ancient ethicists).

5. Truth is hidden from us by the love of wealth. Remove that veil so that we may understand real virtue.

6. Lead us on to the path of righteousness.

The Keno-panishad.

7. How is this universe governed? By whom is it regulated? By Him who is the ear of the ears, who is the mind of the minds and the eye of the eyes. Bold men realising Him attain bliss.

8. We do not say we can fully comprehend Him, nor do we say that He is utterly incomprehensible. It would be far better if we thoroughly realise Him. If not, there would be a great loss.

9. Knowledge gives immortality.

10. Wise men understanding His greatness conquer death.

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The Kato-panishad.

This is one of the most popular of the Upanishads. In the opinion of some scholars it is said to form a part of the Rig-Veda or the Sama-Veda. There are in it 6 chapters or *vallies* as they are called. It begins with a legendary story of *Nachiketas* and is an allegory pure and simple. The story can be briefly told thus :—

Nachiketa is the son of Vajasrava who in a fit of anger consigned him to the God of Death. The obedient son approached Yama and patiently waited at his doors without food or drink for three days. Yama being then pleased with his earnestness agreed to grant him 3 boons. The first boon prayed for by the boy was the removal of his father's misery and the granting him of peace of mind. The second boon was the imparting of the knowledge of that fire which enables one to reach the place of perfect bliss Both these were granted but the third one was the most troublesome. *Nachiketa* begged of him to initiate him into the mysteries of the human soul. He asked whether it really exists after death? Yama declined to answer this question all at once and endeavoured to wean the child from the pursuit of this kind of knowledge. He proposed to Nachiketa that he would give him elephants, horses, gold etc. But the boy refused to accept them saying that they were all transitory and insisted upon having the knoledge of the soul. Yama is then supposed to have enlightened him on the point. This story is told in a very chaste and sublime style and it teaches one to look for things substantial and not to catch the shadow leaving the substance.

The second *valli* begins with a remarkable Shloka:—

11. There are two paths one of goodness and another of pleasure. The first one may be a difficult one to be trodden at the beginning but in the end it leads to happiness. The path of sensual pleasures is indeed pleasant

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at first but it ends in misery. Wise men follow the former.

12. Those who in reality live in ignorance but think themselves wise and bold, grope in darkness and are like the blind leading the blind.

13. A wise man realising that the soul is imperishable and only the body is subject to decay does not mourn.

14. The knowledge of the soul is not to be obtained by irrelavant talk, neither by a display of intelligence nor by the mere study of *Shastras*.

In the third *Valli* a beautiful illustration is given.

15. Understand that the soul is the occupant of a chariot. The body is the chariot, intelligence is the driver, Mind corresponds to reins. The organs are the horses. (If the chariot is to proceed safely take particular care to keep every thing in good order). In the next 7 shlokas the simile is beautifully expanded.

16. Arise, Awake, Seek the advice of worthy men. The road to progress is beset with thorns. Wise men say that treading on it is like walking on the edge of a sword. (Be discreet and cautious. Take time by the forelock. Sleep not).

17. Those courageous, enterprising and truth-seeking souls only, who realise that one Soul pervades all the beings, attain perfect and parmanent happiness, and not others.

18. Happiness falls to the lot of those who lead a pure, celibate life and who honour truth. Prashnopanishad.

19. His knowledge cannot be obtained by those who are physically mentally and morally weak.

20. It can be obtained by truthful behaviour, by leading a highly moral life and by the study of sciences.

MUNDAKOPANISHAD.

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In the Taittareya Upanishad, a preceptor has to give the following piece of excellent advice to his pupils at the end of their course in the Gurukula. This address may, to borrow a modern expression, be termed a typical convocation address in ancient India, an address which is entirely free from verbosity. It is full of common sense and practical wisdom. It is only a short but sweet form of the address.

Having taught his pupil the Vedas in a proper manner the Guru thus addresses him :—

1. Speak the truth. **सत्यं वद.**
2. Lead a life of virtue. **धर्मं चर**

Discharge your duties satisfactorily.

3. Desist not from study. **स्वाध्यायात् माप्रमदः**
4. Never forsake right deeds, true words and right actions. **सत्यान्न प्रमदि तव्यम्**
5. Never give up the path of righteousness. **धर्मान्न प्रमदि तव्यम् ।**
6. Never hesitate to perform such deeds as would lead to your or society's welfare. **कुशलान्न प्रमदित व्यम् तव्यम्**
7. Never be proud if fortune were to smile upon you **भूत्यैन प्रमदि तव्यम्**
8. Never remain without performing such deeds as would render assistance to your parents and wise men. **देवपितृ कार्या भ्यांन प्रमदि तव्यम्**
9. Revere your mother. **मातृ देवो भव**
10. Respect your father. **पितृ देवो भव**
11. Honour your teacher. **आचार्य देवो भव**
12. Treat your guests hospitably. **अतिथि देवो भाव**
13. Do such acts as would never be condemned by any **यानिअनवद्यानि कर्माणि तानि त्वया सेवि तव्यानि**
14. Imitate only such of our actions as are good and not others. **यानि अस्माकंसुचरितानि तानित्वया सेवित व्यानि नो इतराणि**

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15. Give charity. श्रद्धया देयम्

This is our command. एष आदेशः

This is our advice. एष उपदेशः

TAITAREYA UPANISHAD.

21. He who stays in the house of a preceptor, studies the Vedas, then enters the stage of a householder and does not neglect his studies, becomes happy.

CHANDOGYOPANISHAD.

22. He who has not given up bad habits, who has no tranquility of mind and who cannot concentrate his mind, cannot obtain the knowledge of God even by knowledge.

KATHOPANISHAD.

23. Every thing rests upon reason.

AITAREYA UPANISHAD.

24. Truth alone conquers and not untruth.

MANDAKOPANISHAD.

All the Upanishads are unanimous in holding that the highest kind of knowledge is that of *Brahma*—God—, and, that man can acquire that by a patient and careful study of the *Shastras* under competnt Gurus and by leading a moral life. Great importance is attached to the life a celebate—*Brahmacharya*. The theism of the Upanishads is of the highest and rationalistic nature but a discussion thereof falls beyond the scope of this booklet.

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CHAPTER II.

The Ethical teachings of the upanishads.

Sanskrit Verses:—

(1) ईशा वास्य मिदं ँ सर्वं यत्किं च जगत्यां जगत् तेन त्यक्तेन भुंजीथा मा गृधः कस्य स्विद्धनम् ।

(2) कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं ँ समाः एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।

(3) यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्व मनुपश्यतः ।

(4) अंधंतमः प्रविशंति येऽविद्या मुपासते ।

(5) हिरण् मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वंपूषन् अपावृणु सत्य धर्माय दृष्टये ।

(6) अग्ने नय सुपथा राये ऽस्मान् ।

(7) केनेषितं प्रेषितं मनः केन प्राणः प्रथमः प्रेतियुक्तः ? श्रोतस्य श्रोतं मनसो मनो यद्वा वाचं स उप्राण्य प्राणः चक्षुषः चक्षुः अति मुच्यधीराः प्रेत्यास्माल्लोकादमृता भवंति ।

(8) नाहंमन्ये सुवेदेतिनो न वेदेति वेद च ।
यो नस्त द्वेद तद वेदेति वेदच.
इह चेदवेदी दथ सत्यमस्ति न चेदिहा वेदीन् महती विनष्टि ।

(9) विद्यया विंदते अमृतं ।

(10) धीराः प्रेत्य अस्माल्लोकाद् अमृता भवंति ।

(11) श्रेयश्च प्रेयश्च मनुष्य मेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयोहिधीरो ऽभिप्रेयसो वृणीते प्रेयोमंदो योगक्षेमाद्वृणीते ।

(12) अविद्याया मंतरे वर्तमानाः स्वयम् धीराः पंडितं मन्यमानाः ।
दंद्रम्य माणाः परियंतिमूढा अंधेनैव नीयमाना यथांधाः ॥

(13) अशरीरं शरीरेष्व नवस्थेष्यनव स्थितं ।
महांतं विभुमात्मानं मत्वा धीरोनशोचति ॥

(14) नायमात्मा प्रवचनेनलभ्यः न मेधया न बहुना श्रुतेन ।

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(15) आत्मानं रथिनं विद्धि शरीरम् रथमेवच ।
बुद्धितुसारथीं विद्धिमनः प्रग्रह मेवच ।
इंद्रियाणिहयानाहुः विषयांस्तेषु गोचरान् ।

(16) उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्यधारा निशिता दुरत्ययादुर्गपथः तत्कवयो वदंति ॥

(17) एको वशी सर्वभूतांतरात्मा एकं रुपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यंतिधीराः तेषांसुखं शाश्वंत नेतरेषाम् ॥

(18) तेषामेव ब्रह्मलोको येषांतपो ब्रह्मचर्य्यं येषु सत्यं प्रतिष्ठितम् ।

(19) नायमात्मा बलहीनेन लभ्यः नचप्रमादात् ।

(20) सत्येनलभ्यः तपसाह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण ।

(21) आचार्य कुलाद्वेदमधीत्य यथा विधानं गुरोः कर्मातिशेषेणाभि समा।
वृत्यकुटुंबे शुचैदिशे स्वाध्याय मधीयानो धार्मिका न्विधदात्मनि ।
सर्वेंद्रियाणि संप्रतीष्टाप्यहि—
यावदायुषं ब्रह्मलोकमभि संपद्यते नच पुनरावर्तते ॥

(22) ना विरतो दुश्चरितान्नाशंतो ना समाहितः ।
नाशांत मानसो वापि प्रज्ञाने नैवमाप्नुयात् ॥

(23) सर्वंतत् प्रज्ञाने प्रतिष्ठितम् ।

(24) सत्यमेव जयते नानृतम् ।

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To INDRA.

O Indra !—thou Most Ancient Indra !—bridle thy wild steeds and bid them bear me accross thy great oceans.

Let the fleck and spit of salt spume fly from their quivering nostrils as they toss their tangled white manes in speeding mad race over foam—crested billows.

Bid thy Maruts attend and with storm spears of lightning and trumpeting music of thunder hasten my journey with crashing of tempest.

Let thy Winds shout and scream a glad song of freedom as they swirl and circle around me.

I would kneel at the foot of thy sacred mountains. I would rest within their purple shadows—uplifting my Soul to the Great Peace of Eternal Heights.

I would make obeisance to the Gods of the White Silence.

For they called me from afar—and my slumbering Soul awakened at their command.

Therefore I must follow, even unto the end—unto the End.

AMY DUDLEY.

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CHRISTIANITY AND THE ARYA SAMAJ.

I have been asked to write an article for the Vedic Magazine, and the subject suggested was 'Christianity and the Arya Samaj.' On thinking the subject over I have become convinced that we have not yet arrived at that point where the discussion of the general principles of Christianity could be of any great value for Arya Samajists (or of the principles of the Arya Samaj for Christians) because we have not yet sufficiently assimilated one another's general point of view to realize, as it were, what the other's religion is all about. There is however a very simple way open to us whereby we might both, Christians and Arya Samajists alike, come to understand one anothers real meaning very much better. The following pages represent an attempt to advocate that way, and at the same time to apply an important Arya Samajist principle to the case of Christianity.

The great difficulties in the way of understanding one another's religious principles are moral ones—a certain kind of naive conceit and pugnacity Perhaps conceit is too strong and offensive a term but I can think of nothing better. I mean that habit of mind which makes us assume that we possess all the knowledge of spiritual things which there is in the world and that men of other creeds are but groping about in absolute darkness. This habit of thought was normal both to Christians and to Hindus in the nineteenth century. And it was not only the small minds of the age who made this assumption, or the writers of polamical tracts which made no attempt to be fair. It was a deeply spiritually minded man, Bishop Heber, who wrote the lines.

Can we whose souls are lighted
With wisdom from on high
Can we to men benighted
The lamps of life deny ?

Even Christian would now feel that in these lines and in another expression in the same hymn, Bishop Heber has expressed himself too strongly.

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Arya Samajists will know that on their side, too, there have been truly great men whose attitude towards Christianity was exceedingly narrow, though I would rather not quote. And I am not sure that a certain contempt for the opinions of others as being 'very foolish,' 'great nonsense,' and the like, is not as characteristic of the Arya Samaj to-day as of any sect in the world. Contempt is almost always unjust, and we have both of us—Arya Samajists and Christians alike—been so much to blame in this respect that we have neither of us much right to reproach the other.

Along with self conceit, and its obverse, contempt for others, goes, both in the case of Christians and of Arya Samajists, that kind of pugnacity which will make us dissatisfied with anything less than the complete annihilation of the enemy as the aim and object of all mission work. It is certainly a common aspiration among Christians, and I have heard at least one Arya Samajist declare in a speech, that they ought not to rest until all other forms of religion in India had been "nasht kardiya."

Not much sympathy or understanding can coexist with the ideal of 'death and destruction to all opinions other than my own.'

It is rather difficult to combine conviction and enthusiasm, on the one hand, with liberal-mindedness on the other, but it ought not to be impossible. A keen but liberal-minded Anglican, for instance, will indeed *hope* that the Church of England may flourish and expand in numbers, but he will not make the sole reign of Anglicanism, or even the wide numerical expansion of the Anglican denomination, the direct aim of his endeavour. He must be an Anglican in such a way that he is a Christian before he is an Anglican and he must be ready in case of need to subordinate the interests of his denomination to his religion. But even Christianity itself is not the ultimate object of Christian loyalty. A liberal minded Christian will desire before all things that the spirit should triumph

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and 'the kingdom of God' be established. If in any respect Hinduism has grasped and formulated some truth, or developed some practice, conducive to the spirtual life of man a liberal-minded Christian will be glad to frankly recognise it, and to admit, in that respect the superiority of Hindu to Christian practice. And so he will not be out to destroy indiscriminately. He will ask himself 'Is there not, perhaps, something of God in this conception—in this custom?' before he deliberately aims at eradicating it. It is this priority given to spirit, by whomsoever and by whatsoever sect represented, over the special aims of one's own sect in the event of a possible conflict of interests which is the distinguishing mark of a liberal-minded man. One should be keen on one's own theological principles not because they are one's own but because we feel them to be 'a power of God unto Salvation'—*i. e.* a means to and expression of, spiritual life. Just as patriotism is pure and moral only in so far as it is subordinated to the love of man, so must denominational feeling, so long as it is legitimate at all, be subordinate to loyalty to the Spirit. But if this be true it follows that we have no right to make it our aim to 'nasht kardena' all other forms of faith until we have ourselves securely assimilated all those elements of spiritual life which they represent, in addition to others more peculiarly our own. And neither Christianity nor the Arya Samaj can claim to have done that. Christianity, as it exists in India to-day, does not comprehend within itself all spiritual truth in its most perfect form. It is also true that the Arya Samaj, as it exists in India to-day, does not cmprehend within itself all spiritual truth in its most perfect form. Therefore no Christian and no Arya Samajist who wills to be loyal to the Spirit can deliberately aim at the mere destruction of all religious types other than that to which he himself belongs. Along with the conviction which we rightly have in the truth of our own principles we must learn to combine a consciousness of the existence of spiritual riches as

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yet hardly discovered or realized by ourselves, and that humility which will make it possible for us to learn from men of other races and other creeds.

Let us begin, then, by considering what Christianity and the Arya Samaj stand for with a view to finding out, not what we can criticise in one another, but what we may learn from one another.

And first of all we Christians may well learn from the Arya Samaj the principle of going back to primary sources. In most of the great religions of the world we may distinguish three separate strata or factors. In the first place there is the original teaching of the Founder, or in the book or books which take the place of a founder. Secondly comes all that which is not explicitly found in the Founders' own teaching, but which occurs in the recognised sacred books of the religion. Thirdly come later developments.

In the case of Christianity the three strata are clearly marked. The first consists of the Gospels—that is to say the life and teaching of Jesus Christ himself. In the second place comes the rest of the Bible. And thirdly there are all the various doctrinal and constitutional developments—creeds, formulas, denominations, organizations etc. which, in their explicit and developed form are post-biblical. All that is Western in Christianity is tertiary.

In Hinduism, as ordinarily reckoned, we have the three stages of Shruti, Smriti, and later forms. As reckoned by the Arya Samaj we have Vedic religion as the primary stratum, Upanishads plus Smriti as the secondary, and post-Mahabharata Hinduism as the tertiary formation.

It is the great principle of the Arya Samaj that tertiary developments have been a source of corruption and degeneration to Hinduism. The teaching of Dayanand was essentially a call to return to primary Hinduism, or the Vedic religion, with a certain more qualified recognition of Smriti as an exposition and explanation of the primary and more essential factor.

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If we apply the teaching of Dayanand to the case of Christianity we reach the principle of 'Back to the gospels; back to the teaching of Jesus Christ himself.' What will interest Arya Samajists will be primary, not tertiary Christianity. Arya Samajic Christianity will be gospel Christianity.*

The kind of toleration and co-operation at which we are aiming must involve some kind of respectful recognition of one anothers' Shruti. We are taking it for granted now—are we not?—that neither modern Christianity, nor the Arya Samaj, nor any other form of Hinduism, as any of these exist at present in India, is perfect. Each has something which gives it some special claim to respect, and each refers to its own Shruti as the source from which its good has been derived. Of course Hindus will assign the highest place in their own reverence to their own sacred books, but there is no reason why they should not also recognise the Bible (or, if they are Arya Samajists, the gospels). Of course for Christians the Bible must come before any Non-Christian book, but there is no reason why a place, in practice as well as in theory, should not be found for the Upanishads. I would therefore seriously wish to propose the formation of an informal League for both Hindus and Christians the adherents of which shall feel themselves pledged :—

1. To aim at the purification of religion in India by going back to the original forms of religion (Hindu or Christian as the case may be) in preference to later developments and to endeavour to carry out primitive ideals in common practice.

*[*Note.* This does not actually follow with logical necessity from Arya Samajist principles. But I put it to Arya Snmajists that they as a matter of fact do regard the history of Christianity analoguously to the history of Hinduism as a history of degeneration. And if so, real, essential Christianity will be for them the Christianity of Jesus Christ himself].

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2. To advocate the use of passages from the Gospels at Havan and of passages from the Upanishads at Chaistian services.

3. To endeavour to restore the principles of the simple life, especially in schools, and to resist the spread of luxury and materialism.

Are Arya Samajists prepared to go as far as this? It is commonly thought by Hindus that it is the Christians who are narrow while they themselves are the liberal-minded. Well, it may be so. The real test, however, is practice. There are Christians who do advocate the use of the Upanishads. Passages from the Upanishads have been read, along with passages from the New Testament, in the services of Bishop's College School, Calcutta, and it is possible also elsewhere. If we could once establish the custom of making a common use of one another's scriptures the subject of 'Christianity and the Arya Samaj' would be taken out of the sphere of barren discussion and brought into much closer relation with life. Magazine articles on similar subjects are by no means uncommon, but they are of little more than literary interest. To read any exposition of Chaistian principles from my pen would be of little value to Arya Samajists. But to hear, as soon as the last 'Shantih' of Agnihotra had been chanted, one day a passage from the sermon on the Mount, one day the parable of the Good Samaritan or of the Sheep and the Goats, another day the story of the Prodigal son—that would be much. In this way Arya Samajists would gradually come to understand the teaching of Jesus Christ directly from Jesus Christ himself. They would no longer need Western teachers to explain to them the message of the gospel. Their own Acharyas would meditate upon the gospel and expound it to their pupils. They would at last *discover* the gospel; they would see it and realize it for themselves. Such a course would be thoroughly in conformity with Arya Samajist principles. For the Arya Samaj believes that the gospels rest ultimately upon the original revelation of the Vedas, and also that that revelation has been partially lost or obscured in India owing to the degeneration which set in from the time of the Kuru-Pandava war. Will they not therefore welcome the possibility that a note or element in the Vedic revelation, seen more than eighty lakhs of years ago and temporarily lost in India, may have survived in Galilee and found a herald in Jesus Christ, true Acharya not of Christians only but of Arya Samajists also?

REV. R. G. MELBURN.

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LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

CHAPTER VII.

The Man His Mission and His Method.

SECTION I—THE MAN.

The greatest sage that lived and preached in the last century was a type of a perfectly developed human being. No power of his, either of body or of soul had been neglected. All had been awakened, strengthened and developed to their utmost capacity. An ADITYA BRAHMACHARI, Rishi Dayanand was the personification of bodily power, of mental vigour, of moral strength and spiritual development. With his tall erect figure, over six feet in height, his naked body which showed to advantage his well-knit and fully developed muscles, his broad and expansive forehead, the singularly perfect symmetry of his frame and with his built that showed itself full of unusual activity and vigour, Dayanand appears to us as the type of the BRAHMIN that lived and flourished in the days of the glory of this glorious land. That body which had been developed to its perfection after passing through a thousand and one processes of education, provided the great Rishi with a constitution that could put forth an amazing power of resistance, a constitution that could patiently bear all the inclemencies of weather, ay, the constitution that could defy nature itself. When ordinary men shivering with cold in rooms within rooms covered themselves with heavy quilts and warm blankets, Dayanand all naked slept comfortably on the friendly bed of the sands by the banks of the sacred Ganges. When the worldly-wise men, fearing sun-shine, left not their houses, Dayanand, bare-footed and bareheaded, wandered in search of his beloved object under the scorching heat of the summer sun. He could bear every trouble with ut most ease. Even as the Alps had no existence for Napolean, so the high Himalyas disappeared before the great energy that Dayanand could put forth. Verily upon that body

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Dayanand could draw at any time and under all circumstances. The bill of a sound banker is always honoured and so the Rishi's body in response to a call from that wonderful master prepared to do with the greatest speed all that it was commanded to perform.

Sardar Bikrman Sing once conversing with Rishi Dayanand showed himself rather sceptical about the powers that BRAHMACHARYA can confer on its devoted votaries. Dayanand at that time merely stated that all SHASTRAS with one voice declared that a BRAHMACHARI possesses wonderful powers. This, however, satisfied not the sceptical SARDAR. In the evening of the day Dayanand at the time when Sadar had got into his carriage ready to go out for a drive, stood stealthily behind the carriage and stretching forth his strong arm, clinched a wheel of the carriage with his iron hand. The sardar and his syce ignorant of the fact, urged on the horse to move. But the lashes and whips of the groom proved utterly useless. The horse inspite of his best efforts moved not an inch. Behind looked the sardar and was surprised to see Dayanand holding fast his carriage. With a smile, said the Rishi " Here is an experimental verification of the statement of the Shastras ? (1) Verily BRAHMCHARYA is the source of great physical strength. Dayanand who by nature had a large heart, used this great physical strength for the benefit of those who stood in need of his help. On one occassion, passing by a road he saw a poor cart-driver belabouring his oxen because they were unable to drag the cart, which had unfortunately got stuck in mud. Vexed was the poor driver and more vexed the dumb creatures Dayanand felt for both. Asking the driver to move aside, he quietly removed the oxen and himself dragged that cart loaded to its utmost capacity, out of mud. (2).

With a body strong, healthy and gigantic Dayanand had an intellect at once bright, clear and penetrating. With

(1). Sir Lajpatrai's Urdu " Life of Swami Dayanand." P. 455.

(2). Ibid.

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the subtelties of metaphysics and niceties of logic he was thoroughly familiar. The sophistries of his opponents never succeeded in confounding that fine debator. With a wonderful ease he exposed all their fallacies and errors. There was nothing so hard as his intellect could not grasp. With the mightiest problems of life he could grapple with much ease and comfort. Where ordinary men were confounded and confused, from there Dayanand came out with such facility and readiness as have excited the admiration even of his bitterest enemies. This power of comparing, judging and reasoning. Dayanand had great scope to use. His was a memory that falls to the lot of very few. Easily he remembered all that he was taught and long did his memory retain what it once learnt. It was this wonderful memory which enabled Dayanand to give quotations after qotations in support of his statements. Verily Dayanand's memory was a great store-house of learning. Prof. Max Muller tells us that Dayanand remembered all the four Vedas by heart. Possibly he knew much more by rote. Babu Mathra Prashad, the late secretary of the Ajmere Arya Samaj stated that the Swami cited the authorities in support of his Veda Bhashya almost always from memory. (3) Such a memory was a necessary complement of his keen intellect and powerful imagination. His was an imagination primarily like the imagination of a great and successful military commander. Even as Emperor Napoleon could with the help of his powerful imagination survey the resources of his enemies and plan the plan of meeting his opponents successfully, so could Rishi Dayanand look through the power of those who came to discuss with him and devise the plan of meeting them in the intellectual warfare. Often, his opponents were struck to see him anticipating their questions and their line of argument. Inspite of this, his imagination

(3). The writer was told the fact personally by Babu Mathraprashad at Ajmere in the year 1903.

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was not without a true poetic touch. Though Dayanand has left us very few pieces of his composition and though his prose writings are full of logical accuracy and mathematical calculations, yet we have every reason to believe that if Dayanand had devoted himself to poesy he would have proved himself to be a first-rate poet. The story of a Pandit asking Dayanand to compose Shlokas like those of Bhagwat and Dayanand's extempore attempt on a homely subject need hardly be repeated here. (4).

When we look upon his mind as a whole, we find it a mind capable of acquiring proficiency in every branch of knowledge. Undoubtedly, Dayanand had a versatile genius. His attainments were also every way worthy of his native ability. True it is that Dayanand was not a linguist that unlike Raja Ram Mohan Roy he was familiar with no language but Sanskrit, but in his own sphere he had perfect mastery over every subject. The world had not seen such a profound scholar of Sanskrit as Dayanand for several centaries. He was thoroughly familiar with every science which is treated in the various books of that rich and luxuriant language. In one book he tells us that after careful study he holds nearly 3,000 books to be authoritative on various subjects. No doubt then that Dayanand had read books which may be calculated at least at twice that number. Grammar he had studied with Rishi Virjanand the greatest grammarian then living. To familiarise himself with the niceties of Nyaya he had sat at the feet of some of the greatest masters of that science. All the mysteries of Yoga had been revealed to him by Bhavani Giri and Ganga Giri. The other Darshnas he new perfectly well and the Upanishads he had studied most carefully. The Vedas he knew by heart and understood every word contained therein so thoroughly and well as to excite the envy of the greatest Sanskritist.

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(4) The Subject was a conversation between shoes and the Kharavas (Indian wooden shoes)

(5) Bhranti Nivaran.

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Jyotish (astronomy) and Ganat (mathematics) he could handle with greatest ease and facility. His many prescriptions collected by the late lamented Pt. Lekhram prove him to be a physician of no mean order. The plan that he suggests for building houses shows him to be familiar with engineering. His scientific interpretation of Veda Mantras brings out clearly his thorough acquaintance with a vast number of useful sciences and arts. Thus Dayanand, a scholar of high order, had not neglected minor and meaner arts. His recitations and reading with proper emphasis and right intonation, accent and exact modulation induced many a learned enemy of his to stand stealthily behind him to pick up that beautiful way of doing those things. Music, that mover of hearts and controller of passions too, was known to Dayanand. (7) Often would he chant Veda-Mantras in various tunes to the great pleasure of those who were his companions. Eloquence, whose powers can charm the soul, was at the beck and call of the Rishi.

So able, so great, Dayanand was not contaminated by pride. He was humility itself. "Dayanand" said some one "you are a Rishi." "Ah," replied the Swami, "you call me so because in this age flourish not the Rishies of old. Had I lived in the time of Kanad I would have hardly been put in the category of good Pandits." "Are you God or God-inspired?" asked A.O. Hume. "Neither" said the Rishi, "I am a mere servant of His," (9) The humble soul of the Rishi, the soul that was altogether free from *Ahankar*, worked on vigorously without a desire for the fruit of his labour. His was a labour of love labour done with *Nish Kama Vriti* Inspite of his successes in religious discussions he never thought too much of him-

(6) See the Sanskar VidhiGrahastha Ashram.

(7) See the footnote at P. 203 of Swamiji's Life by Ram Bilas Sharda.

(8) See Lala Lajpatrai's Life of Swami Dayanand P. 129.

(9) The answer was given to a letter of Mr. Hune in connection with the Swami's Veda Bhashya.

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self. To him Shastrarth was not for victory or defeat. I was a means to arrive at truth. (10) Looking at thing from that point of view, he always entered the lists mo calmly and quietly. Self-possession was one of his grea est virtues. In the hottest discussions he betrayed not in patience. Abuses were hurled upon him and in return h used not a severe word. He stood all serene and calm Verily, Dayanand had risen superior to *Krodha*, th great fault which so often mars the character of a ma But be it remembered that Dayanand's calmness was no a shallow thing. Behind it was an enthusiasm—a deep an zealous feeling for his cause. And in support of this caus of his, he showed, when necessary, that rightful indigna tion which is such a powerful instrument in the hands o a proper person to serve the cause of virtue, ay, the indig nation, for which the immortal words of the Vedas direc man to pray unto Rudra.

His moral courage too is worthy of admiration. Le any body be annoyed with him, he would not compromis his position. Nor would he, in deference to some body's feelings, ever do a thing in privacy which he may have t retract in public. When asked by a clergyman to dine wit him, he refused point-blank to do so. At Dehra Dhun he left a dinner untasted because it had been cooked by a woman of a very low birth. (12) On the other hand when a Bairagi brought dinner to him, he gladly took from him. In the same way when some body told him that he could not carry to him *Kacha* food, Dayanand ordered him to carry the thing without taking into consideration those trifling matters. At Tehri he refused to dine at his host's who was a flesh-eater. Yes, Dayanand did what he thought right, caring not if some one took offence with him. No wonder that Dayanand who in early life

(10) Such was Dayanand's own opinion as expressed to friends.

(11) Compare the opinion of 11 Penseroso in the Theosophist o February 1882.

(12) See the Vedic Magazine Vol. I No. 7. P. 27.

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had broken all ties of family relation-ship *fell not* in love of any. "Moha" could not mislead him.

Simple, unassuming and unostentatious, Dayanand was a man of very few wants. He lived often on the coarsest diet and for a long time wore no cloth excepting his *Langota*. Even at the time when he could command lacs, he never went in for dainties and luxuries. His was a life of "plain living and high thinking" Such Dayanand, so simple and plain, could never fall a victim to love of wealth. No doubt, he raised large sums from Rajas and Maharajas. But this money to him was a means to a certain end. It was used in a thousand ways for the benefit of mankind. This shows Dayanand to be a Sanyasin of the kind described by Manu (13) Caring not for his comforts, having no attachment with worldly things, much superior to *Lobha*, Dayanand was able to do his work selflessly and fearlessly. Verily his life was a great Yajna—a sacrifice in more than one sense.

Dayanand's purity, however, commands our highest admiration. He was pure in thought, pure in word and pure in deed. Whatever his bitterest enemies have to say against him, none dare doubt the purity of his character. He lived a life of a strict Brahmacharin and Brahamchnarya conferred upon him great and vast powers. Women he never allowed to approach him. Once when at Bombay some ladies saw him in desire of male issues, he said that he was not from amongst those Sadhus who could give children to women. (14) At Lahore (15) and at several other places he advised ladies not to attend his lectures, but rather send their husbands to hear him. When through mistake some ladies entered his apartment, he took exception to their behaviour and ordered them to be off. The servant was reprimanded and advised to be more careful

(13) Manu, II. 6,

(14). See P. 122 of Ram Blas Sharda's Life of Swamiji.

(15). See P. 353 of Lajpatrai's Life of Swamiji.

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in future. (16) A Brahmacharin himself he advised his followers to be strict Brahmacharins. Everywhere he laid greatest possible stress on social and individual purity. Connection with prostitutes he denounced in unmeasured language and a sensual regard for beauty was to him a mortal sin. He was also very strict in taking food and drink. His food was "*Satvic*" and his drink consisted of pure water and milk. He never used intoxicating drugs that are a bane of the myriads of Sadhus in India.

The secret of Dayanand's success in conquering self was ardent and earnest prayer. Once when asked how he could conquer "*Kama*" that grossest of passions, he replied, it is not a great thing. Think not, speak not of evil, shun it altogether. Whole day long let your mind be busily engaged in thinking of God and your heart long after him. *Kama* then will trouble you not." Yes, Dayanand was ever prayerful. Being a Sanyasin he was under no obligation of Shastras to perform the daily duties—like Sandhya and Havan, yet however, he never-not even on his death bed-neglected to pray at the proper hour. His prayer was not a formal heartless prayer. Nor was it a feverish agitation of mind. It was a silent, calm and at the same time fervid prayer due to the realisation of the Divine Power. It was this realisation which enabled him to state in the Satyarath Prakash that God's existence cognition can be proved by Prataksha Pramana (direct cognition). In search of immortality Dayanand had left his house and in its search he had met Yogies of the highest order. He had been taught that immortality was impossible unless one realised the Divine existence. Accordingly he worked in that direction and arrived at his destination by the path of Yoga. Sitting in Samadhi for eighteen hours to gether, (17) Dayanand was called a

(16) P. 861 of the Life of Swamiji by Pt Lekhram.

(17). See the Dayanand Dig Vijyarka.

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perfect Yogi and an Avtar of Jar Bharta. (18) Yes he had Yogic powers, undoubtedly very many of them. But the man possessed of true spiritual insight never went in for abusing these powers. The so-called spiritualists of Europe, most of whom are as far from true Yoga as the uncivilised people of Africa from the elements of reading and writing, use their whole time in working upon the immagination of their bretheren. Instead of walking themselves on the right path and leading others on to it, they merely spend their energy in confounding and confusing the brains of others. Swami Dayanand never showed any body any Sidhi (wonderful feat) of Yoga. He considered it a sin. To this effect he once wrote to Col. Olcott. (19) He well knew that the people of the world were more sight-seers than serious students. He was ever prepared to initiate into the mystries of that wonderful science, all those who were determined to learn it. (20) One thing more, Dayanand, a true Yogi himself, exposed all those tricks for which some men go in, in order to deceive and rob their fellow-brethren. He asserts that a Yogi cannot break the Laws of Nature—for they are the immutable Laws of the High and Holy God. (21).

Such was Dayanand—a type of a perfectly developed man. One of his biographers compares him with the sage and saint whom the Word Divine differentiates from ordinary mortals by conferring upon him the epithet of "*Dhin*" .Another speaks of him in the following strain :—"A most winning sweetness ran through his life. In his leisure hours, when his friends came to consult him about their difficulties of life, what a joy was imparted by the innocent expression of his face and that merry peal of laughter. He sat there like a patriarch, checking enthusiasts in their wild

(18). The Dharma Divakara of Calcutta Vol. 1 No. 8 pp. 124-127.

(19). The letter is dated 14th July 1880.

(20). *e. g.*, Luxmanrai Hari.

(21). The Satyarath Prakash. 8. 219.

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career apportioning responsiblities among different defaulters, luminating, by his valuable suggestions, all those dark problems which perplexed his audience. Art, knowledge, craft, trade, questions of the world, in short, every thing that refers to man interested him.....His large heart burst within him on seeing the grief of the orphan, the misery of the poor and the degradation of the fair sex. He lived for them, worked for them and that gives the true measure of the depth of his piety, pity and the extent of his charity."

Dayanand, therefore, was not an ordinary mortal. He was undoubtedly a Saviour, a redeemer a hero and a hero at all points. 'Cant,' that most detestable thing, he had none of it. Hypocrisy and heroism are contradictory terms. Sincerity makes a hero. A hero without sincerity cannot exist. And Dayanand was pervaded by 'a deep great genuine sincerity.' Through this sincerity he was devoted to his work with a singleness of purpose and fullness of heart. Through thick and thin did he remain true to his cause. Come what may he would budge not an inch from his position. Suffering he saw in all its forms and rose superior to it. Men would pour down a shower of stones on him and he would calmly bear it. Threats of death had no meaning for him. Nothing, absolutely nothing, could shake him in his purpose. Ah ! he was endowed with constancy, the gift of Heaven.

Sincerity taught him to suffer patiently. It made him altogether indifferent to his personal ends. "After name and fame he hankered not, for pelf and power he cared not." He practised self-abnegation and preached self-sacrifice. " Be not satisfied with your own good alone,but seek your good in that of others," was his motto. (22) And to this did he conform his practice. The Mahantship offered by the proprietor of Okhimatha (23) was not accepted and

(22). The Ninth Principle of the Arya Samaj.

(23). See The Life of Swamiji by Ramblas Sharda P. 17.

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the offer of the Gadi of the richest temple of Udaipur peremptorily declined. (24) And why ? For it would have made him rich by making the world poorer. It would have sacrificed the common weal for Dayanand's benefit. It would have only served to keep the world in ignorance for ages to come. This was repugnant to Dayanand's spirit. " You shall be declared Nishkalank Avtar, Dayanand, if you cease to critise idolatory" such was the inducement offered by the Puranic Pandits. " Blasphemy," said Danyanand, " I want it not. The good of the world I want, not my fame." (25) Yes he ever hated big titles and high-sounding ephithets. Once it was proposed to make him Patron of the Samaj. "No," said Dayanand, "no, this will bring trouble on you and reduce our Samaj to the position of so many new sects. It will introduce Gurudom in the Samaj. I want neither a new sect nor Gurudom." " Be then our Parama Sahayaka (supreme supporter)" said the members. " Neither " rejoined the Rishi. 'God is your Parama Sahayaka." " Replying thus he left his name free from Kalank (blot) for ever and for ever more.

Closely allied to his sincerity was Dayanand's love for truth. Dayanand loved truth above all other things. A mere glance at the principles of the Arya Samaj would show Dayanand's regard for truth. In all of them, both directly and indirectly, does he teach us to be truthful. Nor is it that he preaches only by precept. Dayanand was a thoroughly practical man. His own life was one great attempt to arrive at the truth and to hold fast to it. Once he tore open a corpse floating in the Ganges to see if the book that was in his possession contained a true description of anatomy. (27) In search of truth, he entered a very thick jungle on the banks of the Narbada and boldly

(24). See P. 560 Pt. Lekhram's Life of Swamiji.
(25). See Pt. Lekhram's Life of Swamiji P, 899.
(26). Ram Blas Sarda's " Life of Swamiji " P. 20.
(27). See P. 898 of the Life of Swamiji by Pt. Lekhram.

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passed through it though his body was torn by prickly shrubs. To know the exact truth about Yogis and their powers he wandered far and wide throughout the country. On account of his regard for truth, he was prepared to acknowledge his mistakes if any. In his introduction to the Satyarath Prakash, he states that in case he was convinced of the wrongness of any statement of his, he would correct it most readily. Once while preaching at Moradabad, he pronounced a certain word wrongly. On this a boy told Swamiji, "Swami, you have pronounced this word wrong." "Yes, I commited the mistake" said the Swami. When the boy, not satisfied with this, persistently began to repeat his statement, Dayanand said, "I acknowledge my mistake. Why do you continue to play your boyish pranks?" (28) It was this same love of truth that made Dayanand recount faithfully all the virtues and vices of his early life in a lecture delivered at Poona. Loving truth himself, he wished others also to pay homage at its altar. When Gopal Rao Hari, the editor of the "*Dayanand Dig Vijyarka*," made some wrong statement in his paper, Dayanand on knowing it at once despatched a letter to him to correct the statement. (29) Lover of truth he indifferently saw the Theosophical Society breaking away from him, Munshi Indramani turning a traitor and several others deserting him.

His sincerity and love of truth made him confident of his ultimate success. That 'Truth triumphs,' he fully believed. His confidence in his mission produced in him great optimism which sustained him at all crises. "You will soon turn a Christian" said a clergyman exultingly. "I? I shall never," replied Dayanand. "In a short time you will find thousands of Christians accepting Vedic religion." (30) The Brahmos too thought that Dayanand could

(28) See p. 875 of the same.

(29) The event took place at Farakhabad.

(30) See the Vedic Magazine Vol. II, Nos. II 12 p. 27.

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not prosper, unless through their help. But sadly were they disappointed to see his indifference to every thing but his own mission. The Puranics did not wish him success. Every nerve was strained to malign him, every effort was made to descredit his mission. But in vain. "He is a Christian missionery in disguise" said some. "He is a spy," said others. But Dayanand, devoted whole heartedly to his work, had no time to attend to these things. On he went with his work sustained by his never—ceasing faith and untiring zeal. That unconquerable will, that sturdy optimism would falter not, fail not, come what may. It was through this hopefulness that 'alone he raised his voice in assemblies where not one heart was ready to cheer him and back him with a "well-done," where thousands were stirred by the devil to bring him to grief and sorrow." Wonderful confidence this! Wonderful the faith! Thousands it has inspired to press on till the goal is reached. Millions it has sustained in their zeal and enthusiasm. To thousands it sends out a ray of hope in the darkest hour and 'many a forlorn and shipwrecked brother' hearing of it 'shall take heart again'

Dayanand, faithful to his mission, true to his work, was never prepared to compromise his principles. Undauntedly would he preach them, fearlessly teach them. "Shall I strive to please the Maharaja of Jammu and Kashmir or shall I strive to carry out the mandates of Ishwar—the Sovereign of sovereigns-embodied in the Vedas?" (31) does he pertinently ask. He would strive to please Ishwar—not this man nor that man. From the king down to the beggar all are to be told the truth, be they pleased or not. The mighty Raja of Jodhpur is to be rightly rebuked, His minister is all-powerful. But the power of the minister fails to daunt Dayanand. In his very presence the follies and foibles of Islam are exposed. He threatens the Rishi,

(31) For the letter see Pandit Lekhram's life of Swamiji p 864.

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but to no purpose. The princes of blood at Jodhpur are not what they ought to be and this pains Dayanand. At once in his style so simple, so pathetic, so gentle and so full of sincerity, he addresses a letter to Partab Singh and asks him to show it to Babaji. (32) He pays a visit to the Rev. Scott in his Church on Sunday evening and the Rev. gentleman requests him to address the audience. On he ascends the platform and in that place full of zealous Christians, he bodly criticizes Christianity. (33) In a temple overflowing with devotees, standing on a piece of stone, Dayanand, in his stentorian voice, declares the piece of stone under his feet to be noway inferior to the idol to which the devotees made obeisence. (34)While residing in the house of Nawas-Shah at Lahore, he, in his presence, preached against Islam. "Dayanand," whispered some one, "if you do like this, none will even end a house for you." "I care not for this," replied the Rishi. "I am not prepared to sell my faith for the comfort of sleeping under a roof. I shall preach the truth however much I may suffer." (35) Yes, he cared not for suffering. Suffering was welcome to him. A Kshatrya draws a sword against him, ordering him to refrain from criticising his beliefs. But the sword of a Kshatrya is unable to shut the mouth of that mighty man. "You are a Kshatrya," says Dayanand, " well then be true to yourself. Kill me I am a Brahmin. I shall be true to myself and shall continue to preach the truth, inspite of your sword." Saying this he went on with his discourse. (36) And this was not once only. On every critical occasion the Rishi

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(32) Pandit Lekhram's life of Swamiji p. 864

(33) Introduction to it by M. Munshiram.

(34) The anecdote refers to Poona The writer learnt it from Mr. Shrinavas Rao Karpoor B. A., L. C. E. at Hydrabad (Sind) in June 1911.

(35) See the Life of Swamiji by Lala Lajpatrai P. 365.

(36) It refers to the well-known Karnwas incident whose various versions are given in Pandit Lekhram's Life of Swamiji.

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proved himself a bold denunciator of falsehood and an honest preacher of truth. When at Barriely, he, one day to the great joy of some Christian officers present, delivered a lecture against the Puranics. But when Dayanand noted the joy dancing in the eyes of the white men he changed his subject and led an attack on Christianity. The officers felt this rather too keenly; the morrow came and the banker at whose house Dayanand was putting up had to go to see the District Magistrate. "Tell your Pandit to soften down his criticism, else he would come to grief." With the message the man attended upon the Rishi. In a half broken language he gave it out with great difficulty. Dayanand heard it silently and in the evening of that day delivered a lecture on 'truth.' In the course of his lecture the Rishi remarked, " People say, 'speak not truth for the Collector becomes angry, the Commissioner is annoyed, the Governor grows wroth' O, let the ruler of the three worlds get angry. Truth I will speak. My soul is immortal, Let any who likes take this body." (37) Verily attachment Dayanand had none. Not for his life too. Let then life depart, but with truth he would not part.

Fearless, dauntless, Dayanand hated every evil with all the hatred that he could cammand. Hating evil, he hated not its perpetrator. Wonderful was his magnanimity. How often did he save those who had wronged him. He had in his hands the note in which the plot for poisoning him was clearly hinted at. But the Rishi thought it below his dignity to proceed against the culprits. Quietly he tore the note. (38) A constable, who admired him, got some one who had troubled the Swami, punished. The Swami did but ill brook the news. (39) At Kashi, a Brahmin gentleman brought to him pudding that had been poisoned.

(37). See Introduction to the Life of Swamiji by Pt. Lekh Ram.

(38). The note was written by an Acharya of Gosaen sect and given to Swamiji's servant who was hired to poison him.

(39). The incident refers to Anupshahar. The name of the constable is Sayyid Mahomed.

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" Eat of it first yourself " said Dayanand who could see through the things owing to his Yogic powers. The Brahmin refused. With his usual thunder Dayanand fell upon the Brahmin. Half dead was the assassin with fear. His looks grew all pale. " Let us send for police " said a friend. But Dayanand " who came to the world to make men free from meshes of ignorance and not to send them to prison," at once rejected the proposal. (40) He severly rebuked the members of the Farkhabad Samaj, for getting their 'enemies' punished by a court of law. (41) These are but a few instances of the magnanimity of the mighty master. If we carefully study his life we find it but one great sacrifice. Verily, Dayanand breathed, lived and died for mankind. No wonder then that he blessed them that cursed him, favoured them that did him wrong, laboured to improve them that threw thousands of obstacles in his way. Yes, Dayanand forgets and forgives all personal injuries. A right sort of Hero he—where shall we have his equal in magnanimity ?

The magnanimous Rishi, he is the proper man who can attract others. His figure stately, his eyes eloquent, his voice charming, Dayanand was simply irresistible. Even his enemies succumbed to his magnetism. Men came resolved with the dire purpose of doing him to death, saw him from day to day passing all alone in the dusk of the dawn, but dared not approach him. Their resolution failed them, and directly did they confess their fault. (42) The hired assassin-even he the most diabolical creature—could not hold the secret within him. Out came it rushing. (43) The proud Rajput found his wavy sword useless before the sweet vibrations of his voice. (44) The confirmed atheists

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(40). Swamiji's Life by Lekh Ram P. 876. (41) Same P. 874.

(42). As an illustration may be quoted the story of the 4 hired assassins who watch Dayanand from day to day on the Valkeshar Road, Bombay.

(43). Swamiji's servant hired by Chimanlal Maharaj.

(44). Refers to Kar - incident. ... Life of ...

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who had faith in none, found their hearts melted by a mere look of his. Mahatma Munshi Ram on entering the lecture hall at Barriely and seeing the face of the Rishi, had half his doubts scattered to winds. Seth Luxami Narayan with the important message of the Commissioner, hanging on his lips, dared not approach that Rishi. His friend, an atheistic gentleman, came to his help. But when he was in the presence of the master, he found himself unable to perform his office. With great difficulty could he only say :—"Sire, Seth Luxami Narayan has to say something to you." (45) To Col. Olcott, Dayanand appeared strikingly handsome ; tall, dignified in carriage and gracious in manners ' and he ' made a very strong impression' on his imagination.' Madame Blavatsky considered his personal appearance' to be ' striking' and thought that he bore a ' charmed life.' The editor of the "Unity and Minister" found himself "deeply affected by seeing him" and considered "his granduer no way inferior to the grandeur of a king." He along with other Brahmos ' heartily revere the great Swami.' (46).

Such, dear reader ! Was the mighty Rishi of the 19th century. Such was the greatest Indian Reformer after Shankar. He was amongst the mortals not in vain. He had a message to deliver to man—a message full of hope and faith—a message for making man happier, better and nobler. In feeble words, try I to convery to you his message. Mind not, friend, my feebleness and weakness. Attend to the magnitude of the message, keep before yourself the greatness of him who was entrusted with the work of carrying the word to us and be prepared in solmenity and seriousness to hear the message, to assimilate it and to act upto it. Yes, assimilate and act upto it, for by so doing alone shall you and yours be happy; by so doing shall the world come nearer the Millennium.

---

(45). M. Munshiram's Introduction to Pt. Lekhram's Life of Swamiji.

(46). See the Arya Patrika 14th December 1897,

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YOUNG INDIA AND CHRISTIANITY.

To *The Editor of the Vedic Magazine*,

DEAR SIR,

Under the above title amid your "Editorial reflections" there appeared certain paragraphs which challenge some reply from the Christian stand point. It is said "We cannot conceive of a worse fate for young India" than that it should turn towards Christianity. I will not ask your indulgence to allow me to answer the whole contention but only to reply to the reasons there used in support of it.

These were (1) that Christianity has never lost the exclusive character that it possessed as originally a Jewish sect (2) that it has "always stood for the colour bar, for race domination and for political ascendency."

With regard to the first point surely there is a little confusion of thought. There is always, alas! a gap between what any great religion stands for and the conduct and practice of its adherents and more particuarly of those who are known outside as its adherents. And to compare one's own principles with the other man's practice is an old controversial trick that should by now have been sufficiently exposed. Now, no sane man would for a moment contend that the Christian Scriptures, or the Christian Faith in any of its anthoritative forms, has stood for the colour bar, or indeed for any of those things of which it is here accused. The life-work of its first and greatest missionary, Paul of Tarsus, was that of successfully resisting the attempt of the Jewish converts to keep it a racial religion. "Christians," he cried, "have put on the new man...after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all and in all" (Epistle to the Colossians C. III V. V. 10, 11.) And far from remaining a Jewish

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sect it has welcomed and been enriched by the best in Greek, Roman and Teutanic civilizations. That Christian practice has failed to achieve its own high ideal we all sorrowfully admit. But for religion to succeed it must be willingly accepted ; and to succeed in the matter of breaking down colour prejudice means a long and arduous fight with one of the most stubborn and unyielding of natural tendencies. After all, humility alone forbids us to throw stones at one another in this matter. No doubt the Vedic Religion "abolished distinctions based upon birth." But that too is an ideal that has conspicuously failed in practice.

Secondly, race domination and Christianity have, in no sense, any *essential* connection with one another. Their present relationship is accidental. For the first few centuries of its existence the Christian religion was politically proscribed and had no distinctive racial basis at all. Later on, in the 5th Century and onwards, the Catholic Church was the one force that to any extent tamed and disciplined the barbarian hordes that flooded and domi nated the Roman Empire. That the process was not more complete is due to the fact that these races whose descendents now dominate Europe did not accept Christianity in its fullness. And as for Christianity and modern coloured races, India of course excepted, the choice has invariably lain between the race domination of the peoples professing Christianity and acquiescence in a lower and degraded form of civilization. The Aryan invaders of India were faced by the same problem and they answered it in the same way. Race domination and political ascendency are assuredly due to the natural qualities of races and have no more essential connection with the Christian faith than chalk has with cheese. It is, therefore, useless, as an argument, to say that "no coloured race that has accepted Christianity and renounced its past has become politically independent" without proving first the probability of their attaining that independence had the new religion not

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been accepted. And apart from the fact that the Christian religion does not ask a race to abandon any thing that is really valuable in its past, surely such loose statements as that just quoted can carry no weight with thinking men.

Further, you say, sir, that you think the white races have made political progress "inspite of Churchianity miscalled Christianity." It is difficult to know quite what the opprobrious term is meant to imply, but the influence of the Church on political progress in England is undoubted. To take one instance out of many. Maitland, no friend of Othrdox Christianity and admittedly one of the most impartial and able of English historians, says of the Anglo-Saxon period :—"Gradually by conquest greater kingdoms are formed, at last the English kingdom. The way for this was prepared by the acceptance of the Christian faith and the organization of an English Church" (Constitutional History p. 56). Conversion to Christianity at the hands of foreigners (Theodore, organizer of the English Church, was a Cilician of Tarsus) was not suicidal from the purely political stand point; on the contrary it was powerful means for the unification of the English people. Christians may, therefore—and Indian Christians in particular—be pardoned if they believe that what has happened once will happen once again.

P. N. F. YOUNG, M. A.,
(St. Stephen's College),
Delhi.

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OUR LIBRARY TABLE.

Vitindra-Mata-Dipika or The Light of the School of Sri Ramanuja (translated into English with notes by A Govindacharya Svamin C. E., M. R. A. S. etc.)

This is a handy volume, nicely printed with a beautiful get up, The author's aim is to present Visishta—'dvaitá Philosophy and religion in the English garb in order that it may be widely read and appreciated. In the preface he hás tried to defend it against certain objections such as the lack of Ethical conception of God in the Vedanta. Our own opinion is that the preface affords far better informing and enlightening reading than the contents of the book which are garbed in confusing and unphilosophical language. If the author had attempted a different volume with the avowed purpose of giving the main ideas of Ramanuj's philosophy in the light of Modern knowledge, using the exact technicalities of Modern Psychology and Philosophy, he would have benifitted, in the real sense, the class of people for whom he seems to have laboured in this volume in vain. The present volume as the author anticipates in the preface, is, owing to the strictest fidelity to the original Sanskrit, lacking in clearness. What need of "strictest fidelity" at the cost of clearness of thought.

Besides this, here and there in the body of the book we find ideas which defy *sense* and make a very ridiculous reading. For example on page 82, 83 we find a *Geographical* description of the Jambu-Dvipa. Boundary lines are marked by salt-sea, Syrup-sea, Liquor Sea, Ghee-sea, curd-sea, Milk-sea. We can not imagine what the author aims at by including this Chapter in his book and what enlightening influence it can have on the minds of those who seek to know something about Ramanuja's Philosophy. We confess, we were none the wiser by reading it. The characteristics common to Soul and God are counted as :— Interiority, Cognoscitiveness, Spiritness and Agency.

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Further *Interiority* is made to convey the idea of self-luminous—all are obscure terms unfamiliar in the language of Modern Psychology and consequently confusing to the English reader. It is better that the people should resort to the original texts than read such confusing translations.

" Whom does the Bhagavad Gita belong to? a lecture by F. T. Brooks.

Mr. F. T. Brooks offers this booklet to the Public as a simple introduction to the study of the Bhagvad Gita from the Catholic Theosophical stand point. The author proves that the Bhagvad Gita is not sectarian in its spirit—"It lays down no restriction of an artificial sort, I mean, no restriction as to social status, colour, race, skin and so on" The God of Bhagvadgita is the God of Universal Truth, Universal Love and Universal Life. In order to prove his contention the author has given certain *shlokas* from the Gita and this constitutes a very good internal evidence of the main thesis propounded. The last words are very inspiring. "The Gita like all real scripture, belongs to the man who can love its inspiring ideals—better still, to the man who strives to *live* it. And this has nothing to do with either race, caste, sex or creed, or colour." On the whole this lecture is a pleasant reading and embodies a beautiful thought.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Season.

The season in these days is very treacherous. At times the sun shines forth with sweltering heat, at others there is a heavy downpour; at others again for days together clouds overspread the sky, the temperature becomes cool but there is not a drop of rain.

The Annual Examination.

The results of College Department and Theological College term examinations were splendid. In the Theological College there was not a single failure and in the Arts College also the number of failures was insignificant. We congratulate the staff on this and hope that the students that have failed will make up their deficiency during the long vacation and next time there will not be a single failure. The bi-annual examination of the school was also held simultaneously with the term examination of the College. The result of the VIth and VIIth classes was not satisfactory. Both the classes are now hard at work and will be re-examined during the vacation.

The Long Vacation.

The long vacation has commenced. Before the College and the School were closed Mahatma Munshi Ram who was happily in our midst delivered a most inspiring speech in a meeting of the Arya Sewak Sabha or "The Duties of the Updeshaks." It was a most stirring speech and left a lasting effect upon the minds of the hearers.

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The Staff.

As soon as the College closed, most of the Professors began to pack their luggage. The first to leave was Pandit Surya Deva. He quietly slipped the day the College was closed—no body knows where. Professor Sinha was the next to leave. He has a wife and a child and, therefore, flight was no easy task for him. He left the Gurukula with great dignity after bidding *an revoir* to one and all. Professor Sewaram and Professor Sudhakar were the next fugitives. Professor Sewa Ram squatted on the broad bosom of the *Tamer* with his children all around him munching pronthas with gusto presented a picturesque sight. Professor Sudhakar who had slipped away to Dera Dun a day earlier joined Professor Seva Ram at Hardwar and both ensconced themselves comfortably in a third-class bogie—they thanked their stars that there were no trucks in the Hardwar passenger that day. At Lahore the two Professors parted company—Professor Sewa Ram proceeding direct to Shikarpur and Professor Sudhakar getting down to take counsel with his digestive apparatus with a view to its repair—it has been out of order for sometime past. Professor Sathe is at the Science Institute Banglore mastering methods of scientific research. Professor Balkrishna who for a fortnight before the vacation started on a lecturing tour and addressed crowded audiences at Benares, Bankipur and Calcutta under distinguished auspices—Justice Chowdri and Mr. Deva Prasad Sarvadhikari presided over his lecture at Calcutta—is now vegetating at the Gurukula. He has got an addition to his family. Professor Indra after thundering at Quetta has returned to the Gurukula and Professor Chowdri is at Benares.

Mr. Dharampal Anagrika.

Bhikku Dharampal, the Budhist Swami of international repute, paid the Gurukula a visit as soon as the College closed for the long vacation. He delivered a number of inspiring moral discourses which were deeply appreciated. He has left for distant parts, but his heart is pledged with us and we are sure he will return some day to redeem it. He has left behind most pleasant impressions and has carried with him very happy impressions. We wish that the Gurukula had many visits from such holy and saintly personages.

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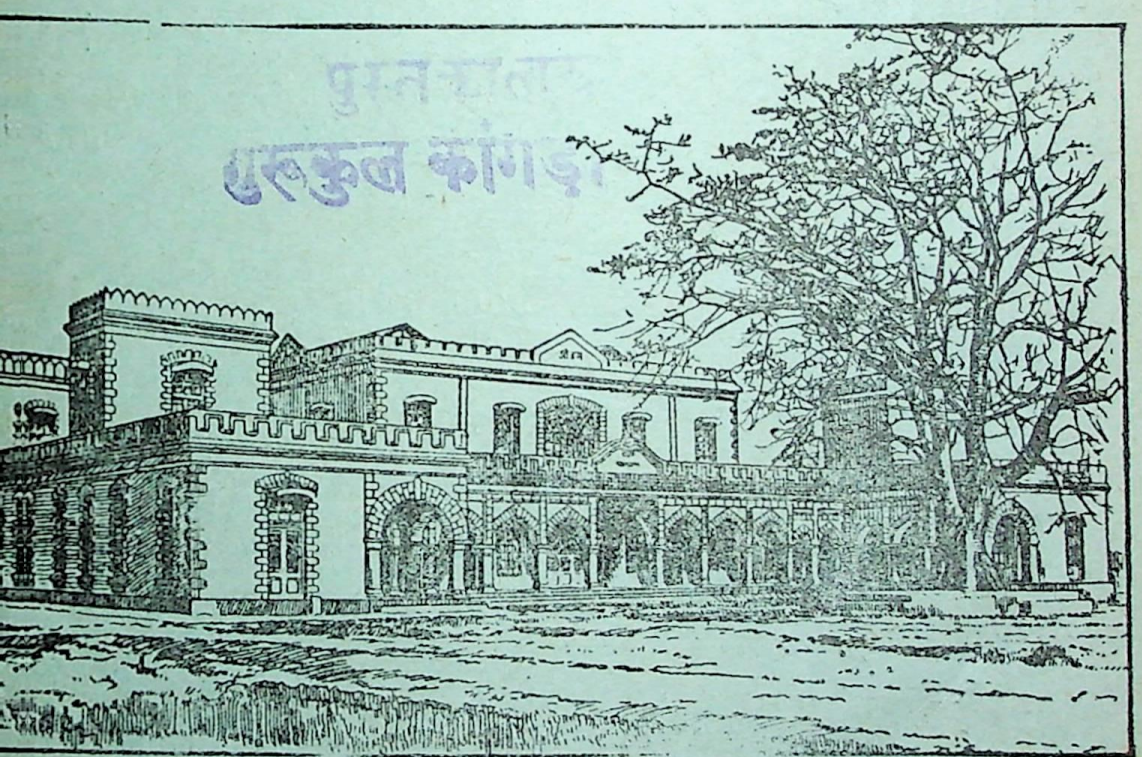
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THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

KARTIK, 1971.



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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } KATTAK, 1971. { No. 5.

"THE WELL."

AS water, drawn from the well, is sent forth by means of channels amongst a whole field of fruit beds and thus—by giving moisture to the whole field—acts as the supporter and

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diffuser of the earth's power to bear crops, so from the ever present Well of the Universal Intelligence can be drawn the power to Know and to Be.

He to whom this is known and who is free from worldly desires and pre-occupations, *and who is not indifferent*, can draw therefrom the power to diffuse in his garden—*i. e.* his soul—the friuts of ineffable delights.

By that power he can SEE all BE all.

ELIZABETH ARNOLD.

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NOTES.

INDIA AND THE WAR.

In sending its troops to Europe to fight for the defence of the British Empire and in otherwise helping in the war, India has only done its duty ; and further, it has, like a pious man praying all the while for the victory of British arms, kept quiet as to what it should expect in return. It has made no fuss about what it has done. That is quite an admirable attitude. But when a man goes to his work, ordinarily he does not expect, that his officer should hail him with loud shouts of joy and feel grateful for his having done his duty. Both parties keep quiet and the man receives no unusual praise. If, therefore, India has received unanimous and unmeasured praise at the hands of it rulers it is because they did not expect such a demonstration of loyalty from the country, because they were conscious of not having fully done their duty towards their dependency. They have taken the expressions of loyalty from India, as the *New Statesman* has said, 'with a pinch of salt,' that is to say by this act of India they have like a negligent good man, felt ashamed of not having done all that ought to have been done for such loyal people. The effect of such a 'pinch' has already begun to appear in the form of generous articles such as have appeared in the recent issues of *The Englishman*, The *New Statesman* and some other Anglo-Indian and English Newspapers. More perhaps will appear very soon.

But like a faithful man, India has just now, nothing to say about these things. One thing which is quite clear and which one cannot help saying is this. The war is really a *Mahàbharta*; our real regeneration ought to date from its start as our degeneration began from the first Mahabharta. Everybody feels it and Indian hearts are full of hope and pleasure : they do incessantly pray for the success of

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British arms. If at the end of the war the English peop do their duty towards India, as there are signs showi that they will, well and good; if not, India has nothing say, *it will still start on its path of self-realization.*

The Ethics of the War.

Just after the declaration of the horrible war that i now raging in Europe, while sitting in a Railway trai the writer heard an Indian Christian say that the War w a kind of divine retribution about to fall upon the sinf Europeans for the growing tendency of their belief toward Atheism. "God," said he, "is Omnipotent; and if h delayed the punishment so long, it was only that the blo might gather force and that its fall might be exemplary."

A continual study of the succeeding events of the Wa in the light of the above remark has served only to rende the truth of it all the clearer. The other day we wer quite agreeably surprised to read an article upo "Prussian Atheism" published in a number of T. P.' Weekly, which shows that our friend's belief (the onl true belief) is shared by some of his co-religionists in th West.

After having explained that behind every human action, undertaken by an individual or a nation, there always is a philosophy or creed which informs it and which alone affords a true study of its "procession and consequences," Mr. Hillaire Belloc, the writer, goes on t say that "at the root of this War—an action undertaken deliberately enough by Prussia—lies the Prussian creed *i.e.*, Prussian Atheism." Speaking of that creed Mr. Bello says:—

"The fundamental characteristic of Atheism is not the forma denial of a God; it is the denial or indifference to the Divine effect i mankind: the hunger and thirst after justice; pity; the respect fo purity; and that subtle secondary theory which is not itself a virtu

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and which is yet the necessary atmosphere lacking which all virtues die—a sense of honour.

"When you begin to set calculation first and a general sense of humanity second; when you begin on the blind sequences of certain known material causes and effects as your sole allies; when you begin to regard the normal impulses of mankind not only as weaknesses but as direct impediments to achieving your end, then you set foot towards Atheism. When you sincerely adopt the attitude you are Atheist, and probably near your doom."

The general trend of European ideas has long been towards this creed; but as they took their modern form first in Prussia so also they took root first of all in Prussian hearts. The brutal materialistic formula 'Might is Right' which has of late been on the lips of almost all "civilized" people, and which is, in reality, the index of their internal creed, has very often been put into practice by stronger nations in their dealings with innocent weaker ones. It has been considered a downright weakness to pay any regard to ordinary human emotions. Promises and treaties have been broken and all laws of chivalry set at naught, whenever found easy and desirable.

Only Prussian hearts (so Mr. Belloc likes us to think) are permeated with this creed; the rest of Europe is still wavering whether or not to accept it. Now the world itself is a standing witness to the fact that such a creed cannot prosper in the long run, in fact it cannot last very long. The truth of this theorem which is clear to all religious hearts is now being tested in Europe by means of this horrible experiment.

A moment's consideration will show that the above is really the state of affairs in Europe. By this time everybody must be in full possession of the events which led to the war; suffice it, therefore, to say that Servia yielded to all the demands of Austria, which a self-respecting and independent State could possibly accept. And the latter knew full well that war against Servia meant war against

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Russia. If, therefore, she declared war she did so at the instigation of Prussia and for reasons which are perfectly in harmony with the Prussian creed. "There can be no conceivable doubt," goes on Mr. Belloc, "that they threw down the challenge under two conditions; (1) The condition that Prussia would support them in whatever they did. (2) *The condition that Russia weakened by the loss of the greatest war of modern times and by recent grave internal dissensions would fail to support a small nation which was intimately akin to her in language, blood and (most important of all) religion.*"

Furthermore Austria's declaration of war is very much like the action of a child who, seeking to frighten his companion, throws towards him a burning piece of coal and thereby causes a whole magazine to blow up—a terrible consequence but altogether unforeseen. She wanted to secure the advantages of a fight, without fighting; but Russia would not be frightened, and the challenge which was meant "only for a shaking of the first, has turned out to be a blow."

It is very difficult, at this stage, to predict the duration of the war as well as its consequences. As regards the latter, however something may be safely ventured. The war will, at least, inform the people of what is spiritually true, whether the materialistic formula 'Might is Right' is correct, whether it is possible for an individual or a nation to neglect and set at naught with impunity the normal impulses of mankind for a considerable length of time, and what is most important of all, whether the eternal conception of right and wrong can be defied.

The Crown Prince of Austria.

While musing upon the war one cannot help thinking of the personages whose death has sometimes been held up as the cause, the immediate cause, of the fierce vortex. They are said to be the main cause of the war.

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But is it so? Perhaps not. Newspapers have published long and thoughtful "leaders" beginning with such sentences as "The impossible has happened," "The unforeseen has come to pass," and the like. But that is not a true version of the story. Truly speaking, we can only say that the inevitable has happened and that what has come to pass was long foreseen and hourly expected. Otherwise how could the Japanese general Nogi predict the war with such striking accuracy. The actual words of his prophecy, which have appeared in several newspapers are so remarkably correct that one is tempted to regard them as written after the declaration of the war. When things have arrived at such a pass, as the case was just before the declaration of the war, then, what to speak of death of a Crown Prince, anything and everything would be sufficient to cause the explosion. A better way, therefore, of looking at the innocent Crown Prince fraternity would be to regard them as the noble souls who while on this earth kept the nations from coming to blows but who were powerless to exercise the same much-needed influence after their death.

German Atrocities.

Why are the Germans being cursed all over the world? Because they are fighting for an unrighteus cause. True, but not so much for this as for the shockingly inhuman atrocities which they are perpetrating upon their fellow-beings, for the grievous acts of vandalism by which they are destroying the beauties and wonders of the world, for the white falsehoods with which they are showing to the world their mettle, and what is all these put together, for their practical "denial or indifference to the divine effect in mankind" which is the sole and original cause of their aggression. For before this the custom was that we used invariably to discredit as legends all stories which were based upon gross cruelty to human beings. For future, however, our attitude is quite determined by the two

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following abruptly chosen stories which have been told by trustworthy witnesses and which form only a very small fraction of those which we daily come across in newspapers:—

(1) The *Leader* for September 22 says :—

"Still they come ! The incredible atrocities 'by Germans.' Here is a pitiful story of miners working at a village called Frameries. German soldiers reached the place on Sunday August 23. 'The first thing they did was to close the mouths of the pits despite the fact that a number of miners were still working below. The unhappy men were buried alive. The villagers took refuge in cellars where the villagers stabbed them.' The Germans demanded two million francs (Rs. 1,90,26,000) and threatened to shoot the burgomaster if the money was not forthcoming? The inhabitants, it is stated, were able to save the burgomaster's life ; whether by finding the money or how else, it is not given out. On Charleroi they imposed a levy of £60,000 (Rs. 9,00,000)."

The *Punjabee* for September 22 writes :—

The Press Bureau says: The Headquarter statement adds that it is declared, on what appears to be good authority that a poacher shot two Germans as they entered Senlis. The German Commander assembled the Mayor and five leading citizens, forced them to kneel before graves which had already been dug and shot them. After various supplies had been requisitioned 24 others, including women and children were also shot, and the town pillaged and fired in several places. Oreil was also pillaged and burned.

When we remember that all this is done in a so-called civilized country—by people who while condemning war as often caused by religion, boasted of having almost succeeded in bringing the Millennium upon earth, of having formed Arbitrations and what not—our heart sinks within ourself and we eagerly long for those 'Stone' and 'Bronze' ages when people were truly God-fearing and more merciful than these "humane" monsters who are never tired of bragging of their civilization. The involuntary exclamation comes forth ! You have but to scratch a civilized man to find the monster hidden underneath.

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The Ancient Taxila

The following is the summary of a lecture* on the excavations carried on at Taxila under the direct supervision of Dr. J. H. Marshall, C. I. E., and his assistants. Though it is a scientific study of the facts revealed and hence necessarily prosaic, yet it cannot fail to excite the interest of all who have ever thought of ancient India. Alas! for an Indian Scott to give word-portraits and to invest dry bones of research with flesh and blood.

The ancient Taxila was divided into three sections, all three being situated in the north-south line; and like Dehli of different dates. The most southern as well as the oldest section called Bir mound was in occupation from the earliest times to 200 B. C. The next towards the north, known as the city of Sir Kap, is said by Dr. Marshall to have been built by the Greek invaders in the first half of the second century B. C. The third, the city of Sir Sukh, situated still further north, was built still later by one of the Kushnas who transferred the capital from Sir Kap to the new city. Besides these three cities, there are, scattered over the face of the country, a vast number of other ancient mounds and ruins. Two of them which are most important, are "Chir Tope, on the south side of the Hathial ridge," and the lofty mound of Jhandiál. This lecture was divided into three parts each giving the description of Chir Tope, the city of Sir Kap and the mound of Jhandial respectively.

The ruins of Chir Tope show that it was a group of temples and buildings chiefly for priests, such as are, even in these days, to be met with in some big cities and religious centres. It was situated towards the east of the city and a little removed from its crowded parts. The temples were somewhat like the modern ones having a *Pradakshina* or an ambulatory path. The distinguishing

*By Dr. Marshall.

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features of the biggest temple are its bold mouldings and a series of niches framed alternately by trefoil arches or doorways with sloping jambs and divided from one another by Corinthian pilasters. This type of decoration also found in some smaller stupas on this site belongs to the third and fourth century A. D. The excavation here has yielded a vast harvest of stucco and terracotta heads rarely accompanied by hands and feet with no traces of the bodies. Round about the main stupá have been found a large number of Gandhara sculptures which must have belonged to the building, because in its vicinity there is no other from which they could have fallen. These sculptures which are all of good style are said by Dr. Marshall to have been executed in the second century A. D., during the reigns of Kanishka, Huvishka and Vasudeva. They depict Buddha at different critical periods of his life. While excavating a group of chambers towards the west of the main stupa the learned doctor found an earthenware vessel, containing a vase of silver. Inside this silver vase was a small relic casket of gold together with a silver scroll, the inscription on which states that the relics inside the casket were the body relics of the Buddha. At another place a relic casket was found accompanied by coins of the Kushan Kings Havishka and Vasudeva : all these finds have given considerable help to Dr. Marshall and his assistants in finally fixing the date of these Kings.

We will now take up the ridge of Hathial situated into the city of Sir Kap. Inside the city and near its northern gate there is a building which proves to be an apsidal temple—the largest of its kind in India—surrounded by a spacious compound with two platforms to the right and left of the entrance and rows of chambers for monks against the west compound wall. The temple was erected in the early Kushan period, probably during the reigns of Kujula Kadphises about 50 or 60 A. D. Within the compound

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of the temple there are some clear signs which go to prove the existence of some other smaller stupas which were later destroyed by some treasure—seekers.

To the south of the temple and on the east side of the main street have been found several large blocks of buildings which are divided one from the other by narrow side streets. Two of these blocks being of different dates are very irregular in plan. To the last period (*i. e.*, Kushan period) belongs the well-defined square house, (Buddhist monastery) superimposed over the earlier remains of the block nearest the temple. Its design is of the usual type, comprising a square courtyard in the centre surrounded by chambers probably in two stories. In two rooms of this house were found, buried under the floor, a large number of coins of Kujula Kadphises along with a few of Gondopharnes and Azes II which were still in circulation in the time of Kujula-Kadphises. The second block of buildings includes a very interesting shrine which belongs to the reign of Azes I. that is about the middle of the first century B. C. In this block the Doctor made some finds of considerable importance, for instance, an earthen jar closed at the top with a silver disc and containing a large quantity of gold jewellery, which contained several fingure rings, some elaborate gold earrings, a gold pendant and chain and several gold bracelets. At another place were exhumed some figures of Greeks gods and goddesses which are of pure Hellenistic workmanship, along with a small iron trolley running on four wheels and some other articles.

Of the other two blocks of buildings, which are almost wholly of Parthian date, the larger one seems to be a residence or palace of considerable importance. From East to West it measures over 250 feet and from North to South over 200 ; and it is still continuing on the East and North sides. So far as it has been exposed the residence consists off 5 groups of apartments. The large court in the centre off the west side with the chambers round it contains the

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chief living rooms, one of which is a bath-room, with a tank in the middle and a channel to carry off the water. A part of the building which has not been excavated is said to contain *zenana* apartments and rooms for retainers and guard. The building contains as many as five courtyards and numerous other chambers of which some are very big. The plan of this house is exceedingly interesting in itself, but it becomes still more so when we realise that it is an almost exact counterpart of the Assyriam palaces of Mesopotamia.

One other discovery of interest which must be mentioned is that of a number of earthenware moulds for casting coins. The coins impressed in the moulds are those of Azes II.

From Sir Kap, we pass on to the temple of Jhandiala which proves to be unlike any other temple hitherto known in India. Its resemblance, however, with a Greek temple is remarkable. The only essential difference is that, instead of an extra chamber between the back porch and the sanctuary we have in the Taxila Temple a tower of solid masonry, the foundations of which are carried down to a great depth—actually over thirty feet. This solid tower rose apparently above the roof of the temple and access to its summit was provided by flights of broad steps of which two still exist laid parallel to its sides. From the absence of Budhist images, etc., it is concluded that the temple was neither Buddhist, Brahmanical nor Jain. Dr. Marshall is of opinion that it was a temple dedicated to Zoroastrian worship, the tower in the middle being a sort of *zikurrat* tapering like a pyramid and ascended in just the same way as the zikurrats of Chaldæa and Assyria. The temple was constructed in the late Parthian or early Kushan epoch, a time when Zoroastrianism must have had a strong footing at Taxila.

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FREE AND COMPULSORY.

Elementary Education for India.

The need for free and compulsory elementary education is everywhere felt in India. The illiterate millions are crying for it! There are among the higher classes, some "conscience-stricken" people who consider education for "serfs and labourers to be nothing but poison," but many of them belong to the type of men who fought for upholding slavery in North America. They are in fact the men who have nothing but the ignorance of the masses to sustain and support their greatness. It is, therefore, their chief interest that education of the masses should be delayed. To say that universal education which has proved useful for the civilized world is not so for India, is altogether futile. People have begun to feel its need, and the boon cannot be long denied.

It would be vain for any one to say that in a popular system of education there lurks a political danger. "The real danger to the state, as great Viceroys have expressed, proceeds from the ignorance of the masses and can only be averted by their enlightenment." The King-Emperor himself expressed a wish for a "network of schools and colleges over the land;" and the Government of India have also admitted the necessity of such a system of education in India. If, therefore, in dismissing Mr. Gokhale's Bill, they have denied the people their education, they have done so chiefly because the "prevailing official view is that a wide, if not universal, diffusion of education is practicable under the present voluntary system, backed up by persuasion and the provision of more and better schools." This, however, is an extremely lengthy process. Mr. Gokhale's answer was that "assuming there were no increase of population in the future—an obviously impossible assumption—even then, at the present rate (increase of 7½ lakhs in ten years) 115 years would be required for every boy and 665 years for every

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girl of school-going age to be at school." The hazy idea of the ignorance of Indian masses which our readers must have formed from the above calculation will be rendered clear by the following facts : –

"First as to the proportion of the total population which receives elementary instruction : In America it is 23 per cent., in Canada Australia, Switzerland and the United Kingdom, it ranges between 20 and 17 per cent.; in Germany, Austria Hungary, Norway and the Netherlands it is from 17 to 15 per cent.; in Japan it is 11 per cent.; in Italy, Greece and Spain it is between 9 and 8 per cent.; in Portugal and Russia it is between 4 and 5 per cent., while in India it is just above 2 per cent.

To understand these figures correctly it is needful to remember that the elementary school period is 8 years in the United States, 6 to 7 in the United Kingdom, 4 in Japan, 3 till recently in Italy, and so on, and that the percentage of those of the school-going age to the total population is in the United Kingdom taken to be 15. In India taking the school-going period to be four years the percentage would be 12. Take next the literary comparison: "While in India, according to the Census of 1911 less than 6 per cent. of the whole population can read and write, even in Russia, the most backward of European countries educationally, the proportion of literates at the last census was about 25 per cent., while in many European countries as also in the United States of America, Canada and Australia, almost the entire population is able to read and write." Lastly, as regards expenditure per head of population on elementary education. In the United States it is 16*s.*, in Switzerland 13*s.* 8*d.*, in Canada 9*s.* 8*d.*, in Scotland 9*s.* 7½*d.*, in Germany 6*s.* 10*d.*, in Ireland 6*s.* 5*d.*, in the Netherlands 6*s*, 4½*d.*, in Sweden 5*s.* 10*d.*, in Austria 3*s.* 1½*d.*, in Spain 1*s.* 7½*d.*, in Servia and Japan 1*s.* 2*d.*, in Russia 7½*d.*, while in India it is barely one penny." (*The Commonweal*).

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These figures alone, we are sure, speak volumes about the illiteracy of the Indian people. Fortunately some Native States—Baroda, Sangli and Mysore—have broken the ice by making primary education compulsory in their own dominions. The British Government have, for once, delayed the boon. But that will matter very little if we continue knocking at the gate. "Not a day should be lost which could by any possibility be saved in securing this great blessing for the poor dumb millions of India."

Some Ancient Eugenic Customs.

Sanskrit literature gives us a good deal of knowledge about the ancient traditions and customs of India. Some customs and traditions have clearly a eugenic origin.

In view of the established modern principle that ante-natal influences and infantile and juvenile emvironments go a great way to shape and mould character and to impart to it stable features, the following cannot but be of interest to eugenists.

I. It was a custom that the children of the Kshatriya wore garlands made of the nails of tigers and lions. This we find in the Kadambari of Ban Bhatta, the great prose writer.

'बालग्रीवेव व्याघ्रनख पंक्तिमण्डिता'

II. Another ancient custom will appear strange to the modern reader. When a Kshatriya woman was pregnant, she put off her flowery ear-ornaments and in place of them wore bunches woven out of the mane of the lion.

III.—Instead of adorning herself with Kunknma कुङ्कुम and Kastury कस्तूरी she used the fragrant liquid which exudes from the cheeks of the male elephant.

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IV.—The Kshatriya woman with the child in her womb never used the looking glass but employed instead a polished, burnished sword. These three things are mentioned by many poets. For instance, we can take the Nal champu of Devaditya :—

"अतिक्रामति कियत्यपि समये समपन्नसत्वा समपद्यत रूपवती सा अग्रतः सखजिनविधृत मपास्य मणिमयमुकुटीमण्डलमनवरत निशाकर निर्मलकरवालतलेष्वात्ममुखमवलोकयांचकार" ।

"निरस्यनीलोत्पलमजरठकण्ठीरव केसरस्तवकमकरोत् कर्णावतसम्"।

"अतिवहल कुङ्कुमाङ्क कस्तूरिकापङ्क मपहाय मत्तमातङ्गमद कर्दमेन निजभुज शिखरयोर्विरचयां चकार विचित्रपत्रभंगान्" ।

The fact that these customs existed only among the Kshatriyas is most significant.

We are inclined to think that all this formed part of a carefully thought out scheme deliberately designed to produce certain ante-natal influences tending to breed fearlessness and to create an environment calculated to facilitate the development of Kshatrya traits of character.

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A QUESTION OF INTERPRETATION.

(By Lala Ghasi Ram, M. A., LL.B.)

It is admitted on all hands that there have been extensive interpolations in nearly all the Sanskrit works except the Vedas. It has, therefore, become extremely difficult to restore the original texts. These interpolations were, in our opinion, made at the time when Váma Márgism was rampant in India. These spurious passages or readings were introduced into Sanskrit books for the purpose of providing religious sanction for the abominable practices of Wáma Márga. The Vamas tried to validate the eating of flesh, the drinking of wine, adultery and fornication, &c., in the name of Yajna. They invented many gods and goddesses at whose altars they sacrificed animals and held drinking bouts. In the name of Yajna they violated the sanctity of the sex and overstepped all bounds of decency and decorum. The eating of flesh was declared a religious duty at the time of Yajna and Shráddha. Passages were introduced in the books which advocated meat diet.

The Arya Samaj holds that meat-eating is not only not sanctioned by the Vedas but is distinctly prohibited by them. When the Samaj puts forward this proposition its opponents point out to several passages that lie interspersed in numerous Sanskrit works. We cannot deny the existence of such passages and we can only reply that either they are interpolations or our opponents misinterpret them.

There is a passage in the Brihadaranyakopanishad which is generally interpreted to lay down that a man wishing that a son learned in all the Vedas should be born to him should eat the flesh of ox cooked with rice. It runs as follows :—

अथ य इच्छेत्पुत्रो मे पण्डितो विजिगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रवीत सर्वमायुरियादिति माꣳसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवा औक्षेण वा ऋषभेण वा ॥ अ० ८ ब्रा० ४ मं० १८ ॥

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It has been translated by Max Muller as follows :—

"And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull."

Now, two questions may be asked in connection with this passage, *viz.*, is it genuine and is it correctly interpreted ?

With regard to the first question there are some points which seem to throw considerable doubt on its genuineness.

(1) The language of this extract differs in an important respect from that of other similar passages. All the other passages which prescribe special diet for begetting sons and daughters with special aptitude end in the words **जनयित वै**. I give them below with Max Muller's translation:—

अथ य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring."

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring—15."

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अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रवीत सर्वमायु रियादित्युदोदनं पाचयित्वा सर्पिष्मन्त मश्नीयाता मीश्वरौ जनयित वै ॥

And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring—16."

अथ य इच्छेदुदुहिता मे पण्डिता जायते सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring–17."

The passage in dispute, however, ends with these additional words औक्षणेनवा ऋषभेणवा (rendered by Max-mullar as of a young or of an old bull).

It might, therefore, be argued that the whole passage is out of place. Its proper place was naturally after the 16th verse. The 14th verse tells us how to beget a son learned in one Veda, the 15th to beget one learned in two and the 16th to beget one learned in three Vedas, naturally the 17th ought to have told us how to beget a son learned in all the Vedas. But instead of this it lays down the dietary for the couple wishing to have a learned daughter and the 18th verse reverts to the subject of controlling the birth of a son learned in the four Vedas.

It may also be said that the four Vedas are often spoken of as the three Vedas only in ancient Sanskrit literature and consequently in the 16th verse the words त्रीन् वेदान् can be taken to mean all the Vedas.

It may again be asked that when vegetable diet was thought efficacious for procreating sons and daughters

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intelligent enough to master the first three Vedas why was bull's flesh prescribed for procreating sons learned in all the Vedas.

These objections might be urged in support of the view which regards this passage as spurious. But they are not convincing or peculiarly strong and every one of them can be answered more or less satisfactorily.

Now if we regard it as genuine can we so interpret it as to exculpate the old author of the Upanishad from the charge of sanctioning meat diet?

I think the passage can be so interpreted and the interpretation is neither fanciful nor forced. We have the support of the Veda itself for our interpretation. There are two objectionable words in the passage, *viz.*, **मांस** and **औक्षेण** or **ऋषभेण** by which Max Muller understands the meat of a young or of an old bull. The word **उक्ष** or **ऋषभ** means a bull as every body knows, but it means a medicinal plant also. It is the member of the famous **अष्टवर्ग** (eight principal medicaments) of the Aryan physicians. These eight medicines are the principal ingredients of the famous Ayurvedic tonic the **च्यवनप्राण** The Bhavaprakasha, the well known medical treatise, gives the following names of **ऋषभ.**

ऋषभो वृषभो धीरो विषाणी द्राक्ष इत्यपि

Its habitat is said to be the summits of the Himalayas (**हिमाद्रिशिखर**). Its root bulbs are said to be devoid of juice like the garlic. It resembles the horn of an ox. Its leaves are small in size. It is cooling tonic and increases the amount of seminal fluid in the body. It is sweet to taste and destroys biliousness, anemia, disorders of **वात** (wind) and consumption.

It is obvious, therefore, that this medicine must be peculiarly efficacious in seminal diseases and disorders. It must render a man fit to procreate children,

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This is enough to fortify the position of those who take **ऋषभ उक्ष** or in the above passage to mean the **ऋषभ** plant But a verse of the Atharvaveda dispels all doubts on the point and shows conclusively and authoritatively that **ऋषभ** cannot here mean a bull.

The verse occurs in the third chapter and runs as follows :

यानि भद्राणि वीजान्यृषभा जनयन्तिच ।
तैस्त्वं पुत्रं विन्दस्व सा प्रसूधेनुका भव ॥

When translated into English it will stand thus :
"Do thou (O would-be father) obtain a son by the help of the healthgiving seeds produced by the **ऋषभ** and let her (the prospective mother) bear the child and have plenty of milk (in her breasts) "

Who will now dare to say in face of this Vedic verse that a man should eat the meat of a bull and not the roots of the **ऋषभ** plant in order that he may have sons ? This puts an end to all controversy and it is clear as daylight that the verse of the upanishad is based on this Vedic. mantra.

The word **मांस** alone now remains to be interpreted Does it mean flesh of an animal or the flesh or pulp of a seed? Clearly it must mean the latter. As in English, flesh does not always mean animal flesh. so in Sanskrit also **मांस** does not always mean **पशुमांस**. Everything depends on the context. When **मांस** occurs in conjunction with a seed or fruit it cannot but mean the pulp of the seed or fruit I think it is unnecessary to dilate on this point But in order to support my position I may refer to several passages in the Arthashastra of **कौटल्य** where **मांस** is prescribed for the daily rations of horses and elephants and there it means and is interpreted to mean by modern scholars the fleshy part of fruits.

We are, therefore, safe in saying that the passage in question lays down that a married couple wishing that a son learned in all the Vedas should be born to them should eat the **ऋषभ** seeds cooked with rice and ghee before approaching each other for purpos-s of procreation

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A DYING RACE.

(By Prof. Bal Krishna, M. A., F. R. S. S., etc., etc.)

It would be a veritable revelation to many that the Hindus of India who have lived through countless years surviving the terrible shakes of revolutions and counter-revolutions, who not only increased in numbers but continually prospered and ultimately wrecked the supremacy of their various conquerors, are now, as compared to other religions, fast decreasing in proportional strength. It is really strange that some incredible mighty agencies have cropped up which are rapidly decimating the Hindus in this age of improvement and civilization and under the aegis of the "most civilized government that India has seen since one thousand years." The Hindus have up till now met an unlamented, ungrieved and unwept death, and therefore I think it is but time that I should draw the attention of the English nation to the hitherto unnoticed phenomenon of the gradual but inevitable extinction of a great race in their vast Oriental dependency.

The people of India are, in these days, differentiated into four main religions—Hinduism, Muhammadanism, Christianity and Budhism. The strange phenomenon that is now happening under our very eyes is that the three last mentioned religions are flourishing with vigour in the country of their adoption while Hinduism is fast decaying in the very land of its birth. Leaving aside Budhism, which is exclusively professed by the Burmese and which, moreover, is not now a proselytising religion, if we turn to examine the percentile decennial increase of the three remaining religions for the last thirty years, we will be face to face with the woeful condition of the Hindus.

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Proportional Strength of the Main Religions of India, from 1881 to 1891.

	1881.	1891.	Per cent. increase during the decade.
Hindus ...	177,937,459	207,731,727	10·5
Muslims ...	50,721,585	57,321,164	14·4
Christians ...	1,862,634	2,284,380	22·4

Thus the proportional strength of the three principal religions was, in comparison with 1881, much altered in 1891. While the increase in the number of the Hindus was 10·5 per cent, the Mohammadands enhanced by 14·4% and the Christians by 22·4 per cent. That is, the Hindus were left far behind in this race of religious advancement only because they were less prolific and less zealous, rather totally averse of proselytising others. In this age of general enlightenment it was to be expected that they would make special efforts to win the race or at least to hold their own in the land of their birth. But it is a pity that they disdainfully ignored the obvious truth that in this competition-ridden world there is survival of the fittest in every activity of life including the religions. Hence they not only did not make up for past losses, but miserably succumbed to death.

The following table is the most convincing proof of the devitalization of the Hindus and the progressive aggrandizement of Christianity in India:—

Growth of Three Religions, 1891—1901.

	1891.	1901.	Per cent. increase during decade.
Hindus ...	207,131,727	207,147026	*Nil.*
Muslims ...	57,321,164	62,458,077	8·9
Christians ...	2,284,380	2,923,241	27·9

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Thus it is clear as daylight that the increase of the Hindus during one full decade was a big zero, while the Muslims increased by 9% and the Christians at the incredible rate of 28 per cent. Here is the amazing but unnoticed phenomenon of the complete arrest of the growth of the Two-Hundred-and-Seven Million souls in Hindustan, Twenty-one krores of people who proudly claim to be the worthy descendants of mighty Rama, Krishna, Arjuna, Harishchandra, Rana Sanga, Pratap and Guru Gobind !

However, the next decade removed the pall of disappointment and showed that the arrest of the progress of population was not permanent. But the growth of the Hindus when compared with that of the Mohammadans and especially with the enormous and rapid expansion of the Christians was lamentably slow.

Progress of Population in India, 1901—1911.

	1901.	1911.	Per cent. increase during decade.
Hindus ...	207,147,026	217,586,920	5
Muslims ...	62,458,077	66,623,412	6·6
Christians ...	2,923,241	3,872,923	32·6

It will have been seen at a glance that the Christians increased at the rate of 32 6 per cent. as compared with 6·6 per cent. increase of Muslims and 5% in the case of Hindus.

The foregoing tables explicitly show the lowest vitality of the Hindus to sustain life in this break-neck struggle but they can not give a complete idea of the total percentile increase of the three religious communities. This total increase within the last three decades is given in the tables that follow :—

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Statement showing increase in the number of Hindus and Muslims in the areas enumerated in 1881.

Province.	Increase per cent since 1881.	
	Hindus.	Muslims.
Assam	18·7	43·2
Bengal	15·9	31·8
B. and Orissa ...	13·3	11·2
C. P. and B. ...	22·0	24·4
Madras... ...	30·6	43·0
Punjab and N.W. F. P. ...	— 5·0	22·5
United Provinces ...	5·6	12·0

(*Census Report of India, Vol. I. Part I, page 129.*)

Variation per cent. in the number of Indian Christians since 1872.

1872—1881	...	...	22·0
1881—1891	...	...	33·9
1891—1901	...	...	30·8
1901—1911	...	...	34·2

(*Census Report, Vol. I, Part I, page 132.*)

The foregoing figures show that Christianity has achieved a remarkable success in India. In truth, the Christians have so very rapidly multiplied that they have grown threefold since 1872. However, this table is not so remarkable as the one that follows which presents incontrovertible proofs of the wonderful activity of the Christian missionaries and gives the per cent. increase of Christians *in toto* since 1881 in all the main provinces of India:—

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Percentile Growth of Christianity in India from 1881 to 1911.

Assam	...	...	838½ per cent.
Baroda	...	...	834 ,,
Punjab	...	...	612 ,,
Central Provinces		...	457 ,,
Behar and Orissa		...	379½ ,,
Haidrábád	...	...	299 ,,
United Provinces		...	277 ,,
Rajputana Agency		...	229 ,,
Bengal	...	...	79½ ,
Madras	...	...	70 ,,
Bombay	...	...	69 ,,

The preceding figures presented in some detail give a most interesting picture and a convincing evidence of the reforming missionary zeal of the soldiers of the Cross. They indicate moreover that the Christian propagandists have centred their efforts in Assam, Baroda and the Punjab while Bengal, Madras and Bombay have been abandoned for the present.

Again, they have more than succeeded in breaking through the stronghold of the Aryas of old and the Arya Samajists of the present day. In one decade only, 1901—1911, they have silently gained splendid victories in parts of the country where success seemed to be well-nigh impossible. How grand and glorious the results have been may be seen from the following figures :—

Per cent. increase in the number of Christians during 1901—1911.

Punjab	...	...	200 per cent.
Central Provinces		...	169·3 ,,
Hyderabad State		...	136 ,,
Kashmir	...	...	131 ,,
Sikkim State	...	...	111 ,,
Assam	...	...	85 ,,
United Provinces		...	74·5 ,,
Bihar	...	...	56 ,,

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What a wonder that in the Land of the Five Rivers, the first abode of the Aryas of India and the birth-place of distinguished Hindu heroes, there are now (1911) three times as many Christians as there were in 1901 !!

In short, the Christians and Muhammadans are everywhere making headway in India while the Hindus are relatively shrinking in numbers and prestige. In some provinces the Hindus are amazingly fast decreasing. The Punjab Hindus of the pure Aryan blood are the greatest sufferers in this respect.

Births and Deaths by Religions in the Punjab.

	Hindus.	*Muslims.*	*Christians.*
Annual Birth Rate with reference to the total population of 1901 ...	38	43	55
Annual Death Rate ...	44	43	37
Net Increase during the decade	–6	0	18

That is, while the Christians gained a net increase of 18% and the Muslims stood still, the Hindus actually decreased by six per cent. This first decade of the twentieth century was no exception in the case of the Punjab Hindus, they have continuously been decreasing in number since 1881. After the lapse of thirty years, the Hindus are 95 per cent. of what they were in 1881, while the Muhammadans are 122·5% and the Christians have grown to be 199,751 from the comparatively insignificant figure, 28,054. That is, they have multiplied so rapidly as to sextuple their number.

Again, the *number of Hindus to every 100 of the population* in the Punjab for the last four censuses was as follows :—

1881	41·30
1891	40·77
1901	38·73
1911	32·97

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Thus, it is clear that within the brief space of 119 years only, the Hindus will be no more in the land of Hindus. Their mother land will have been peopled by men of other religions, possibly Muslims and Christians !

Unfortunately, this pitiable phenomenon of the gradual extinction of the Hindu is not limited to the Punjab alone. He is slowly but steadily giving place to men of exogenous religions. We are sure as death that *if the same causes which have up to now brought about the decay of the Hindu Race, continue to operate with their usual unabated vigour*, the Hindu religion will be no more on the face of this planet. No doubt, the rate of death varies with different parts of the country, but in some of the provinces Death has already claimed the Hindus for her own. Yea, it will not be far off when the death-knell of this dying race will be suddenly sounded to the utter amazement of the world ! Lo, the logic of facts points out the following as the number of years required for the ultimate extinction of the Hindu religion in each province.

Death Horoscope of the Hindus.

Province.	Proportional strength of the Hindus per 10,000 of total population in		The Hindus will be extinct after.
	1881	1911	
N. W. F. Provinces ...	708	546	101 years.
Punjab	4,130	3,297	119 „
Assam	6,273	5,418	190 „
Coorg	9,115	7,939	203 „
Bengal	4,855	4,480	332 „
Ajmere Marwara ...	8,162	7,750	564 „
Madras	9,141	8,889	1,053 „
United Provinces ...	8,627	8,504	1,191 „
India	7,432	6,931	564 „

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Such is the deplorable picture of the decay of a once mighty race which even now embraces 217 million individuals. Death has certainly marked them for hero own. The decree of the fates is written in letters so bold and black that he who runs may read it. But the question arises:—Is the Indian Government unaware of this unprecedented phenomenon? Surely it could not and should not have escaped the Argus-eyed government. We cannot really understand the motives of this unbecoming silence of our benign and motherly state. Ought it not to have warned its ignorant subjects of their coming fate? It ought to have but it hath not. However, it is yet time that the British nation should awaken to a sense of its duty and appoint a Royal Commi-sion of some of the most distinguished doctors, sociologists and Hindu leaders of thought, so that full remedies of reform and regeneration should be pointed out to the dying race. The State has really sinned in ignoring this vital question and we wish that it should make some amends for its past indifference by fully investigating the subject. Any more delay would endanger that situation and bring discredit to the British Raj which is the *Mai Bap* of the people of India.

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JOSEPH CHAMBERLAIN.

By Keshavlal L. Oza, Esq., M. A.

I have read with intense interest the brilliant character-sketch of the Rt. Hon. Joseph Chamberlain in the "Times of India" of the 6th July 1914. It shows considerable insight but there are two points to which some exception might be taken. It says, "there was the inevitable depression at the close of the South African War.' In fact, business was never brisker, and the poor, overstocked merchant hailed it with a grateful upturning of his eyes. War is the greatest consumer and opens a market for surplus production. Similar revivals followed in the wake of the American Secession War and the Franco-German War.

Another point to which I should like to take exception is the complacency with which it regards the present outlook in the South African Union as "hopeful." There is, indeed, a semblance of truth in it, but to my mind, it is a deceptive appearance of plethora. "I believe this Government cannot endure permanently half slave and half free," said Abraham Lincoln since he had the prescience to forecast the troubles as the inevitable result of an essentially inconsistent native policy. A rich crop of dark and dangerous problems for the future is before the Union unless it recognises individual character and attainment, rather than race and colour as the criterion of civilised rule.

Thanks to the writings of Froude and Seeley, to give expression to such sentiments is no longer a voice crying in the wilderness. The sense of possession has given place to the sense of obligation. Such a conception of the Empire found in Mr. Chamberlain an able exponent. In a speech delivered on 31st March 1897 under the auspices of the Royal Colonial Institute, Mr. Chamberlain said:—

"We feel now that our rule over these territories can only be justified if we can show that it adds to the happiness and prosperity of the people, and I maintain that our

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rule does this, and has brought security and peace and comparative prosperity to countries that never knew these blessings before. In carrying out this work of civilisation we are fulfilling what I believe to be our national mission, and we are finding scope for the exercise of those faculties and qualities which have made of us a great governing race. I do not say that our success has been perfect in every case, I do not say that all our methods have been beyond reproach; but I do say that in almost every instance in which the rule of the Queen has been established and the great *Pax Britannica* has been enforced, there has come with it greater security to life and property and a higher *status* and material improvement in the whole of the people.....But no doubt such a state of things, such a mission as I have described, involves heavy responsibility. In the wide dominions of the Queen the doors of the temple of Janus are never closed, and it was a gigantic task that we undertook when we determined to wield the sceptre of empire. Great is the task, great is the responsibility, but great is the honour; and I am convinced that the conscience and the spirit of the country will rise to the height of this obligation, and that we shall have the strength to fulfil the mission which our history and our national character have imposed upon us. In regard to the self-governing Colonies our task is much lighter. We have undertaken, it is true, to protect them with all the strength at our command against foreign aggression, but I hope that the need for our intervention may never arise. But there remains what then will be our chief duty—that is to give effect to the sentiment of kinship which is deep in the heart of every British subject.....If Greater Britain remains united, no Empire in the world can ever surpass it in area, in population, in wealth, or in the diversity of its resources. Let us, then, have confidence in the future. I do not ask you to anticipate with Lord Macaulay the time when the New Zealander will come here to gaze upon the ruins of a great dead city. No, I see no visible signs of decrepitude and

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decay. The Mother Country is still vigorous and fruitful, is still able to send forth troops of stalwart sons to people and to occupy the waste spaces of the earth; but yet it may well be that some of these sister-nations whose love and affection we demand may in the future equal and even surpass our greatness. A trans-oceanic capital may rise across the seas, which will throw into shade the glories of London itself; but in the years that must intervene let it be our endeavour, let it be our task to keep alive the torch of Imperial patriotism, to keep warm the affection, the confidence of our kinsmen across the seas, that so in every vicissitude of fortune the British Empire may present an unbrokenfront to all her foes, and may carry on even to distant ages the glorious traditions of the British flag."

Indeed, it has ever been a most eloquent testimony of the justice and beneficence of the British rule that it has inspired the subject races with the free political ideals to claim a determinant voice in the Government of their country. And statesmen like Mr. Chamberlain deserve the gratitude of us all for having recognised the new conception of the State in relation to the individual

In this connection, it is not amiss if we recall the impression made by Mr. Chamberlain on Stuart Cumberland during his celebrated 'thought-reading' experiments:

Above all British statesmen, Mr. Chamberlain possesses the genius and the energy that change the fate of empires. He has not the vivid imagination of a Gladstone, or the picturesque charms of a Beaconsfield, but his extraordinary mental vigour and thoroughness of purpose attract and retain an admiration that more flashy or emotional attributes fail to accomplish. It has been said that Mr. Chamberlain is too cold to feel; too calculating to be troubled with emotions. This is absured, as Mr. Chamberlain is exceedingly sensitive, and feels very keenly, and I take it

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no public man wears, as it were, his emotions so openly on his sleeve as he does. On a public platform no more expressive face is ever seen. It is astonishing how much Mr. Chamberlain really knows, not only of mankind in particular, but of things in general. His knowledge is not of a nebulous, philosophical character, but displays great practical completeness and an unerring grip of facts. His thirst for knowledge is insatiable; and few men of modern times possess his great application and diligence in examining the authorities, or approach him in pursuit of information.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER III.

The Ethical teachings of Darshanas

OR

The Six Schools of Philosophy.

Philosophers in ancient India invariably perceived that every thing material is subject to change and is perishable. They also saw that the so-called worldly pleasures were transitory. They were struck by the fact that there was misery, gloom and sorrow all round. Their thoughts were naturally directed to devise means whereby pain could be mitigated. They began to trace the origin of evil, pain and sufferings. Some of them eagerly sought to find out the object of creation, the reason of man's struggles after seeking happiness and the ultimate goal of his endeavours. What is man striving at? What is the panacea for all the ills that human flesh is heir to? The answers to these and similar other questions of vital importance from their stand-point have been given in these *Darshanas* and undoubtedly they carry conviction. Even the most sceptic minds at times feel that no better answers could have been proposed.

These Darshanas include :—

1. The Sankhya System by Kapila,
2. The Yoga Darshana of Patanjali,
3. The Nyaya Darshana of Goutama,
4. The Vaishesheeka System of Kanada,
5. The Purva-Mimansa of Jaimini, and
6. The Uttara-Mimansa of Vyasa.

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The Sankhya Darshana.

Kapila, the reputed author, first seeks to answer the question "What is the object of man's strugglings?"

(1). The highest and noblest aim of man is to ward off three sorts of evils:—

1. *Adhyatameek*—those proceeding from self, bodily pain, diseases of mind as anger.
2. *Adi-Bahauteeka*—those proceeding from external beings.
3. *Adhi-Daiveeka*—those proceeding from elements.

San. Chap. 1, 1.

It is held by Kapila that absolute and final relief can be got by true knowledge, as, he says, ignorance is the cause of all evil. Temporary relief is obtained by the performance of some ceremonies described in the Shastras and the observance of certain laws, *e. g.*, diseases can be cured by the application or the use of medicine.

(2). The soul is different from body.

Ch. 1, Su. 139.

(3). Man's tastes and actions differ. Material world like the material body takes various forms.

Ch. 6, Su. 41.

(4). A man without ambition becomes happy like Pingala.

Ch. 4, Su. 11.

(5). Freedom from bondage and beatitude results from true knowledge and not otherwise, (Great importance is attached to knowledge and not to the observance of ceremonials).

Ch. 3, Su. 23.

(6). When the five organs of senses come in contact with the objects, pleasure or pain results. Ch. 5, Su. 27.

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The synthetic enumeration of the twenty-five Tatwas, the origin of creation and the detailed enumeration of the five senses form the subject matter of this book.

(7). That advice alone is acceptable which is given by the wise, unprejudiced and good-intentioned men and such advice is law.

Ch. 1, Su. 101.

(8). Success to him who is without deep attachment to unreal things of this world.

Ch. 2, 2.

The Sankhya is believed by many to be a system which disbelieves in the existence of God. "Prakriti is the originator of the creation." The *Charvakas* drew their inspiration from such Sœtras as "ईश्वरा सिद्धे" of this Darshana and promulgated the doctrines of atheism in ancient India. Agnostics lived in that age too. Only they were known by a different name.

The Yoga Darshana.

If the Sankhya System is atheistical, this is highly deistical. Patanjali holds that 'Ishwara is a soul distinct from other souls and that He is Omniscient and Infinite.' The word *Yoga* means *union*, union of the finite soul with the infinite and this unification is described as the *Sumum bonum* of man's life. How this union is to be brought about has been stated here. This system has been subjected to the cross-fire of criticism and unsympathetic critics even go to the extent of saying that it is not a regular 'philosophical system.' There is a sub-division in the four-chapters here, the first treats of contemplation, the second of the means to attain it, the third of the exercise of 'transcendent power' and the fourth of abstraction. This Yoga-System is both subjective and objective,

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(9). Concentration is the result of controling the runaway tendencies of the mind.

Ch. 1, 2.

(10). Control of the mind can be gained by constant practice and *Vairagya*.

Ch. 1, 12.

(11). Ignorance, pride, passion and enmity are the causes of misery.

Ch. 2, 3.

(12). These are the five Yamas:—

1. Absence of hatred to and love for the whole creation, animate and inanimate.
2. Truthfulness.
3. Absence of the thought of mis-appropriation of another's property.
4. Chaste and celebate life.
5. Absence of greed.

Y. S. P. Su. 2. 30.

(of Manu Chapter IV).

(13). These are the Niyamas:—

1. Purity of mind and body.
2. Contentment.
3. Austere life.
4. Self-study.
5. Constant thinking of God.

S. P. 32.

(14). Friendship, mercy, reverence to a wise man, avoidance of bad company delight the mind.

The following eight means of *Moksha* are well known:—

1. *Yama*—forbearance.
2. *Niyama*—Strict observance of rules.
3. *Asana*—particular postures of the body.
4. *Pranayama*—regular control of the breath.
5. *Pratahara*—control of senses.
6. *Dharana*—Steadiness of mind.
7. *Dhyana*—Contemplation.
8. *Samadhi*—Profound concentration.

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This Darshana explicitly says that in man there are many latent faculties which are to be turned to good account and for this purpose a regular system of training is needed and then the human soul can be one with the Divine soul.

The Nyaya and the *Vaishesheek Darshanas* are more or less treatises on mental sciences. They unfold such precepts as enunciation, definition and investigation. These believe in a personal God who is said to be the original cause of all.

The ethical ideal of the *Vedanta* is indeed a high one. *These Darshanas* observe a distinction of the forms of knowledge, *viz :* (1) **पराविद्या**—Higher knowledge which is spiritual in character.

and (2) **अपराविद्या**—The lower knowledge of the world of sense-experience.

For spiritual enlightenment moral discipline is needed. The key-note to the practical ethics of the Vedanta whose highest ideal, **अभेद** *Abheda*, is oneness without any distinction of "I, thou or mine or thine." It also means pure and disinterested love towards all. The Vedanta philosophy preaches the doctrines of *universal love.* Self-sacrifice and altruism are two other guiding rules of conduct.

Never swerve from the path of duty, so says the great Shanker, and he emphasises the practice of the virtues of love, forgiveness, charity and humility. The Vedantin regards **वसुधैव कुटुम्बकम्** the whole universe as his own family. By the simple pure and chaste life he leads on this earth, he hopes one day to become one with God when all his miseries shall cease and he will enjoy perfect bliss. "Live for others" is his motto here.

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Doctor Paul Denssen has to make some significant remarks on the Vedanta Philosophy:—

"Love your neighbour as yourselves." But why? By the order of nature I feel pain and pleasure only in myself, not in my neighbour. The answer is in the Veda; it is in the great formulæ "*Tat Tlawam Asi*" which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves because you are your neighbour and mere illusion makes you believe that your neighbour is something different from yourselves. He who knows, in the words of Geeta, himself in every thing and every thing in himself, will not injure himself by himself. न हिंसति आत्मना आत्मनां He feels himself as every thing, so he will not desire anything, for he has whatever can be had—he feels himself as every thing—so, he will not injure any body. * * * * *

The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death. Ye, Indians, keep to it !."

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CHAPTER III.

The Ethical teachings of the Said-Darshanas.

SANSKRIT SUTRAS.

(१) अथ त्रिविध दुःखा त्यंत निवृत्ति रत्यंत पुरुषार्थः ।

(२) शरीरादि व्यतिरिक्तः पुमान् ।

(३) कर्म वैचित्र्यात् सृष्टि वैचित्र्यम् ।

(४) निराशः सुखी पिंगलावत् ।

(५) ज्ञानान्मुक्तिः ।

(६) पंचावयव योगात् सुखसंवित्तिः ।

(७) आप्तोपदेशः शब्दः ।

(८) विरक्तस्य तत्सिद्धेः ।

(९) योगश्चित्तवृत्ति निरोधः ।

(१०) अभ्यास वैराग्याभ्यां तन्निरोधः ।

(११) अविद्याऽस्मिता रागद्वेषाऽभिनिवेशाः पंच क्लेशाः ।

(१२) तत्राऽहिंसा सत्यास्तेय ब्रह्मचर्या परिग्रहा यमाः

(१३) शौच संतोष तपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ।

(१४ मैत्री करुणा मुदितो पेक्षाणां सुख दुःख पुण्या पुण्य क्षावनात् चित्तप्रसादनं ।

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THE DATE OF THE MAHABHARATA WAR.

—o—

(By the late Mr. T. G. Kale, Esq., Poona).

II.

III. Astronomical Facts.

Having seen that the generations and the historical traditions recorded in the Puranas lead us to a date somewhere in the first part of the 13th century B. C., we may now turn to other astronomical evidence which fixes the time of Paráshara, the reputed father of Vyasa.

(A) Bhattotpala, the reputed commentator of the Brihatsanhita, while commenting on 3—1, quotes the following from Parashara Sanhita, an astronomical work by Parashara :—

"श्रविष्ठाद्यात्पौष्णार्धांतं चरः शिशिरो । वसंतः पौष्णार्धा द्रोह्निष्यतं । सौम्याद्यादा श्लेषार्धांतं ग्रीष्मः । प्रावृडाश्लेषार्धाद्धस्तांतं । चित्राद्याज्ज्येष्ठार्धांतं शरत् । हेमंतो ज्येष्ठार्धाद्रैष्णवांतम्" ।

बृहत्संहिता, उ० । , भट्टोत्पली टीका ।

Bhattotpala wrote in Saka 888. He quotes another sentence of Parashara, which is also very important in fixing the date of that astronomer :—

"यदाऽप्राप्तो वैष्णवांतं उदङ्मार्गे प्रपद्यते
दक्षिणे आश्लेषां वा महद्भयम्" ।*

The first of these quotations gives us the duration of the seasons in terms of the Nakshatras thus :—" The Sisira Ritu (season) lasts from the beginning of Dhanistha to the half of Revati ; the Spring from the half of Revatí to

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*There is similar sentence quoted from Garga :—

यदा निवर्ततेऽप्राप्तः श्रविष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महद्भयम् ॥

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the end of Rohiní ; the Summer from the beginning of Mrigashiras to the half of Asleshá ; the Rainy season from the half of Aslesha to the end of Hasta ; the Autumn from the beginning of Chitra to the half of Jyestha ; and the Hemanta lasts from the half of Jyestha to the end of Sravaná."

The second of these quotations shows that the points of the colures had receded from the Vedanga Jyotisha positions and the theory of the precession of the equinoxial points being not known *then*, *that* was considered a bad omen. The quotation means :—

" If the sun turns to the north without reaching to the *end* of Sravana, or to the south without reaching the Aslesha, then one should think there is a great fear before him."

Both these passages show the position of the colures in Paráshara's time. Mr. Colebrooke writes in one place about this :—

" The passage (**मधुश्च माधवश्च वासंतिकावृतू**) may serve to prove that the Veda from which it is extracted (**आपसांष**'s copy of the **यजुर्वेद**) cannot be much older than the observation of the colures recorded by Parâshara (see As. Re., Vol II., p.p. 268 and 393) which must have been made nearly 1391 years before the Christian era (As. Re., Vol. V., page 288)."

Colebrooke's Misc. Essays, Vol. 1, p. 200.

Sir W. Jones says with regard to this passage : " It cannot escape notice that Paráshara does not use in this passage the phrase *at present* which occurs in the text of Varaha ; so that the places of the colures might have been ascertained *before* his time and a considerable change might have happened in their true position without any change in the phrases by which the seasons were distinguished, as our popular language in astronomy remains unaltered, though

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the Zodiacal asterisms are now removed a whole sign from the places where they have left their names. It is manifest, nevertheless, that Parashara must have written *within twelve centuries* before the beginning of our era."

Asiatic Researches, Vol. II, page 394.

Sir W. Jones further remarks :—" When Mr. Bailly asks 'why the Hindus established the beginning of the precession, according to their ideas of it, in the year of Christ 429 (499 ?) to which the calculations had also led him,' we answer, because *in that year* the vernal equinox was found by observation in the origin of their ecliptic ; and since they were of opinion that it must have had the same position in the first year of the Kali Yuga, they were induced *by their erroneous theory* to fix the beginning of their fourth period (Kali Yuga) 3,600 years before the time of Varaha ; and to account for Parashara's observation by supposing it as an Utpata or prodigy." *As. Re.*, Vol. II, p. 398.

From this discussion it is already clear that Parashara lived at a time when the position of the colures recorded by the Vedanga Jyotish had receded a little. European scholars fix the date of the Vedanga Jyotisha somewhere about 1181 B. C.; but the late Mr. Dixit, after reviewing all their arguments, gives his own reasons to fix the date of the Vedanga Jyotisha *about* 1400 *B. C.*[1] Nearly a century or two must have passed in order that a precession of the colures, to be marked enough, should have happened ; so Parashara must have lived about 1300-1200 B. C.,[2] which again fixes the date of the Mahabharata war somewhere in the early part of the *thirteenth century B. C.* At least, this observation of the colures by Parashara and Garga, makes it clear that the date of the Mahabharata war cannot be carried *before the* 13*th century B. C.* to somewhere about

1. Indian Astronomy, p. 88.
2. Or even later by a century more.

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3102 B. C. as it is supposed by the general tradition of the times. I am sure that nobody would think there were two Parasharas, the one the astronomer, different from the other, the father of Vyasa. We have all along been aware of *one* Parashara only and the Puranas and Parashara Siddhanta of 12000 verses (an astronomical work of Parashara, published, in part, by the Venkateshwara Press) introduce to us Garga and Parashara as pupil and teacher of the Mahabharata times. Moreover, when Puranic traditions of the 3rd or 4th centuries A. D. indicate the *thirteenth century B. C.* as the time of the Bharata war, and when, independently, we get the same date for Parashara on astronomical grounds, there can not be the least doubt that the results are corroborative of each other.

(B) The Yugapuranam of the Brihad-Garga Sanhita of Vriddha Garga (Deccan College MS. No 345 of 1879—80) speaks of the 'end of the Yuga in the following lines :—

समवेषाः समाचारा भविष्यंति न संशयः ।

पाषंडैश्च समायुक्ताः नरास्तस्मिन्युगक्षये ॥

Before this reference, the Manuscript refers to the Yavanas invading Saketa, Panchalas and Mathuras and then attacking Kusumadhwaja thus :—

ततः साकेतमाक्रम्य पांचालान्माथुरांस्तथा ।

यवना युद्धविक्रांता प्राप्स्यंति कुसुमध्वजम् ॥

Mr. Velandayya Gopal Ayyer takes this invasion as not that of about 144 B. C., but as that of about* 165 B. C.; and thinks with Prof. Kern and Mr. R. C. Dutta that the prophecy of the writer of the Yugapurana ends with this event. Neither Mr. Dutta nor Mr. Ayyer examined the original MS. ; otherwise they would never have written so. The MS. which thus refers to the invasion of Kusumadh-

*The Chronology of Ancient India, Part I, p. 32.

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waja by the Yavanas, further on refers to the destruction of the Sakas thus :—

विनष्टे शकराज्ये च शून्या पृथ्वी भविष्यति ।

From this reference to the end of the Sakas in the MS., Prof. Max Muller writes about it thus :—" The Gargi-Sakhita, which Prof. Kern assigns to 50 B. C., but as it prophesies the destruction of the Sakas, it can hardly be earlier than about 200 A. D. ; probably it is later."[1] Mr. Dixit, too, thinks Uriddha Garga* to have flourished in the first or second century after the Sakas.[2]

From this it will be clear that the prophecy of the Yugapurana comes to the middle of the 2nd century, or, at best, ends with the 3rd century A. D. At this time, the author refers to ' the end of the Yuga.' What, then, would this Yuga be ? Is this the द्वादशाब्दशतात्मकःकालिः (The Kali made up of 1200 years) described in the Vishnupurana, as beginning with the death of Shrikrishna ? If so, the beginning of the Kali age must be somewhere in the eleventh century B.C. or at best it must go to the beginning of the 12th century B. C. It cannot go still earlier. Mr. Ayyer thinks that the yuga that ended with the writer of the Yugapurana thus, must have begun with the Vedanga Jyotisha. Let us now examine what his premises are. Mr. Ayyer refers to verses 5 to 7 of the Yajurveda recension of the Vedanga Jyotisha. The verses run thus :—

माघशुक्ल प्रपन्नस्य पौषकृष्णसमापिनः ।
युगस्य पंचवर्षस्य कालज्ञानं प्रचक्षते ॥ ५ ॥

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1. India : What can it teach us ? (1883), p. 297, note 3.
2. Indian Astronomy, p. 119.

*It must be remembered that 'Vridha Garga, is later than and different from the Garga, who is the pupil of Parashara. Mr. Ayyer seems to confound the two—Vriddha Garga and lived about the 2nd century A. D., while Garga and Parashara are referred to Patanjali and Panini and lived about the 12th century B. C., The very attribute ' Vriddha ' to the later Garga shows that he was later than and different from the older one.

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स्वराक्रमेते सोमार्कौ यदा साकं सवासवौ ।
स्यात्तदादियुगं माघस्तपः शुक्लोऽयनं ह्युदक् ॥ ६ ॥
प्रपद्येते श्रविष्ठादौ सूर्याचन्द्रमसावुदक् ।
सार्पार्द्धे दक्षिणार्कस्तु माघश्रावणयोः सदा ॥ ७ ॥

The three verses read together seem to indicate that the 'Adiyuga' referred to in verse 6 is the first yuga of 5 years' duration of *a greater period* of time, which we may take with Mr. Ayyer to be 1000 years' or 1200 years' Kali that began then. 'Adiyuga' cannot be said to mean 'first *year*'; for, just in the 5th verse the words युगस्य पंचवर्षस्य occur. The yuga consists of 5 *years*; while the 'Adiyuga' of the next verse must mean 'the first yuga' (of 5 years) of a series of similar yugas in a greater period of time. Mr. Ayyer, thus, deserves credit for having called our attention to this passage, though he is not quite explicit as to the discussion of its meaning. The word 'Adiyuga' occurs in both the Rig and Yaju recensions.

The five years' yuga seems to have been current in India from Vedanga Jyotisha's time to a very late period. The Susruta Sanhita (generally taken to be of at least the 6th century B. C.) refers to the yuga of 5 years. The Pitamaha Siddhanta (also a work of the 5th or 6th century B. C.) describes the 5 years' yuga. The newly found Chanakya's Arthashastra [1] mentions the 5 years' yuga in the fourth century B. C. From all these references it seems clear that the 5 years' yuga continued to be prevalent in India from the Vedanga Jyotisha to about the beginning of the Christian era, when it seems to have ceased.

The Vanaparva of the Mahabharata, after discussing the length of all the yugas, (ch. 188), thus writes of the 'end of the Kali yuga.' It gives the duration of the Kali

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1 द्व्ययनः संवत्सरः । पंचसंवत्सरो युगमिति ।
चाणक्य० अर्थशास्त्र p. 109.

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yuga as 1200 years and it nowhere mentions that these years are to be taken as 'divine'; *i. e.*, the writer of this chapter of the Vanaparva thought the length of the Kali to be 1200 *human* years only. Let us now see what he thought as the signs of the 'end of this Kali yuga.' He describes the end of the yuga thus :—

बहवो म्लेच्छराजानः पृथिव्यां मनुजाधिप ॥ ३४ ॥
मृषानुशासिनः पापा मृषावादपरायणाः ।
अंध्राः शकाः पुलिंदाश्च यवनाश्च नराधिपाः ॥ ३५ ॥
कांबोजा बाल्हिकाः शूरास्तथाऽऽभीरा नरोत्तम ।
युगांते मनुजव्याघ्र ! तथाकाराश्च भारत ॥ ३६ ॥

Bharat, Vanaparva, Ch. 188.

The writer says that the Andhras, Sakas, Pulindas, Yavanas, Kambojas, Balhikas and the valiant Abhiras will rule "at the end of the yuga." All these kings appear among the future kings of the dynastic lists of the Puranas.[1] These are all kings ruling in India from the 2nd century to the end of the third century A. D. From this it seems that the writer of this chapter of the Vanaparva thought that the 1200 *years' Kali yuga* ended with the reign of these kings in the third century A. D.; which confirms the conclusion we arrived at by the description in the Yugapurana of Vriddha Garga. Both these writers seem to indicate that the Kali age ended with the reign of these foreign kings, who, as we know, ruled in the 3rd century A. D. Thus, a certain Kali of 1,200 *human* years seems to have come to an end about 250 A. D., as it could be seen from the Vanaparva and the Yugapurana. We arrive at the same conclusion by the consideration of the sign, that the writer of the above chapter in the

1. The Purana Text of the Dynasties of the Kali Age, pp. 2 and 44.

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Vanaparva gives, of the beginning of Krita yuga (at the end of Kali Yuga). The verse runs thus :—

यदा सूर्यश्च चन्द्रश्च तथा तिष्यबृहस्पती ॥ ९० ॥
एकराशौ समेष्यंति प्रपत्स्यति तदा कृतम् ॥

भारत । वनपर्व । Ch, 120,

" When the sun, the moon, the Pushya star and Brihaspati come together, then there shall be the Krita Yuga."

This verse is to be studied with reference to verse 6 of the Vedanga Jyotisha quoted above, which gives the sign of the 'Adiyuga,' which was the first of a series of such cycles which formed a greater period of time, which began then, and which we may, with propriety, suppose to be the Kali age of 1200 years. As the Vedanga Jyotisha gives the sign of the first five-years' cycle at the beginning the Kali yuga, so the writer of the above lines gives us the sign of the *end* of the Kali yuga and 'the beginning of the Krita yuga.' As the yuga began with the beginning of Dhanistha or the winter solstice in the Vedanga Jyotisha, so the (Kali) Yuga seems to have ended and the new Krita Yuga seems to have begun *with the summer solstice* in (the beginning of) Pushya Nakshatra. The winter solstice with the beginning of Dhanistha took place in about 1200 (1400) B. C., which is the time of the Vedanga Jyotisha. The summer solstice with the beginning of Pushya Nakshatra occurs nearly 1,440 years after the above, that is, about 40-240 A.D. The summer solstice was with the half of Asresha about the time of the Vedanga Jyotisha ; that it should recede to the beginning of Pushya, $1\frac{1}{2}$ Nakshatras, *i. e.*, 20° should be covered up ; for which, at the rate of 50″ a year nearly $\left(\frac{20 \times 60 \times 60}{50} =\right)$ 1440 years would be required. Taking with western scholars, the date of the Vedanga Jyotisha about 1200 B. C. the end of the Kali yuga and the beginning of Krita Yuga would take place about

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240 A. D. So, the sign[1] of the Krita yuga given here indicates a time in the middle of the 3rd century A. D., as the time when the *historical* Kali ended, and the Krita was expected to begin. But later astronomers, seeing no signs of the revival of Krita yuga in their times, seem to have naturally taken 1200 *human* years of the Kali to be *divine* years, and to have made the Kali consist of $1200 \times 360 = 432000$ years. The beginning of this longer Kali was fixed on the very same Ayanansa theory. In Saka 421 or 499 A. D., the Ayanansa was zero ; the later astronomers *presumed* that at the beginning of the Kali, too, the Ayanansa was similarly zero ; according to the Surya Siddhanta, one complete Ayanandolana takes up 7200 years ; so, the half of it to return to zero degree took as they thought, 3600 years. So, the time, before 499 A. D., when the Ayanansa again would be zero was fixed as 3600 before that, *i. e.*, 3102 B. C.; this appears to have been taken up as the beginning of the *new longer Kali Yuga* of 432000 years ! (See Dixits' *Indian Astronomy*, p. 337 and infra.) Thus, the testimony of Vriddha Garga and the writer of the chapter in Vanaparva seems to confirm our view that the *Historical Kali*

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1. If this sign of the Krita Yuga be not taken with reference to *the summer solstice at the beginning of Pushya Nakshatra*, the above verse would yeild us nothing else but a general conjunction that occurs at the period of every twelve years. The author of these chapters should never have intended, by writing the above verse, to give us a sign which would occur or rather recur at the period of every twelve years. At least, he should have been aware that the phenomenon described in the verse could not have occurred during the long period of 1200 years which was the duration of the Kali, according to him. If the sign of the Krita that he gives would have occurred during the period of the Kali, what speciality of the description would there remain ? Thus, to make it *a special description* of a certain celestial phenomena, we have to take it, in the light of verse 6th in the Vedanga Jyotisha, with *reference to the summer solstice at the beginning af Pushya*. This sign, then, gives us an exact date of about 240 A.D. when the Kali yuga (historical) ended and the new (historical) Krita yuga began.

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ended about 240 A.D., *i. e.*, in the middle of the 3rd century A. D.

(C). Greek writers such as Pliny, Solinus and Arrian, all seem to quote from a common source, the writings of Megasthenes, which are now lost. From their writings we could see that a period of 6451 years had passed from Ikswakir to Alexander. As this is written by Megasthenes about 300 B. C., this period may be the period that passed till the coronation of Nanda or Chandragupta from a certain event in Indian History. What that event was, nobody is able to say. With regard to the periods given in these classical accounts, nobody has yet made them yield any historical tradition. Mr. Ayyer alone tries to deduce something from these figures. [1] He supposes that the writers or recorders of this tradition were informed that two Saptarshi cycles passed from Ikwakir to the present Kali and the remaining number of years was the period that passed of the Kali age till Chandragupta's time. These are far-fetched ideas. For, what grounds have we to suppose that the Saptarsi computation was current in the 4th century B. C. in India in the Magadha country? Moreover, is there any record anywhere that two Saptarshichakras were completed before the present Kali yuga began? This presumption further leads us to think that the Saptarshi system of computing time was current nearly 6000 B.C., a presumption too preposterous to make. Moreover, Mr. Ayyer makes the Saptarshi cycle consist of 2800 years instead of 2700 years as it is in vogue everywhere. Whenever our present Puranas refer to the Saptarsi era with reference to historical facts, they give the cycle of 2700 years and not of 2800 years. For instance, the Matsya and the Vayu Puranas[2] write :—

सप्तर्षयस्तदा यांशु	सप्तर्षयस्तदा प्राहुः
प्रदीप्तेनाग्निना समाः ।	प्रतीपे राज्ञि वै शतम् ।

1. The Chronology of Ancient India, pp. 38-45.
2. Mr. Pargiter's. *The Purana Text of the Dynasties of the Kali Age*, p. 59.

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सप्तविंशति भाव्यानां	सप्तविंशैः शतैर्भाव्या
आंध्रानांतेऽन्वजात्पुनः	अंध्रानांतेऽन्वयाः पुनः ॥
सप्तर्षयस्तु वर्तन्ते	सप्तविंशति पर्यंते
यत्र नक्षत्र मंडले ॥ ई०	कृत्स्ने नक्षत्र मंडले ॥

सप्तर्षयस्तु तिष्ठंति पर्यायेण शतं शतम् ।
सप्तर्षीणां युगं ह्येत द्दिव्यया संख्यया स्मृतम् ॥

Here, it is clearly stated that the Saptarshi cycle consists of 2700 years, the Saptarshi standing in each Nakshatra for 100 years.

Even supposing with Mr. Ayyer that the Indians of Megasthenes's time had an idea that two complete Saptarshi cycles had passed from Ikshwakir to the beginning of their new Kali Age, (we must mind all the while that these are all nothing but mere presumptions) we shall have to deduct 270)×2=5400 years from 6451 years, in order to know what period, they thought, passed from the beginning of Kali to Nanda's or Chandragupta's time. This gives us a period of 1051 years, a figure which very much tallies with the Puranic figures of 1015 or 1051 years. This tends to show that there was a tradition in Chandragupta's time that a period of 1050 or 1015 years passed from a certain beginning to the beginning of Nanda's or to Chandragupta's time. The beginning of this period reaching 10 generations back before the Great War, as we have shown before, nearly 220 years are to be deducted from these 1050 years and then we get 830+325=1155 B. C. as the date (probable) of the Mahabharata war. So the twelfth or thirteenth century B. C. appears to be the most probable date for the war.

(D). In chapter 13th of the Brihatsanhita, Varahamihira, who was born in 505 A.D., deals with Saptarshichara. After some discussion, he quotes from Vriddha Garga :—

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विक पंच द्वियुतः शककालस्तस्य राज्ञश्च ॥ ३ ॥

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We have seen above that Vriddha Garga lived after the Christian era at the end of the third century. As the Saptarsis have no *real motion* of theirs, the only thing that this verse can signify is, that Vriddha Garga had seen in the Puranas a record that the Saptarsis stood in the Maghas in Pandavas' time and he himself saw that they appeared to stand in the Maghas *in his own time*,[1] so he *inferred* that a complete cycle of 2700 years had passed from Yudhisthira's time to his own. He was living after the Sakakala, and if we deduct 2526 from 2,700, we shall get the *exact* year in which he wrote the above verse, *i. e.*, 174, Saka, 272 A. D., *which date is not inconsistent with what we have seen above* from his Yugapuranam. This appears to be the *real import* of the verse of Vriddha-Garga, as the Saptarsis have no motion of their own. Like all other men, Vriddha Garga must have made an attempt *in his own way* to fix the date of the war and the Pandavas ; and, as he saw a *record* in the Puranas that the Saptarsis stood in the Maghas in their times, and that they moved in 100 years a distance of one Nakshatra, he naturally thought that in *his* time, the Saptarsis being *again* in the Maghas, a *complete* cycle of 2,700 years must have passed to his own time. So, deducting his own Saka 174 (for, we know, he lived even after the end of the Sakas) from 2700, he gave the date of Yudhisthira 2526 before Saka. But his calculations being based on false and imaginary premises (facts), *we must reject his date of the war and Pandavas* but only utilize the Arya to find out the exact date of the author himself.

Mr. Ayyer takes 'षड्विंक पंच द्वियुत: as meaning "twenty-six times twenty-five, *i e.*, 650" and takes शककाल as probably being शाक्यकाल or the era of the Nirvana of Buddha. He was led to think so, because he did not know correctly that Vriddha Garga lived *after* the Christian era.

1. They would appear to stand in the Maghas to anybody at any time similarly.

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He supposed with Dr. Kern and Mr. R. C. Dutta that Vriddha Garga lived 60 B. C., or as he himself thinks 163 B C.: but as Vriddha Garga clearly refers to the 'destruction of the Sakas' in his Yugapuranam (as we have already shown above), we must take him to have lived even after the end of the Sakas. So we could not take the word 'शककालः' in the Arya to mean 'शाक्यकालः' as Mr Ayyer thinks; neither, then, have we any necessity, to take षड्द्विकपंच द्वियुतः in any other sense than what is evident, *i. e.*, 2526 years When we, thus, once understand the position of Vriddha Garga and what he was aiming at, the meaning of his Arya becomes evident. The Arya has been interpreted in various ways by various writers ;[1] but as the very *basis* of it, *viz.* (सप्तर्षिचार) is false and imaginary, the date based on it is not correct and could not be accepted as such.

We have thus examined all the astronomical evidence available to fix the date of the Mahabharata war and come to the conclusion that it took place in the twelfth or the thirteenth century B. C. ; a conclusion to which we had already arrived at on other grounds.

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1. For example, by Kalhana in his राजतरंगिणी । , where, by the authority of this Arya, he places the Pandavas 2,526 years before Saka.

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TENNYSON—A MODERN SAGE.

——: o :——

I.

(*By Mr. F. T. Brooks.*)

THE SOLID FACT.

The Source of Tennyson's Inspiration: His innate Power of Self-Transcendence, or Ecstasy, called Yoga or Samadhi in Ancient Sanskrit Lore.

In 188[1], a certain Mr. Benjamin P. Blood[2] wrote to a number of well-known people, requesting them to state, in the interests of Science, any unusual alterations of consciousness which they might have experienced under the influence of drugs, or otherwise.

Among the answers received by him was the following:

"[Experiences with anæsthetics I have never obtained[3],] but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being: and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if

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1. I have not been able to verify the date, having no books of reference with me at present.

2. Several times mentioned in William James' '*The Varieties of Religious Experience*' as a researcher into abnormal state of consciousness.

3. I am not certain of this word, as I quote this one first clause from memory, having seen it in James' '*Varieties*' and deeming it important. I am writing under great difficulties, having no books. Points of scholarship will be amended (*D.V.*) in subsequent editions. The quotations from the *Memoir* are reliable, having been transcribed into my scrap-book years ago.

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so it were) seeming no extinction, but the only true life.....I am ashamed of my feeble description. Have I not said the state is utterly beyond words ?....."

This was signed:

"ALFRED TENNYSON."

* * * * * *

Let us not run off at a tangent.

Do we realise what this legal document signifies—this mystic ecstasy, testified to over his signature by the most utterly moral citizen of the British Empire—the Poet Laureate and trusted friend of Queen Victoria ?

What did the Churches say ?
What did Science say ?
What does commonsense say ?

The Churches, *if* they had had a spark of commonsense, *would* have said :

" Either this wonder is of the devil, or it is of God. But if Alfred Tennyson goes to the...wrong place, the best of us may as well join him there and help to set it right. No ; Alfred Tennyson is one of the most godly men in Christendom, and this experience inspires him. It is therefore of God. Being of God, it makes Alfred Tennyson nearer to God than priest or Bishop or Pope—anointed with an anointment which no earthly ordination or consecration can confer. Therefore let our bishops and priests look to such a man as teacher and exemplar' that they may imbibe a broader faith and help to make Christendon a little more like what Christ must have intended it t be."

But the Churches kept silence, and shuffled on. Why should *they* be disturbed ?

Science, *if* it had had a spark of commonsense, *would* have said :

" Either the writer of that letter is mad, or he is sane. But Alfred Tennyson is surely not a lunatic, or we may as

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well consign the whole world, pioneers foremost, to an impossible Asylum (and perhaps let out the lunatics from Dottyville to manage things instead). No, Tennyson is sane, right enough : the other alternative is preposterous."

But, then, *his* is a Sanity which makes our average sanity something akin to idiocy—a sanity which pierces right into a Realm of Consciousness touched as yet by very few. A Realm where Separateness is not, and Death is not, and Fear is not. Here we have, *in our very midst*, for us to study and understand and take hints from, a typical case of the *ek-stasis*, the self-transcending Ecstasy vouched for by Plotinus and other ancient mystics, including the Christian Paul. This sort of thing is, in the realm of consciousness, the most remarkable scientific fact of the century—of any century. It may have occurred to others, people of no moment, who have kept the matter silent, not wishing to be dubbed impostors on such a score. But here we have it—the highest pinnacle of consciousness attained by modern man—*duly attested at first hand* by one of our foremost citizens, a man of unblemished character and exceptional all-round attainments—Alfred, Lord Tennyson. Let us record this Fact in golden letters on our record. Let us hail Alfred Tennyson as a Pioneer of the Human Race in deeper Realms of Cosmic Consciousness."

But do you know what Science did ?

Science, in the person of her foremost representative of the day, John Tyndall, was (literally) invited to the feast. Tyndall *dined* with Tennyson, and, after dinner, when the others had retired.....(I quote Tyndall's own words) :

".. .....We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for lan-

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guage seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed. "By God Almighty, there is no delusion in the matter. It is no nebulous ecstasy but a state of transcendent wonder associated with absolute clearness of mind".....The condition here referred to appears to be similar to that 'union with God' which was described by Plotinus and Porphyry. From this subject we passed on to the present condition of religion in this country. Tennyson looked with confidence to the development of Christianity: but the religion of our sects was not Christianity....."

Having duly entered all this –and more—*in her Diary*, Science—I mean John Tyndall—put th Diary on a shelf AND CLEAN FORGOT (!)—*forgot it for thirty-five yaers*—did not even remember when he read, with a passing gleam of interest, twenty-eight years later, a poem[1] by Alfred Tennyson describing the self same ecstasy[2]; he only remembered—if that may be called 'remembering'—seven years later still, when Tennyson was dead and gone, and he (Tyndall) being asked by the family to furnish some account of his intercourse with the poet, rummaged in his old diaries and, to his own infinite surprise, stumbled upon the record of that selfsame experience of '*the Ancient* (?) *Sage' taken down by himself from Tennyson's own lips thirty-five years before!*

"Seven years after I had first read them (the peoms containing *The Ancient Sage*) your father died and you, his son, asked me to contribute a chapter to the book which you contemplate publishing. I knew that I had some small store of references to my interview with your father carefully written in ancient journals. On the receipt of your request I looked up the account of my first visit to Farringford, and there to my profound astonishment I found described that experience of your father's which in the month of the Ancient Sage was made the ground of an important argument .....eight and twenty years afterwards. In no other poem

1 *The Ancient Sage.*

2 The passage will be quoted further on.

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during all these years is to my knowledge this experience once alluded to[1]. *I have completely forgotten it*, but here it was recorded in black and white. If you turn to your father's account of the wonderful state of consciousness superinduced by thinking of his own name and compare it with the argument of the Ancient Sage, you will see that they refer to one and the same phenomenon." (*Italics mine.*—B.)

Such was the best that the Science of the time could say or do[2]. I have suggested (perhaps *ad nauseam*) in my *Making of the Better Man* that we are a lunatic Race of beings. I now put you the question :

"Are we not?"

I leave you the pleasure of reading Tyndall's interesting (but unfortunately unfinished) account in full in Lord Hallam Tennyson's *Memoir*, and pass on to Tennyson's own versified account, placed—deliberately, it would seem, for the edification of the Christian Churches—in the mouth on an 'Ancient Sage.'

"A thousand years before the time of Christ"—
To-day? But what of yesterday? For oft.
On me, when boy, there came what then I called,
Who knew no books and no philosophies,
In my boy.phrase, 'The Passion of the Past.'
* * * *

[*Nine lines describing another phase of child-experience.*]

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1 It *is* clearly alluded to in *In Memoriam* xcv, the same state being there reached by other means. Tyndall, looking more to the form than the substance, may well have failed to notice it

2 Really, if *that* was Tennyson's experience with his great scientific friend Tyndall, we need hardly wonder that he mostly kept that sort of thing to himself, content to straightforwardly answer Mr. Blood's one eccentric enquiry, to put the matter on record in his Poems for an occasional contemplative reader whom it might inspire, and.....to pass on. The last remark in the first quotation from Tyndall's *Diary* (p. 4, above) shows that Tennyson regarded the Churches, in his day, as still more impossible to impress than Science In the truthful and conscientious attitude of mind which Science, even at its narrowest, fosters, there is the germ of greater hopes than in the limitless blind assumptions of dogmatic Theology.

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And more, my son! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself.
The moral limit of the Self was loosed
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange not mine—and yet no shade of doubt.
But utter clearness, and thro' loss of self.
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words.
Themselves but shadows of a shadow-world.

Let us now make an elementary judicial experiment, Leave out Tyndall's statement—suppose you have not seen it. That was my case four years ago when I began this study. I had not read the *Memoir*, but had found the letter[1] in Prof. William James' *Varieties of Religious Experience*[2], and had of course skimmed the Poems. In my lectures of the time, I used to take out the salient points of the letter, and arrange them side by side with the corresponding words of the poem, as one compares passages of two documents to dertermine identity of authorship, or plagiarism. My object was to prove my pet contention that Tennyson's Poems, in their trancendent parts, are not mere imaginative vagaries, but a precise and well-weighed record of the Poet's own spiritual experience—which, you will acknowledge, gives them a totally different value. Thus:

---

1 Quoted on pp. 1, 2, above.

2 Where it is quoted with a strange and very misleading omission of the words "two or three times," in line 4 of my quotation. This gives the impression of a process of self-hypnotisation by endless repetitions of his name, which was not at all the case.

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Tennyson's *Letter to Mr. Blood* (pp. 1, 2, above)	*'The Ancient Sage.'*
No anæsthetics (refers merely to Mr. Blood's query)	
I have *frequently* had..... quite up *from boyhood*	*Oft* on me, *when boy*.....
	(First puts in another experience of boyhood, for which see also *'Far, far away.'*)
when I was all alone	*when I sat all alone*
repeating my own name to myself, silently	*revolving in myself the word that is the symbol of my Self*
the *individuality* seemed to *dissolve* and *fade away*	the *moral limit of the Self was loosed* .....*as a cloud melts in Heaven*
into Boundless Being	and past *into the Nameless*
(A)?	[I touch'd my limbs, the limbs were strange not mine]
not a vague state, but (1) *the clearest of the clearest* (2) the *surest of the surest* (3) the weirdest of the weirdest	and yet (2) *no shade of doubt* (1) but *utter clearness*
utterly beyond words	*unshadowable in words*, themselves but shadows of a shadow-world
[where death was an almost laughable impossibility]	(B)?
the *loss of personality*	and thro' *loss of self*
seeming no extinction but the *only true life*	the gain of *such large life* as match'd with ours, were Sun to spark.....

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Two questions, (A) and (B), emerge :

(A) concerning body-transcendence, mentioned in the poem, not in the letter.

(B) concerning death-transcendence, mentioned in the letter, not in the poem.

The balance of identity is overwhelming in spite of this double divergence, and we see[1] Tyndall did not hesitate to recognise it. So we need not be squeamish. But some minds will never be satisfied with anything short of thoroughness (and I confess to a sneaking sympathy with them, spite of my happy-go-lucky ways).

What, then, of (A) and (B) ?

Well, turn to King Arthur, summing up the '*Holy Grail*' imbroglio which has smashed up his beloved Theos...—pardon, I meant his Round Table Organisation, more thoroughly than a whole bargeful of Guineveres and Viviens could have done—

"A sign to maim this Order which I made,"

he significantly calls it.

Arthur winds up, speaking of himself—declares that he cannot afford to run after 'Holy Grail' (I was going to say 'Coming Christ')[2] *visions*, being pinned to his work, con-

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1 Page 5-6, above.

2 There is a close parallel between Tennyson's legendary episode, and the unsettling, by portentous psychic visions, of a movement of untold potential usefulness such as the Theosophical Society. I am trying my best to put people on their guard while there is yet time, in a book entitled "*The Theosophical Society and its Esoteric Bogeydom*"—a book which many Theosophists and all open-minded sympathisers of the movement will, I hope, read with interest.

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tent to do his earthly task by earthly means, But, *while* it is being contentedly done,—

> Let visions of the night or of the day
> Come, as they will; and many a time they come,
> Until this earth he walks on seems not earth,
> This light that strikes his eyeball is not light,
> This air that smites his forehead is not air
> But vision—yea, *his very hand and foot*—(A)
> *In moments when he feels he cannot die*, (B)
> And knows himself no vision to himself
> Nor the high God a vision, nor that One
> Who rose again; ye have seen *what ye have seen.*"[1]

So spake the King. I (Percivale, partaker of the Vision of the Holy Grail—please note) *knew not all he meant.* (Italics and parentheses mine.—B.)

Here we have (A) of *The Ancient Sage* and (B) of Tennyson's letter both in a breath, *in King Arthur's mouth!* 'Vision' (see footnote) clearly synonym of strange,' not mine,' of the *Ancient Sage*. The other point needs no elucidation: the words are clear.

(*N. B.*—We shall revert more fully to the *Holy Grail* and its significance in a subsequent chapter.)

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1 It is clear that Tennyson (since the passages underlined show that it is *he* that speaks to visionaries thro' King-Arthur's mouth) divides the totality of existence into: Object (*ob-jectum* Sk. **प्रधान** *pra-dhána* or **क्षेत्रम्** *kshetram*, 'field'), or '*vision*;' and Subject (Sk. **पुरुष** *purusha*; 'occupier, pervader' or **क्षेत्रज्ञ** *kshetra-jna*, 'the surveyor of the field') or '*no vision*.' In the former category he includes Earth, Light, Air—enough to imply the whole series—mentioning explicitly *his own body* and by implication all other bodies, gross or subtle. In the latter, he—boldly, you will admit—includes Self, God, Christ. These are to him subjective Reality, not objective 'vision.' I hope my Vedântic reader enjoys this. In my other book (*Theosophy and its Esoteric Bogeydom*) I have used the term 'Bogey' in the same broad sense as Tennyson's 'vision.'

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We have thus shewn up a clear link of identity between Tennyson in his personal capacity, the Ancient Sage, and King Arthur.

* * * * *

Next, the expressions :

"Utterly beyond words"

and, more explicitly,

".....unshadowable in words,"

Themselves but shadows of a shadow-world,"

telegraph across for explanation to *In Memoriam* XVC where again we have Tennyson more or less unmasked, describing his own cosmic experience[1] in what is partly[2] an autobiographical poem:

So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seemed at last
The living soul was flash'd on mine.
And mine in this was wound, and whirl'd
About empyreal heights of thought
And came on That which is, and caught
The deep pulsations of the world.
Æonian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death. At length my trance
Was cancell'd, stricken thro' with doubt.

---

1 Which, as the letter says, 'generally' but *by no means always* was brought about through concentration on his own name ('the word that is the symbol of my self.')

2 Nothing more, as Tennyson's own statement shows, further on (page 16),

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Vague words ! but ah, how hard to frame
In matter-moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

(Italics mine,—B.)[1]

And here we wonderingly discover—or rather I, for one, discover—that we are reading in the best XIXth Century verse what has been lying recorded for millennia

---

1 The 'doubt' in the 3rd stanza quoted means evidently not 'philosophic' doubt—the next stanza rebuts that) but the startled questions of the reawakening brain-mind—the चित्तवृत्ति *chitta- vrtti* or flow of surface-thought which had been निरुद्ध *niruddha*, interrupted in the trance: "What! Where? What is the matter? How can this be?....."

You may also take it, not as doubt concerning the state of consciousness attained (the next stanza and his emphatic declaration—pp. 4 and 8, bottom—absolutely rebut this), but as doubt concerning the psychic, or spiritualistic aspect of the phenomenon—the actual presence of, and communion with, the disembodied soul of Arthur Hallam. *In Memoriam* CXXII, 1—4, justifies this interpretation. So does Wisdom

The coming of Dawn after a right of ecstasy, in the last three stanzas of this section (*In Mem.* XCV), is itself another ecstasy. I cannot resist quoting it:

And suck'd from out the distant gloom
A breeze began to tremble o'er
The large leaves of the sycamore,
And fluctuate all the still perfume.
And gathering freshlier overhead,
Rock'd the full-foliaged elms, and swung
The heavy-folded rose, and flung
The lilies to and fro, and said
'The dawn, the dawn' and died away;
And East and West, without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless Day.

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in hoary Ancient Sanskrit lore. *Even the metre is the same!*

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।
आनन्दम् ब्रह्मणो विद्वान्न बिभेति कुतश्चन ॥
.....न बिभेति कदाचन ॥

yatah vâchah nirartante—Whence words turn back
a-prâpya—not having reached, having failed to compass
manasä saha—together with intellect, mind,—
ânandam brahmanah—the Joy of Brahman, God, Wholeness
vidvân—knowing experiencing,
na bibhati kutashchana—one has no fear from anywhere, (or, in the second passage)
na bibheti kadâchana—one has no fear at any time.

As for the metre, see for yourself. When *read*, it makes:

yatô vâchô nivartantê
aprâpya, manasâ saha
ânandam brahmanô vidvân
na bibhêti kutashchana
or
na bibhêti kadâchana

(Taittiriya Upanishad ii, 4, 9[1].)

Put Tennyson's '*In Memoriam*' stanza, (the one italicized for choice) by the side of this, and you will see that the funny question, touched upon in the *Memoir*, of where the metre of '*In Memoriam*' originally came from (did they want to have Tennyson held up for making off with it?) is answered in an unexpected way:

"Tennyson's '*In Memoriam*,' like Vâlmiki's *Râmâyana*[2], somehow fell into *shloka* (also called *anushtubh*) metre. English custom added a touch of rhyme—nothing more."

* * * * *

1 See *The Making of the Better Man*, p. 243.

2 A further curious analogy crops up in the next passage. As for the legend of the metre, it is well-known. Vâlmiki is unsettled as to what metre he should use, when he sees a deed of cruelty and spontaneously curses the author. This benignant curse spontaneously falls into a certain rhythm, which he adopts. It is called *anushtubh*, or *shloka*, occurs in many passages of the Veda and Upanishads, and forms the bulk of the *Râmâyana* and *Mahâbh'rata*, including the *Gitâ*.

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I was once (before reading the *Memoir*) somewhat perturbed by the question :

"If Tennyson had attained, and could regain at will, a state of Consciousness in which, to use his own certified words, 'death was an almost[1] laughable impossibility,' why on Earth did *he* make such a fuss over the death of Arthur Hallam ?—He should, it seems, have taken it much more coolly."

All I could answer at the time was : "In that case we would have had to do without '*In Memoriam*,' and would have been the poorer in consequence"—which wasn't half bad for a first shot.

Subsequently I learnt to parry the question—the questioner being usually a Hindu—by retorting :

"If Ráma was, as *you* believe, initiated by Vasishtha in his youth, into the *Wholeness* of his inner Divine Self, why on Earth did he make such a fuss over the loss of Sita ?—He should, it seems, have taken it much more coolly."

That we *would* have been the poorer without the *Rámayana* is patent to every sane Hindu and to some right-thinking Westerners besides.

The suggestion is obvious : Ráma sacrificed his inner Knowledge to the Part he had to play for our sakes. Why should not Tennyson sacrifice *his* Knowledge to the Poem he had to write for our sakes? (The whole of *In Memoriam* is, as it were, a deliberate plunge into the seething, icy waters of human ignorance-sprung sorrow, emerging on the

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1 Tennyson's 'almost laughable' is again strictly parallelled in the *prahasaniva* of *Gita*, ii, 10 (see my *Mind-Aspect of Salvation*, p. 8.) Tennyson *cannot laugh outright* because death (in some form or other) is such an abominably demoralizing reality to those who have not shared his ecstasy; just as Krishna *cannot smile outright* because Arjuna's despair is so real *to Arjuna*.

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shore of Hope, but deliberately interspersed, here and there, with gleams of something more than hope.)

This was interesting, no doubt, but still hypothetical, and some people—people with literary degrees who wrote text-books and 'really knew all about it'—shrugged their shoulders when I ventured to suggest it.

When the *Memoir* at last came into my hands, what was my relief to find this note on *In Memoriam*, written by Tennyson himself (italics mine)———

"It must be remembered.....that this is a poem, not an actual biography. It is founded on our friendship, on the engagement of Arthur Hallam to my sister, on his sudden death at Vienna, just before the time fixed for their marriage, and on his burial at Clevedon Church ....It was meant to be a kind of *Divina Commedia*, ending with happiness. The sections were written at many different places, and as the phases of our intercourse came to my memory and suggested them. I did not write them with any view of weaving them into a whole, or for publication, until I found that I had written so many. *The different moods of sorrow as in a drama* are *daramatically given*, and my conviction that fear, doubts and suffering will find answer and relief only through Faith in a God of Love, *'I' is not always the author speaking of himself*, but *the voice of the human race* speaking thro' him."

(*Memoir*, Vol. I, p. 304.)

I think, for an open-minded reader, this fairly settles it.

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MY VISIT TO THE GURUKULA.

(*By Bhikku Anagrika Bramchari Dharmpala.*)

The land of the Aryas watered by the Ganges and Jumna is the land of spirituality. It is the Madhyadesa, the land central, where at all times, and in all ages Rishis, Munis, Bodhisatvas, Arhats, Pratyeka Buddhas and Samyak Sam Buddhas are born. In the Abudahotpada Kala are born Rishis and Pratyeka Buddhas, and in the Buddhotpada the Buddhas and their holy Brahmachari disciples wearing yellow robes scatter seeds of blessing and good will.

The holy Veda knowledge disappears with the growth of the spirit of lust in the minds of Brahmans. The Buddhas teach the (teirjja) three-fold superhuman knowledge of dibbosota, dibbacakku and the pubbenivasanussati nana. The ancient Rishis taught the holy wisdom whereby the Brahmacharis obtained the knowledge of the divine eye, the divine ear and the power of recalling into mind the previous births. With the disappearance of psychic knowledge due to the birth of lust and covetousness, the Brahmans, it is said in the Buddhist texts, distorted the spiritual meaning of the three *Vedas* and introduced the purisa medha, asvamedha, gomedha and other inhuman sacrifices, for selfish gain. This was in the time of King Ikshvaku. The simple life that the ancient Rishis led was forgotten and the Brahman agnihotris thought only of their own physical desires, and the way was found for the satisfaction of carnal lusts by the introduction of manifold ritualistic ceremonies for daily observance. The holy temple built in the sanctuary of the heart was polluted by the inroads of sensuality. Covetousness, hatred, anger, self-adulation, the spirit of revenge, stubbornness, malice, envy, pride, conceit, egoism born of ignorance, increased. The holy Brahmacariya life was forgotten and views foreign to the true Aryan spirit

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became acceptable. Sensual gods as objects of worship, were introduced by the priests and the laity were given unlimited freedom to satisfy their lusts in manifold ways. The purifying waters of the Brahmachariya life were no more required to wash off the impurities that arise in human heart. Instead, the flowing waters of physical rivers began to be used to wash off the sins of the adhyátmika citta. Rituals, disgusting ascetic habits and egoistic tendencies increased. The outer embellishments to adorn the human frame naturally increased with the growth of physical desires. The Brahman forgot Brahmá and ran after sensual gods and goddesses. Brahmá according to Buddhist texts had four attributes, *viz.*, maitri, karuna, mudita and upekstra, which is compared unto the love that a mother has for her yet unborn child in the womb, the compassion that she shows to the babe helpless to do anything but to croak and kick; the affection that she shows to the grown up lad, and the peaceful satisfaction she has in seeing him settled in life. The BUDDHA held up these four divine attributes as ideals of human consummation. The sensuous gods with their wives and children could not be the ideal for the Brahmacaris. With the decline of the *parisuddham Brahmacariyam*, the power of the sensuous gods increased, and the Brahman priests found their consummation in running after the agni hotri sacrifices. They were intoxicated with the (ahuti gaudha) sweet smelling fragrance of animal sacrifices.

What the ancient Rishis taught had been forgotten. When the Indian Aryan race had reached a crisis in their national evolution, a compassionate Teacher and Guide was required, and the Lord of Compassion came to revive the Sanatana Dhamma.

Nahi verena veráni sammantidha kudacanam.
Averenaca sammanti *esadhammo sanantano.*

Anger does not cease by anger.

Anger ceases by love : this is the sanatana dhamma—thus taught the Blessed One.

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Two thousand five hundred years ago the "Buddho Bhagava." Sakya Muni with his band of one thousand, two hundred and fifty yellow-robed Brahmacaris went all over the Gangetic Valley, proclaiming the ideal life of perfect holiness and exhorting men to practise compassion, generosity, chastity, truthfulness and temperance. He forbade destruction of life, even for sacrifice, stealing, adultery, lying and taking intoxicants. He taught the *manushya dharma* to laymen and women, and the uttari manushya dharma to the Brahmacharis. The religion was taught in two categories, first the *vyavatrarika* to house-holders, second the *paramartha* to Brahmacaris. To-day we need the latter; we need the revival of the perfect Brahmacariya life.

Buddha's Religion flourished for nearly 1500 years in the middle country of India. Bengal, Bihar, Kosala, Kashmir and Punjab were Buddhistic. The copper-plate inscriptions discovered at Sravasti in Oudh, at Kusinara and Samath show that Buddhism was yet a living religion in the 12th century. The Buddhist Brahmacharis of ancient India went forth to China, Japan, Korea, Tibet and Java to preach the Brahmacaridharma and aryanised the non-Aryan races and brought all Asia under the sway of one civilization.

With the destruction of the pure Brahmacariya ideal India fell.

The only way to rouse the Aryan consciousness is by holding up the Brahmachari ideal.

I rejoice that Mahatma Munshi Ram has achieved a triumph in the consummation of a cherished desire that I have held since 1897. The Gurukula Ashrama is the living embodiment of the ancient Aryan ideal. The Arya dharma, the Arya Marga, the Arya pudgala forgotten for nearly nine centuries is again visible through the self-sacrificing labours of the Arya Samajists of the Punjab,

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It had been my desire to visit the Gurukula since 1910, but the opportunity came in the August of this year. I shall never forget the thrilling experience I had when going down the Ganges in a raft on my way to the Gurukula. It was on the 16th of August that I left Benares for Hardwar. From Benares to Lakshar and thence by the loop line to Hardwar I travelled in the train. At 4 a. m. on the 17th, I alighted at Hardwar, and spent two hours in the Waiting Room "reserved for Indians." On some Indian Railway lines in Bengal, the United Provinces &c., distinction is made between Indians and Europeans. This distinction I found, in its most objectionable form, when travelling in the Southern States in North America. The Republican Whites treat the Black Americans as slaves, and the latter have to travel in the "Jim crow cars." At Railway Stations no negro is allowed to enter the Waiting Rooms reserved for the Whites.

At Hardwar I lay down to rest and I heard a voice in my vision, telling me "Be strong like the Buddha and disseminate the Gurukula-idea."

I spent six happy days at the Gurukula Ashram. I received every kindness and hospitality at the loving hands of Mahashae Nanda Lal, Assistant Governor. I had not the pleasure of meeting the illustrious personage the Mahatma Munshi Ram. Whatever I witnessed in the Ashram was elevating. The vitalising water of the Ganges flowing in a torrential stream on the south and the range of the Sivalik hills on the north are refreshing sights for the mind that seeks freedom based on enlightenment. The locality of the Gurukula is charming; the atmosphere is saturated with ideal associations taking the mind back to the spiritual period when India was supreme in arts of peace and enlightenment. The body of young Vidyarthis was an especial attraction to me. They were active, healthy and cheerful. What I believe is needed to make the Gurukula an ideal centre

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of education, is technological instruction. The Brahmachari should be an all round man. As an educator he should know something of carpentery, weaving, painting, housebuilding, sanitation, agriculture, paper making and arboriculture, so that when he goes as a missionary to teach the people, he should not only preach this but also show them the ways of gaining independent livelihood. The early Buddhist missionaries who went forth to distant lands were both secular and spiritual teachers. They carried with them wherever they went the civilization of the Aryan India. Hence we are able to see *to-day* in Japan, the India of the sixth and seventh centuries. Gurukulas by the thousand is India's need to-day.

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LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

CHAPTER VII.

The Man, His Mission and His Method.

SECTION II.

DAYANAND'S MESSAGE.

Before we hear what Dayanand teaches, let us enquire if indeed he was a world—teacher. Dayanand was a great man and a great man is ever misunderstood. In fact the misunderstanding varies directly with the greatness of the man. He is viewed through the coloured glasses of different individuals. His admirers often project their own feelings in him and see in him not the real man, but what they wish him to be. The result is that different men interpret him differently and much confusion follows.

What is true of every great man, is true of Dayanand. Though Dayanand lived very recently and put his teachings in a definite form, yet different men have interpreted him differently. To some he is the advocate of the education of women, to others he is the revivalist of the institution of Brahmacharya. In the eyes of some he is a social reformer, in the eyes of others he is a patriot of the highest order. Some love to think of him as 'the Hindu of the Hindus,' the great lover and Saviour of the Hindu race, others see in the Rishi the Saviour of Mankind. To these last Dayanand is the 'prophet of peace,' the teacher of humanity. Dayanand was undoubtedly all this. Vain is the fight between those who think of him as a Hindu patriot and those who take him for a cosmopolitan. He was a Sanyasin, the lover of all men irrespective of caste or creed, race or religion. Yet he had a due consideration for India's welfare. Dayanand's was no doubt a 'mission Universal,' yet he had a message for Arya Varta too. Let us try to approach Dayanand through his writings and ask

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him what is his mission In the Preface to his Satyarath Prakash in words unmistakable and in terms unambiguous he tells us :—

" Though we were born in Arya Varta and still live in it, yet just as we do not defend the evil doctrines and practices of religions prevailing in this country, on the other hand expose them properly, in like manner we deal with alien religions. We treat foreigners in the same way as our own countrymen as far as elevation of human race is concerned. It behoves all men to act likewise."

To lay yet more stress on this point he says: "The only way of bettering the state of *mankind* is to preach the truth." Towards the conclusion of this preface he states : ".....we endeavour for the betterment of the *Human Race*." In the Introduction to the 11th Chapter of the same book Dayanand earnestly prays unto the High and Holy to inspire the souls of all men to strive to have one great religion on the Earth. The Introduction to the 12th Chapter contains the following significant words: ".....To conduct debates oral or written in a friendly manner in order to uphold truth and destroy falsehood, is the bounden duty of all men. Else *man* will not be able to progress." In introducing his criticism on the Bible, the Rishi speaks in the following strain :—"..... By this writing, it is intended, that *all men* should easily see, discuss, write.....It is proper for *every human being*, after perusing the books of different religions, to give or publish their opinion for or against them." In the foreword to the 14th chapter occur the following pregnant words : " The object aimed at by this criticism is to contribute to the elevation of the *human race* and to enable *all men* to sift truth. At the end of the 14th chapter Dayanand introduces a list of his beliefs with the following beautiful and pleasing passage :—

" I believe in a religion based on universal and all—embracing principles which have always been accepted as

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true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *primeval eternal religion*, which means that it is above the hostilities of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by the sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by the *Aptas*, *i.e.*, those who are truthful in word, deed and thought, promote public good and are impartial and learned ; but all that is discarded by such men must be considered as unworthy of belief and false.

"My conception of God and all other objects in the universe is founded on the teachings of the *Vedas* and other true Shastras, and is in conformity with the beliefs of all the sages, from *Brahma* down to *Jaimini*..... My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man."

Besides even a casual student of the "Light of Truth," will be struck to see Swamiji every now and then using the expression '*Manushya Matra* and *Manushya Jati*. Undoubtedly he, whose life-long preaching was '*Mitrasya Guang Chak shusha Sarvani Bhutani Samikshe* (with the eye of a friend look upon every sentient creature)," could not but work for the benefit of the whole human race. How is it possible that the sincere revivalist who believed that the Vedas were revealed by God in the beginning of the creation for the benefit of man-

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kind—equally for the Brahmin and the Kahatrya, the Vaishya and the Shudra, for the woman and even for the most degraded—yes, how is it possible that this Revivalist should have gone against the commandments of the Word of God and worked for the cause of one single nation only. No Dayanand could not do that. True to his mission he tells us, " To do good to the world is the prime object of the Arya Samaj" (47) The Paropkarni Sabha is required to appoint Updeshak Mandalies (bands of preachers) to carry the torch of Vedic light from country to country and island to island to enable mankind to distinguish between truth and falsehood. (48) Amongst the rules of the Gau Rakshani Sabha (society for the protection of cows) we come across the following :—(5) Since this work is for the benefit of all, this society is justified in expecting help from any one and every one (in the world). (6) All those societies which hold it dear to do self-sacrificing deeds in every land and every island, are considered to be the helpmates of this Sabha."

In his letter of the 26th July 1887 addressed to Col. Olcott, Dayanand expressing his joy at the connection with the Americans thanks the Lord and states that he desires that Idolatry and other superstitions should die out of *the whole world* and that the one true Vedic religion should prevail everywhere. Exactly after two years Dayanand put forth a public declaration in which he mentioned his connection with the Madame and the Colonel in very hopeful terms. Towards the end of this declaration, the Rishi earnestly and fervently prays unto the great Lord so to arrange matters, that it may be possible for the learned men of the whole world to join the Vedic Church. Such was Dayanand's most pious wish. In the face of all these facts none can assert that Dayanand was for India alone, that his was a cry for Swaraj, or that

(47) 6th Principle of the Arya Samaj.

(48) Section 2 Rule I of the Paropkarni Sabha.

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he was revolutionary in his teachings. Let those who still cling to that superstition read what a biographer of his states : "He never sat at the feet of a Mazzini or a Garibaldi but drew his inspiration from Kapila and Kanada. There are some who believe that Dayanand was a revolutionary.

But let it be remembered that it was a Sanyasi, a hermit, an ascetic, a Yoge, Swami Virjanand, who fired him with enthusiasm to hoist the flag of " Om " once more in the land of the Vedas."

But if Dayanand wanted to establish God's kingdom on earth, he believed that in the achievement of his aim India would play a part peculiar to herself. He may not have necessarily believed in "India being the promised land and Indians a chosen race," He need not have been partial to any nation or any land. Yes, he need not have had any attachment for this land or that land. With all that he could not forget India's past history, her sacrifices in the great and glorious cause of the Vedic faith, her present state being of all countries the nearest to the pure Vedic faith, and above all her great potentialities. It was this feeling based on historical knowledge that made Dayanand give, in his programme, an important place to India. Writing to Madame Blavatsky, he says, "We from the time of the creation and Vedic revelation have been always holding to the same thing ; what if owing to our folly and lack of good Upadeshaks for some time, most of the Aryans have in some points acted against the Vedic religion : yet in greater number of their practices they act according to the Vedic dictates ; hence they that desire their own good and that of others should join the Arya Samaj." (49) In spite of the present degraded condition of the country, he believed that our fall, though wonderful in itself, had not resulted proportionately in such a great corruption, as prevailed in other religions of a recent date. This he clearly ex-

(49) Swamiji's Life by Ram Blas Sharda, P. 226.

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pressed to a European gentleman. Yes, there is no great wonder in that. India is undoubtedly the centre of the hopes of humanity. Her name has inspired the nations of the past, it inspires the nations of the present and will ever inspire the nations to come. India having so much influence—she could not but be given a prominent place by him who wanted to bring comfort to mankind. Verily before the ideal of the brotherhood of nations could be realised, Indian unity should be brought about. This consideration throws a flood of light on all those passages in which Dayanand laments over the fall of the Aryans. This consideration explains Dayanand's sincere efforts at the reformation of India. It was this thought that made Dayanand call together the different great men of India at the time of the Kaisari Darbar to exhort them to put their heads together to insure the improvement of India's state. Under the influence of this thought Dayanand lays down in the principles of the Arya Samaj framed at Bombay : "Two kinds of purity should be attempted, in this Samaj for the love of the motherland." The letter addressed to the Secretary, Arya Samaj, Dinapore. in which Dayanand desires that serious attention be paid to the upliftment of India, was also written with this idea (50) In that very letter says the Rishi : "From this country have knowledge and happiness spread over the whole world." Verily once more will the Vedic religion and the consequent happiness, spread over the whole world from this country. Therefore let this country be raised to the spiritual leadership of the world.

Such was, in brief, Dayanand's view of his mission. It was the improvement of the whole human race that he desired. Arya Varta was to play an important part in this work. What did he place before us then ? Before Dayanand came on the stage of the world's history, there was a great struggle all round. Amongst other points of con-

(50) See pp. 369-370 the Life of Swamiji by Pt. Lekhram.

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flict was that between faith and philosophy, between reason and religion, science and spirituality. Since the battle of Mahabharta selfish men had been trying their best to divorce religion from reason. Their one aim was to keep ordinary men in ignorance. Such had been their influence that many a man had, like Bacon, framed the motto: "Give things of faith to faith and of philosophy to philosophy." Prophets rose, sages came, seers preached, but none ever tried to reconcile spirit and matter. One based his religion on love, another on faith, a third on illusion and many on devotion. In spite of their efforts the material science progressed and determinately attacked religion. Religion that had bidden good-bye to reason knew not how to hold its own. It was yielding at every place and then came Dayanand to tell us that Religion and Science are no enemies. Verily science is but a handmaid of religion. It was but natural that Dayanand should have preached that doctrine—the very central point of his whole system. He was a profound scholar of the Vedic lore and as such he could not but hold this principle, since the writers of that literature announced it at the top of their voice that reason and religion were friends. Said the Rishi Kanada: "No Mantra of Veda is against reason." (51) Manu declared, "whatever is settled by logic is the religion of Veda." The writer of the Nirkuta calls Logic a Rishi. (52)

Having reconciled religion and reason, the Rishi reviewed the world round. Philosopher—like he sat and tried to solve the mystery of existence. Various were the explanations given by various sects. On one side were the materialists who denied the existence of God. On the other side stood the Neo-Vedantists who called the world an illusion. "All is matter" said the materialists. "Force is found wherever there is matter." "All is spirit," said the

(51) See Vaisheshak VI. I

(52) See Nirkuta YIII. 12,

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Neo-Vedantists, "matter that you see is a mere illusion." "Between these two extremes stood many other sects warring with one another. The God of one was the resident of the fourth sky. That of another lived on the seventh. A third found its God always fighting with another God of evil. Some looked for their God in Kailash Parbat and others in Gau Loka. Dayanand saw this conflict and saw it to grieve. He felt man had been dragged down from his dignity. Surveying all round him, he tried to give to the world the sublime conception of one Supreme Being preached in the Veda.

The atheist said : "There never was an author of this world, nor is, nor ever shall be. The world is what it is, from eternity, it was never made, nor shall it ever come to be destroyed." To this the Swami replied :—

"There can be no motion or any thing which motion produces in the absence of a mover (an intelligent efficient cause). The earth and similar other objects that we see, fashioned and constructed on a wise and skilful plan—these can never be eternal. That which is the result of *combination*, has no existence prior to the taking place of the combination (which gave it its present form) and it ceases to exist when disintegration ensues. If you refuse to believe this, you may break or melt or burn the hardest stone you can get hold of, a diamond, a piece of steel, &c., and ascertain for yourself whether or not all these are made up of separate particles. If the things and objects (we recognise and percieve) are made up of separate particles, a time must come when the particles will seperate again (53).

The argument of those who believed in spontaneous production of the world Dayanand rebutted in the following words :—

"If the world were a spontaneous creation (*i. e.* if it possessed the power to create itself), it would never be

(53) The Satyarath Prakasha pp. 229—30 (Translation by Chhajusinghjee)

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estroyed. If the power to destroy itself were *inherent* in it, it could not create itself. If the power to create itself and the power to destroy itself *both* were inherent in it there would still be no assured system or order in the success of creation and destruction. If, on the other hand, you ascribe creation and destruction to an efficient cause, you will have to admit that the *efficient cause* is something distinct from the principles and substances which undergo birth and detruction. Verily, in the event of creation and dissolution being spontaneous (the result of self-exertion on the part of atoms), they would not take place at stated and fixed periods. If we are to believe that creation is a spontaneous action, why is it that we do not see another earth, sun, moon, &c., spring into existence in the vicinity of our planet? The fact is, that whatever things spring up from combination of other things—trees, grass, insects, worms, &c., spring into being as the result of the combination of God-made things. Just as 'haldi' (turmeric), 'choona' (lime) and decoction of sour lemon do not of themselves move from their places and combine, but, on the contrary, combine through the agency of some one, and, as further, they can form 'roli' only when mixed together in proper proportions, and not otherwise; even so the primary atoms of matter cannot, of themselves, fashion themselves into anything, much less into anything useful or serviceable, unless the Supreme Being combine them with his wisdom and skill. Hence it follows that the world is not inherently self-creating but the production of Divine skill and wisdom" (54)

To make his position still more clear, the Swami says: "Dead and inert substances cannot combine together of their own accord and according to some design, unless the conscious Being—God—fashions and shapes them. If they

(54) The Satyarath Prakash (Hindi 9th edition) P. 229. M. Chhajusingh's translation.

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could combine together by virtue of inherent properties why does not another set of the sun, the moon, the earth and other planets spring into existence by itself?" (55)

Answering the question as to why cause should not have a cause, if there can be no effect without cause the Rishi says: "Oh, ye simple brethren! why do you not use your common sense a little? Mark there are only two things in this world, cause and effect. Whatsoever is cause (absolute) can never be effect; and whatsoever is effect can never be cause at the same time.....He who wants to know the cause of a cause, the effect of an effect, is blind though he sees, is deaf though he hears, and is ignorant though well-read. Can there ever be the eye of an eye, the lamp of a lamp and the sun of a sun?" (56)

Settling with the materialist and the atheist Dayanand turns to the Neo-Vedantists. Theirs is the theory that in one form or another is believed in by the greater part of the world. Started by the great Shankar Acharya, developed by many men of vast learning and penetrating intellect, beautifully sung by the Sufis, supported by some of the savants of Europe, and upheld by some of the great scientists, it appeals very strongly to the heart of an ordinary mortal. Many a man finds in it his solace. To Dayanand, the student of ancient writers, this theory did not appeal. The Vedantist asserts: "All is God. Par Brahma was one. Maya projected itself in Par Brahma and He became diversified. Soul considers itself Jiva and believes in its existence to be real, simply on account of illusion." This theory when carried to its logical conclusions either launches us in the absurd position of believing that while one part of God is impure, sinful, miserable and full of pain, the other part is pure, sinless, happy and full

(55) Do. P. 425 Dr. Bhardwaja's translation.

(56) See the Satyaratha Prakasha P. 232 (Hindi 9th. edition) Translation by Dr. Bhardwaja.

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of joy; or it leads to the belief that there is no punishment for sins, that after death there remains nothing of the soul, that the most sinful man and the purest man have but the same lot. Thus it destroys the moral sense of man, makes the foundation of society weak, and pulls down the whole superstructure. To many a man, it serves as a stimulus for committing sin. The lives of most of the Sadhus bear testimony to this

Dayanand himself once believed in Vedant. But the study of the ancient books revealed to him the weak points of the theory. He often came in contact with the Adwait-wadins and held warm discussions with them. He has successfully refuted all the arguments advanced by the Vedantists. "The world is unreal like a piece of rope mistaken for a snake", says the Vedantist. "You have fallen into this error by believing a piece of rope to be real and a snake to be unreal. Is not snake also real?" (57) "Brahma becomes ignorant of Brahma, he forgets his own nature," says the Vedantist. On being asked the cause of this he states: "Avidya or nescience is the cause." Then Dayanand corners him and forces him to state: "It (Avidya) is indescribable, in other words, it cannot be said of it that it..... ..is real or apparent." On this he retorts: "This is quite absurd, for on one hand you say that it is Avidya and on the other you hold that it... ..cannot be said to be real or unreal.' (58) "There is space in a pot, there is space in a temple, there is space under the sky. Though there appears to be plurality of spaces, there is in reality only one space. Just in the same manner", says the Vedantist, "Brahma appears to be diverse to us owing to Maya and Avidya. "This assertion also," replies the Rishi, "does not hold good." Just as you believe the pot.

(57) See the Satyarath Prakash Chap. XI, P. 305, (Hindi 9th edition).

(58) Ibid, P. 306.

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the temple and the sky in the example cited by you to be distinct from ether, in like manner why do you not believe the material world and soul to be distinct from the Supreme Spirit and the latter distinct from the former"? (59) The common argument of the sun and hist reflection in a thousand pots is met as follows :

"The sun, the water and vessels have definite forms. The sun being different from water, its reflection is possible. The Great God being formless pervades the whole universe. The one is the pervader and the other is the thing pervaded.....Reflection is impossible without form.....If the Great Being is not distinct from the human soul, the human soul ought to be omniscient and omnipotent but it is not so..... Then there will be no need for the soul to strive and to obtain Mukti because it is ultimately to join Brahma of which it has been supposed to be a part....." (60)

Dayanand then corrects the conception of God of other sects and creeds. He reconciles the two attributes of *Nyaya* (justice) and *Daya* (mercy) apparently opposed to each other. Justice is the external phase of mercy which is the internal. (61) The word "Sarva Shaktimana (all-powerful)", which has proved to be the stumbling block of many, is explained next. To the objector's question whether God is All-powerful, the Swami answers:—"Yes, He is ; but what you understand by All-powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power." On the objector's

(59) Sattyarth Prakash, P. 307.

(60) Ibid, Pp. 307-308.

(61) The same Chap. VII, P. 188.

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stating that he believes that God can do what he likes and that there is none above Him, the Swami says: "What does He like? If you say that He likes, and can do all things, we ask 'Can God kill Himself' or 'Can He make other gods like Himself, become ignorant, commit sins such as theft, adultery and the like? or can He be unhappy? Your answer can only be in the negative as these things are opposed to the nature and attributes of God. Hence your contention that God can do *all things*, does not hold good. Our meaning only, therefore, of the word All-powerful is true, (62).

Having defined the limits of Omnipotence Dayanand raises the question if God can produce an effect without cause. He answers "No; because that which does not exist (in any form) cannot be called into existence. It is absolutely impossible. (63) 'Nothing can ever become something, nor can something ever become nothing. These two principles have been rightly ascertained by the true seers of nature'..... It is clear therefore that he who believes this world to have been created without a cause really knows nothing." (64) What then is the cause of the world? From where has it come? "God" writes the Swami, "is the *efficient* cause of this Universe, but the *material* cause is *prakriti*—the primordial elementary matter." (65) Has not *prakriti* emanated from God, even as the spider's web comes out of its own body? To this the Swami says: "If, as you say, God were the *material cause* of the Universe, He would become transformable, conditioned and changeable. Besides the nature, attributes and characteristics of a *material cause* are

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(62) Sattyarth Prakash P. 189 Cf. "The Penetralia" by A. J. Davis, P. 114.

(63) Dr. Bhardwaj's English Satyaratha Prakash p. 286.

(64) " " " " " p. 297.

(65) " " " " , p. 277.

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always transmitted to its effect. Says the Vaisheshika Darshna : ' The effect only reveals whatever pre-existed in the (material) cause.' How could then Brahma and the material world be related as (material) cause and effect? They are so dissimilar in their natures, attributes and characteristics. Why ! Brahma is the personification of true existence, consciousness and bliss, the material universe is ephemeral, inanimate and devoid of bliss. Brahma is Uncreated, Invisible, while the material world is created, divisible and visible. Had the material objects, such as solids, been evolved out of Brahma, He would possess the same attributes as the material objects. Just as solids and other material things are dead and inert, so would Brahma be, or the material objects possess consciousness just as Brahma does. Moreover, the illustration of a spider and its web does not prove your contention. Instead, it disproves it, because the material body of the spider is the *material cause* of the filaments, whilst the soul within is the *efficient cause.* In the same way, the All-pervading God has evolved this gross Universe out of the subtle, visible *Prakriti* that resided in him. He pervades the Universe, witnesses all and is perfect Bliss." (66).

Whence has, then, *Prakriti* come? "It is beginningless" says the Swami. "Three (entities) God, soul and the *prakriti* are eternal." For the Rig Veda says : "Both God and soul are eternal, they are alike in consciousness and such other attributes. They are closely associated together—God pervading the soul—and are natural companions. The *prakriti* which is likened to the trunk of a tree whose branches are the mutiform Universe, which is resolved into its elementary condition at the time of dissolution, is also eternal. The natures, attributes and characters of these three are also eternal. Of the two—God and the soul—the latter alone reaps the fruit of this tree

(66) Dr. Bhardwaj's English Satyaratha Prakash, pp. 282-83.

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of the Universe—good or evil—whilst the former does not. He is the All-Glorious Being who shines within, without and all around. God and the soul and the *prakriti*, all these are distinct from one another being different in their natures, but they are all *eternal*." (67)

"If God and the human soul be different, how will you interpret the following mighty texts (Maha Vakyas) of the Vedas? 'I am God,' 'Thou art God' and 'The soul is God!" asks the monist. To this the Swami says: These are not Vedic texts at all, but quotations from the Brahmans. They are nowhere called 'mighty texts' in the true Shatras. Their true meanings are as follows:—We take the first quotation which does not mean "I am God" but "I live in God." Here is used what is called 'Substitution of the thing that contains or supports for the thing which is contained therein or supported thereby; Just as we say "watch platforms are shouting." Now the platforms, being inanimate do not possess the power of shouting, hence it means that the men on those platforms shout. Thus the platforms, that support the watchmen, are substituted for the men who are supported. Similarly it should not be understood in the above text that God the supporter is substituted for the soul which is supported thereby or contained therein. If you say that all things exist in God, what is then the special object of saying that the soul exists in God? We answer that though it is true that all things exist in God, but nothing is so close to God as the human soul, being possessed of similar attributes, it is only the human soul that can know God and during the time of salvation lives in the very presence of God, having *direct cognisance* of Him all the time. Hence the relation of God to the soul is that of the container or supporter to the thing contained therein or supported thereby and that of companion to another. It is clear, therefore, that

(67) Sattyarth Prakash, p. 277.

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God and the soul are not one. Just as a person says in reference to another; 'He and I are one, *i.e.*, in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for Him and thereby completely immersed in Him during Samadhi can say "God and I are one" that is, in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like God in its nature, attributes and character." (68)

God, soul and the *prakriti* are then three eternal co-existing entities. Soul is also a free agent. How is it that God who has not created them comes to have control over soul and matter. Swami Dayanand solves this difficulty by arguing thus :—

"Just as a king and his subjects live contemporaneously and yet they are subject to him, so are the soul and the *prakriti* under the control of God. Why should not the soul, with its finite powers and the dead inert matter be subject to His powers when He creates the whole universe, awards souls the fruits of their deeds, protects and sustains all, and possesses infinite powers. It is clear, therefore, that the soul is free to act but is subject to the laws of God in reaping the fruits of its acts, while the Almighty God is the creater, protector and sustainer of the universe. (69)

In what relation to each other do the human spirit and the Divine spirit stand ? Just as they (God and the soul) stand to each other in the relation of the *pervader* and the *pervaded*, so do they do in the relations of one who is *served* and the *servitor*, the *supporter* and the *supported*, the *master* and the *servant*, the *ruler* and the *ruled*, the

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68 Sattyarth Prakash, pp. 255-56.

(69) Ibid, pp. 309—310.

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FATHER and the SON." (70) Yes, they are like the father and the son " for even as the father (and the mother) loves his (and her) children and wishes them every kind of happiness, so God ever shows mercy to His eternal children and subjects and hence for their guidance He reveals His will through the Veda." (70) The Yajur Veda too declares "The Great God—the King—reveals all kinds of knowledge to the human souls His eternal subjects—through the Veda. (71) To this Veda the Primitive Revelation—Dayanand wants to lead the wandering sons of Humanity to dispel their ignorance and to give them peace.

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(70) The Rig Vedadi Bhashya Bhoomika, p. 15.

(71) The Satyaratha Prakash (Bhardwaj's), p. 277.

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REVIEWS AND NOTICES.

(1). **Versified Geography of the World, Part 1**—*By M. Harsahai Peshkar, Collector's Court, Bijnor. Price As. 3.*

All efforts that have hitherto been made to render the study of Geography interesting to young boys, have proved useless. The present book, we hope, will be helpful to Urdu-reading young boys in remembering long lists of difficult names.

(2). **चुंगी की उम्मेदवारी या मेम्बरों की धूम।**

By Badri Nath Bhat, Esq., B. A. Can be had of the Manager, Ram Bhushan Press, Agra. Price As. 3.

Modern Indian Drama is yet in a very crude form; the very best plays of modern play wrights cannot bear a moment's examination in the light of ordinary productions of English or ancient Indian Drama. Leaving aside characterisation and other dramatic subjects, the too-frequent employment of that most 'ignoble device' rime-in-prose, which is here meant to keepup the interest of the spectators, is, we hope, not so much an amusement as a botheration and a bore. The present play, a very short one, has not got over this defect. However, it is very satisfactory to note that the author has succeeded in making it eminently well-suited to the stage. The language of the ludicrous Seth Sugan Lall and some others is typical of their respective classes. The picture of the evils of municipal elections, though exaggerated a little, is all the more useful in fully impressing upon the spectator's minds the vanity of all such efforts as are very often made by the candidates for election. The play, if staged, (as certainly it has been) is sure to produce a wholesome effect. It is an encouraging one; and we would recommend to the author a thorough and searching study of the defects and shortcomings of Modern Indian Drama for a complete

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removal of them all; there is still much room for improvement in this direction.

(3). **The Origin of the Hindi Language**—*By Thakur Nand Kumar Singh, Pleader, Sasram. Price As. 6.*

This booklet supplies conclusive proof regarding the Indian and Sankritic origin of the Hindi language. Without minding its linguistic deficiencies, which are unfortunately too prominent, we would recommend its study to all who feel interested in the great national cause which it advocates.

(4). **"English Teacher" and "Venereal Diseases"**—*By Baboo Pyarai Lal, M. R. A. S., Zamindar of Bharotha.*

At first it was somewhat surprising to find the same author writing books upon such different and utterly disconnected subjects as education and medicine; but surprise changed into admiration when on consulting the list of the author's works, we found his name connected with books on Religion, History, Physical Science, Language, Law, Gardening, Secret Sciences, etc. Mr. Pyarai Lall seems to be a careful observer, an extensive reader in almost all branches of human activity, and a writer in a simple and clear style, possessing wonderful powers of versatility. Himself a typical example of self help, all of his works are meant to render others independent of all external aid.

(1).—*English Teacher without a tutor*, is a useful book for those who cannot go to school. It is written according to the regular and practical method of learning a foreign language and contains many useful hints upon Grammar, Composition, Translation and Conversation. The book has already run through five editions. *Price Re. 1,*

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(2).—*Venereal Diseases.* Undoubtedly, the book tries to supply the most pressing need of the day. Its best portion is that in which the author deals with the causes, symptoms, varieties and prevention of venereal diseases. This is useful and worth reading. The other and the smaller portion, giving, quite in bewildering variety, the methods of treatment according to several Eastern and Western systems, is meant chiefly for spectacular purposes; and useful only for experienced physicians. In the preface the author has warned almost all patients against taking their treatment in their own hands. But the book offers a dangerous temptation ; generally young people are not so wise as Mr. Pyarai Lal would expect them to be. *Price Rs. 2.*

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IN THE OFFICE.

I am sitting in my office: you have never sat in the same manner, nor, while you are there, can you hope to sit like myself. Every earthly thing seems to have sent in its quotum to render this place more beautiful, more comfortable and more stimulating to work than any of the offices which you very often describe as the prison-halls of a thousand souls with superintending jailors to urge the poor dear fellows to a speedy disposal of their allotted work. The building is very nice and spacious enough for the purpose it is meant for. It is very well furnished and the locality is such as ever you could wish for. Within the office wherever I should happen to look, I am sure of finding quite a fair number of books—books which, when once seen, offer an irresistible temptation to read, and when once begun, can never be cast aside without a deep

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sigh for a longer time at the reader's disposal. Among these books there is a large number of those, the very names of which carry one's mind to the days when Indian civilization, Indian learning and Indian politics were at their highest. Were you here, you would, I am sure, feel a very great desire to read every word of them and literally to become the worm which most of us know of, but few have really seen.

Here it is that you would like ever to be at work, ever to remain in your office. Having the very worst associations about office life, you will certainly take the above sentence to be an ironical statement. But it is not so; be sure that I am in right-earnest when I make the above remark. When you come back from the office, very often you have a great longing to go to some garden to unbend your overworked brain in viewing long tracts of greenage and in casting unwearied glances upon beds of pretty little flowers. But in vain you will wander in that city to find a scenery such as I am ever at liberty to view while sitting in my chair. It is well-nigh indescribable for a man of my attainments. For your precious sake, however, it is that I will make an attempt at description. Whenever I look up from the paper I am writing upon, my eyes at once fall upon the only road in Gurukula which running bare at first does afterwards become covered with green grass, going forward in the same condition, at last it disappears from my sight behind the deep green trees under some of which can be seen some of the strong and sturdy milch cows and milch buffaloes of both of which kinds the Gurukula keeps a large number. The part of the road which lies within the buildings of the institution passes through a garden; on both sides of it there are many small trees, some meant only for greenage, while others for flowers of various kinds too. Red, white and yellow, these flowers look most beautiful on plants which vary a great deal in

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the depth of their greenness and constitute an inexhaustible source of pleasure and refreshment to the eyes and the mind. At a distance of about forty yards from my seat there is a shady recess formed of what stuff, do you think—not of the big, lean awkward plants such as are seen in some of your gardens, or of half-way fallen trees as are found at some other places, but of pure green leaves with almost invisible branches, and studded with pretty little white flowers scattering a fragrance which is most delightful to the senses. At a distance of about four miles from this place can be seen the beginning of the stupendous Himalayas overgrown with trees of many kinds, all green. Such a sight while it is cheerful is at the same time invigorating. Its beauty which is redoubled in cloudy weather is rendered fourfold when one sees a Brahmchari passing through it. One of these sacred young boys appears very much like the boy who, you must remember, once came to our lodge, last winter, begging food. Very much like, but not quite like him; because here you would find for his paleness and thinness a ruddy complexion and robust health. An equal difference would be disclosed to you, were you to question one of these as you did that boy about the reality of his pretences They are all that and much more than what you in-vain expected from that precociously hypocritical boy. You must then agree with me when I say that one of these young men renders four-fold the ordinary beauty of nature.

Who would not like like to pass his days in such an office, who would not think his work pleasure while in this office.

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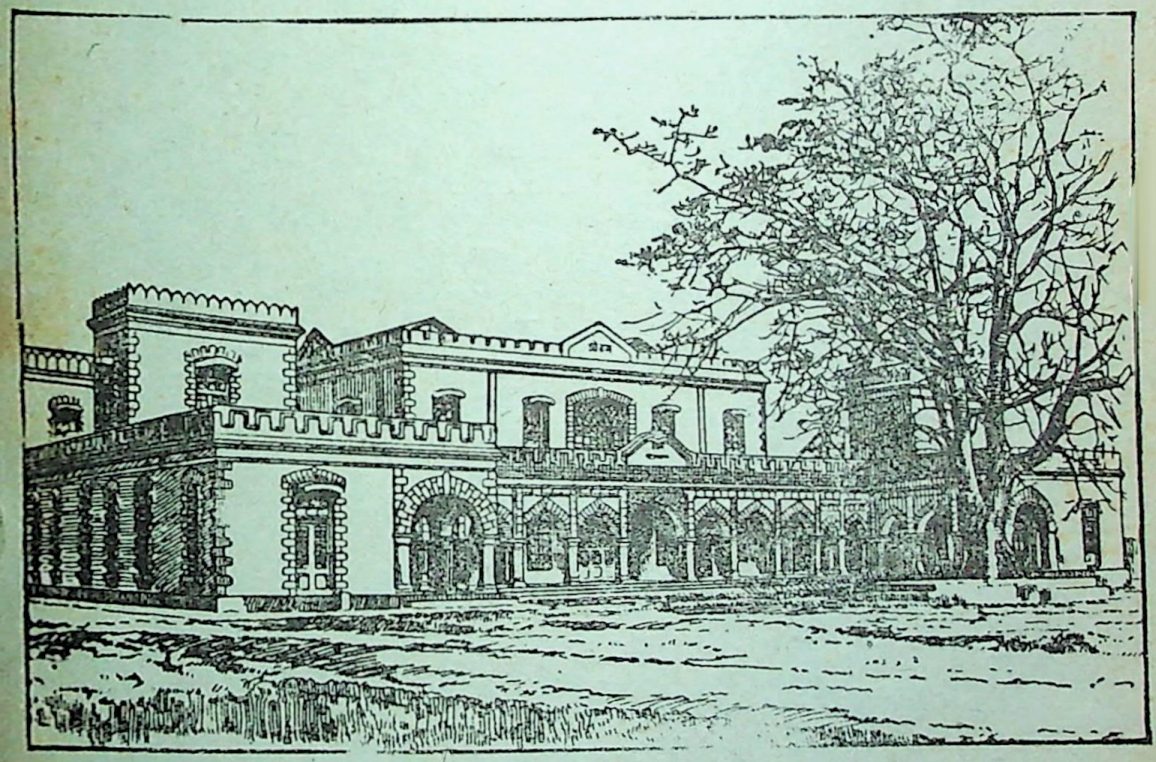
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

MARGSHIRSH, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest." —**Manu.**

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Great Father in the Skies Above.

1. Let my small voice Thy Presence reach,
   And let me not in vain beseech
   Thy feet to touch Thy face to see
   Oh God of Great Eternity !

2. I have no fear to come to Thee
   For Thou art mine and there for me !
   I am Thy child and thus may see
   Thy Mightiness—Thy Majesty !

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3. Didst form me in a wondrous way
From sleeping matter earthy clay!
Aye, many times hast made me BE—
Then die and rest again in Thee!

4. As many times I came and went.
And many times the veil have rent,
So fear I naught! For now I know
'Tis Thine the way that we must go!

5. We'll smile at pleasure, smile at pain.
For each will come some time again!
'Tis Thine the choice, 'tis ours the way!
For us to do and Thee to say!

6. Just as the Mother guides the way
Whate'er her little children say,
So knows Thy greatness how to mould
The creatures that Thy arms enfold!

7. When darkest seem the ways and drear,
For aught we know a blessing's near!
So let us touch Thy feet with love
Great Father in the skies above!

ELIZABETH ARNOLD.

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NOTES.

THE WAR.

The WAR is going on. Germany which has provoked this war as well as the allies who are on the defensive have paid the heaviest tribute in blood. The god or demon Moloch has claimed thousands of victims. This War is more fierce than many wars in history. The poor Kaiser has, in spite of all this, been grievously and profoundly disappointed. He had to make his State entry into Paris on the 12th of August. But his army retreated and he lost that opportunity. Then all preparations were complete for a triumphal entry into Warsaw. The recalicitrant Russians were bent upon mischief. They took it into their stupid heads to drive back the army of the War Lord from Warsaw at the psychological moment and thus to balk Kaiser Wilehm of the coveted prize. They will have to suffer for this impertinence in the next birth if they escape in this—which seems to be very probable as the trend of events shows. The Russians are indeed a savage horde who have no artistic training and do not mind riding roughshod over the most deeply cherished feelings of the "Elder Brothers" of our race. Being devoid of psychological knowledge, they could not realize what poignant and bitter disappointment is caused to a man possessed of a high-strung nervous organisation and an over-wrought temperament if, when all preparations are complete for magnificent spectacular effect and the prize is tantalizingly within sight, there is a bolt from the blue and all the castles in the air—of course we do not mean Zepplins—are shattered into pieces and blown up into splinters. Then what a loss to art. If the War Lord had made a State entry into a town strewn with corpses

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and washed and deluged with human gore, decorated with human skulls lying about in heaps of all geometrical shapes and bristling over with other such paraphernalia of sombre pageantry, the strains of triumphal music blending with the weird harmony of dirgeful disharmony produced by funeral songs rending the welkin with shrill notes; Poetry and Drama would have been furnished with an infinite and endless theme and another Dante would have risen to write a drama entitled "Inferno on earth" with His Imperial Majesty the Kaiser as hero. The loss to painting is of course incalculable! Alas for the Michael Angelos of modern times! The barbarous and uncultured Slavs will be held by history accountable not only for severe blows to "Teutonic civilisation" but also for destroying this miraculous stimulus to higher art—for strangling it before it could see the light of the day.

The War and Cant.

This War has given rise to a great deal of cant and pious jargon on both sides. We hear a lot about German Culture", "French Culture" and "British Culture" as if European culture was not one organic whole and was divided into air-tight compartments. As a matter of fact, Kant and Hegel are no more the exclusive property of Germans than Spencer, Darwin and Wallace are the exclusive property of the English. The greater a man, the less he expresses his message in set "national" or "tribal" language and the greater evidence he gives of his mastery over the art of manipulating with perfect ease and command the universal language of humanity—a medium of communication which though it has no outward symbols, whether written or spoken, expresses with wonderful accuracy all the manifold subtleties of thought, feeling and emotion. We commend to the careful attention of our readers the following remarks on this subject taken from the *Unity* of America, dated September 17.

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"Kipling has at last spoken and sung of the glory of England in his way. German philosophers have justified violence and bloodshed in order that the German nation might "work out its destiny." This superstition of "the nation" is probably the last supersition lurking in the minds of the competent. The race superstition has more profound grounds of justification than the national superstition, for race characteristics seem to be permanent, vital and decisive, although later science is proving beyond a question that races are fluid, changing and interchanging. They exchange commodities of mind and characteristics of body. *There are no fixed race characteristics.* Even the most fundamental division of humanity into white, yellow and black races refuses to be confined; they defy the dykes that would divide and the fences that would separate.

"How much more difficult it is to make permanent either the spiritual or physical characteristics of a "nation." The England that Kipling glorifies, that even religionists would save by the priceless flow of blood, is a chimera, a will-o'-the-wisp when drawn into the philosopher's crucible. England has produced great minds, profound philosophers and inspiring poets, but all these greatnesses promptly lift them out of English barriers into their human relations. From Shakespeare and Milton down to Tennyson and Browning; from Sir Thomas More to Charles Darwin and all the loving and loyal followers of the same were de-Englished in proportion as they were humanized. The same is true of Germany. Goethe, Lessing, Schiller and the great masters of thought and the recent leaders in science are de-Germanized when they become citizens in the Republic of Man.

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How petty and insolent is the picture of ignorant Russian peasants led by cocky upstarts bearing epaulets and swords reported as besieging Königsberg, bombarding the tomb of Emmanuel Kant, the greatest of Germans.

"Those parts of a nation represented by crowns and cannons, titles and swords are negligible quantities. They can be crushed, whipped, humiliated, exiled as Napoleon was to St. Helena, but that does not prevent the French from producing a Victor Hugo and a Pasteur; the Engligh a Robert Browning, a Herbert Spencer and a John Ruskin, and the Germans a Wagner. What "nation" can claim the Baroness von Suttner, Nobel or Edison?"

The "War" and Metaphysicians of International Repute.

This War in Christendom has brought to light many hidden forces and may yet have many more surprises in store for humanity. The one fact that it has established beyond the least shadow of a doubt is that in the whole of Europe there is not a single first-rate thinker who may claim to be an impartial spectator viewing this armageddon of nations—this collapse of the edifice of Western Civilization in a flood of human gore—in a spirit of absolute detachment. The "bias of patriotism" obscures the vision of those who claim to teach clarity of vision and dispassionateness of judgment. All the leading thinkers of the "civilized" world, that claimed adherents by the ten thousand in countries with which the countries of their birth are at war, have taken sides. Wells has published a diatribe against Germany. Revd. Campbell, the author of "New Theology," has preached a sermon exhorting Englishmen to arm themselves to the teeth for a fight to the finish. Professors Harnack and Eucken—who

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are perhaps honoured more in the English-speaking world than in their own country—have signed a manifesto indulging in vitriolic attacks upon the English and appealing to the civilized world against the action of Great Britain in joining the coalition against the two Germanic Empires. What a pity! In spite of the modern boast that the highest thought of the Occident transcends the narrow limits of what is miscalled "patriotism," there is not a single first-rate thinker of note who taking his stand on a peak commanding a view of all the hillocks of party and passion may be in a position to counsel moderation and restraint to all the nations of the world and be heard with respect, veneration and conviction. Can there be clearer revelation of the bankruptcy of modern culture.? Even the greatest living philosophers of Europe cannot rise to the heights to which a Vibbishan could rise in ancient times. What Europe needs most at the present time is Brahmanas and Sanyasis of the ancient stamp—Visheshtas and Vishvamitters—whose mediation and arbitration may be unanimously accepted by the nations and whose judgment may be universally accepted as being without the least taint of the suspicion of partisanship. In the meantime we commend to the attention of admirers of Dr. Eucken—among the most enthusiastic of whom we count ourselves as one—the following extract from his essay on "The Education of People" in which, to our mind, the great thinker has laid his finger on the plague spots in German civilization—the ugly defects which, to our thinking, are responsible for the present armed conflict!

> "To-day, in particular, an ever-increasing force is urging us in this direction. For a hollow and pretentious life has grown up in our midst with appalling rapidity and threatens, with bold and insolent self-assertion, to choke all true life, while,

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looked at from the standpoint of the inner man and man as a whole, our civilization shows many signs of old age. Its spiritual creative work is stagnant, and it is overwrought and super-refined. Our true spiritual development is forced into the backround by the petty human routine of life, so that we are threatened with a deterioration to a burlesque of civilization. We urgently need a regeneration of life, a regeneration of our civilization."

Had Germany followed the lead of its greatest living thinker and set to work to deepen its civilisation instead of following the guidance of those who by preaching the biological necessity of war brought about the present spiritual decadence, she would not have undertaken the awful responsibility of this terrible massacre of civilized humanity and all that it has inevitably brought in its train—dislocation of trade, arrest of the progress of thought, increase of poverty, multiplication of the woes of the "not-haves" and of the sufferings of the widow and the orphan.

War and Christianity.

What a curious spectacle is presented by the Christian churches of all the countries engaged in this terrible Mahabharata War. The Vicars and Vicegerents of him who preached from the heights of a mountain "If a man smitteth thee on thy right cheek, turn to him thy left cheek also" are preaching to their congregations thundering war sermons and teaching them the lessons of blood and iron. What does this signify? Is it a revelation of the absolute impracticability of Christ's teaching or of the absolute impotence of Christendom and its spiritual guides to live up to it and even to believe in it sincerely? In this connection the piteous wails set up by "pacifists" like Lucia Anes Mead who still cling to the Christianity

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of Christ will ring in the ears of generations to come. Says the gifted Englishwoman :—

> "Nietzsche—the philosopher of force—and the militarists have had their way. To day not only God, but agonised peoples, must hold them in derision. The lands of Gladstone and Darwin, of Pasteur and Hugo, of Wagner and Kant, of Tolstoi and Jean de Bloch are forcing millions of conscripts like dumb driven cattle to march to the shambles.* Asia looks on aghast and has small use for "Christianity." The monstrous masses of reeking tube and iron stand adjudged by "all the experts" as the "only insurance against war," have chiefly been the cause for this disruption of civilization."

CHILD-WIDOWS IN INDIA.

One of the most active causes which stand responsible for the slow but sure death of the Hindus is the presence among them of a frightfully large number of child-widows. We in the Panjab do not realise this fact to any great extent; in our province child-marriages are not common. But when we cast a glance at the number of child widows in Bengal and other Indian provinces, our heart bursts and we begin to realize quite fully why we are daily going down in number. The following table, taken from the *Commonweal*, will give our readers an idea of the work of social reform which needs their immediate and incessant attention :—

Age period.	Male.		Female.	
	Married.	Widowed.	Married.	Widowed.
0—1	10,164	432	13,212	1,014
1—2	9,675	473	17,753	856
2—3	26,153	1,044	49,787	1,807
3—4	40,879	1,802	87,568	4,753
4—5	64,647	2,917	134,105	9,273
0—5	151,518	6,668	302,425	17,703
5—10	810,577	91,995	2,219,778	94,270
10—15	2,403,136	177,694	10,087,024	223,042

*This statement is, of course, inaccurate in regard to England where there is no conscription and people are enlisting voluntarily because they are convinced of the righteousness of the cause for which they are fighting.—*Editor Vedic Magazine.*

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This shows that there are in India no less than 17,000 widows under 5 years of age and 350,000 who are below fifteen. Fortunately these figures show a marked progress in the right direction ; the number of child-widows in India has decreased by 11 per cent during the last ten years. In 1901 there were 19,487 widows under 5 years and more than 390,000 below fifteen years of age. Without meaning any offence to the social reformer we have to admit that this fall in the number of child-widows is due mainly to the decrease in infant mortality in the provinces returning the largest number of child-widows. Anyhow this is an encouraging record, and though it shows only a small portion of the work done, it urges us to redouble our efforts and achieve still greater results in the way of putting an end to the pernicious custom which has done such immense harm to our beloved country.

We have desisted from giving a fuller and more detailed account of this, hoping that this little is sufficient to acquaint our readers with one of the most terrific agents which are undermining our society.

THE FUNDAMENTAL UNITY OF INDIA.

FROM HINDOO SOURCES.

A small but conclusive book of the above name has been brought out by Mr. Radhakumad Mookerji, the author of "A History of the Indian Shipping and Mairtime Activity from the Earliest Times." Mr. Mookerji is well-known as an original thinker of Indian problems, and his present work is really an epoch-making one. The notes purport to be a synopsis of the many arguments and numerous illustrations employed by the learned writer.

Of late we have been hearing much of the question of Indian nationality and Indian brotherhood without any clear proofs as to the possibility of such a thing. Indeed, before the publication of this volume it was generally held

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in educated quarters that " there is not and never was an India or even any country of India, possessing according to European ideas any sort of unity physical, political....." The opposite view—the view of the essential unity of India—which was before this held in some quarters, has gained so much strength by this publication that now at last it would be sheer obstinacy to say that India is not one country.

The proof of it is manifold ; but, as Mr. Mookerjee says, " the geographical unity of India is easily missed in her immensity and variety." Exactly this has been the case with European and Anglo-Indian scholars who have held that India is not a country but a collection of countries. The last mentioned are not unanimous in their opinion. Sir Herbert Risley, Mr. E. A. Gait, I. C. S., the last Census Commissioner, Mr. Vincent A. Smith, the great writer on Hindu Period, and some other English authors are quoted to show that the idea of the unity of India was not altogether unknown in English quarters.

Derivation of the several Names of India.

But it is the characteristic of Mr. Mookerjee's book that, for its information, it depends solely upon Indian sources and upon nothing else. " The primary factor of nationality is the possession of a common country." That India is essentially so is proved first of all by the fact that even in the ancient days it possessed one single name. "India was originally called Jambudwipa. This name was in use even in the time of Asoka who, in Buddhist works, is often styled as the king of Jambudvipa." " But while the name Jambudvipa has a geographical reference, the name Bharatvarsa has a political reference " The last-mentioned name is due to the overlordship of King Bharata who exercised sovereignty over a large portion of the country at the time when the Aryans were fast colonising the whole of this country. Its derivation is similar to that of Rome." "Bharata is the great hero of Indian history and tradition

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just as Romulus is of Roman." There is still another name, India—a name which was given to our country by foreigers. Many and various derivations have been assigned to the word Hindu, but the one given by the author of the present book also deserves mention. He says, "The River Sindhu by which the country was first known to outsiders was changed into Hindu by Persians and Indos by the Greeks, dropping the hard aspirate."

The origin of the Institution of Pilgrimage.

The author next, proceeds to give proofs from ancient Hindu literature in support of his hypothesis. That the ancients realised the fundamental unity of India "underlying its truly continental world" is first of all proved by a Puranic prayer which runs as follows:—

गङ्गे च यमुने चैव गोदावरी सरस्वति ।
नर्म्मदे सिन्धुकावेरि जलेस्मित् सन्निधिंकुरु ॥

(O ye Ganga, Yamuna, Godavari, Sarsavti, Narmda, Sindhu and Cauvery, come ye and enter into this water of my offering).

Several other equally efficacious and clear texts are quoted in which the country is called "the land of seven mountains" and "seven principal sacred places etc." All these go to prove that every part of the Indian world was held in equal respect by its people and that they felt in their hearts an absorbing passion for the fatherland.

This takes us directly to the institution of pilgrimage which also proves the feeling for the motherland and is a method of acquiring intimate knowledge of its different portions. The Hindu places of pilgrimage, while they are scattered all over the country, do not go outside it. This too leads us to the conclusion that the love which the people feel for the sacred places is especially Indian; it cannot be extended to any other place in any other country.

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Along with these sacred places we have the monuments with which Buddhism and Jainism have adorned the country. Generally the Hindu places of pilgrimage possess some beauty of nature. The case with the above-mentioned monuments however, is, quite different. If the Hindu Holy Places are situated at beautiful places, the monuments of Buddhism and Jainism are erected so as to make the places of their situation beautiful. The principle, however, is quite the same. The monuments are found all over the country and are annually visited by a large number of the followers of these religions.

The acquirement of geographical knowledge of India by the Aryans was necessarily gradual, and certainly it was after this that they vividly realised the unity of their country and fixed the places of pilgrimage. Mr. Mookerji seems to have ransacked Sanskrit literature to secure evidence "for tracing the development of this geographical knowledge and for marking out its successive stages." He gives the Geography of India as given in the Brahmanas, in Panini in Pali texts and some other books which show partial but increasing knowledge of the country. "The whole of India was known at least as early as the fourth century B. C. At this point the evidence of Katyayana, the commentator of Patanjali and the Geography of the Asoka Edicts is most useful. The Ramayan and the Mahabharata show a deeper knowledge of the different parts of the country. But the climax is reached when we come to the works of Kalidas and early Indian Geography writers. Thus we see "how the Indians in ancient times before the era of steam and mechanical locomotion possessed a thorough knowledge of the different parts, tribes and races of India welded together into a whole which was so essential to their realization of the idea of geographical unity of their vast country."

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THE INFLUENCE OF POLITICS.

But it was not religiously alone that the people considered the country to be one; the influence of politics also was there to produce the popular consciousness of Indian geographical unity. It has ever been the highest ambition of Indian sovereigns to acquire suzerainty over the whole of the country. Some of the latest Hindu sovereigns who succeeded in realising it are Harsavandhana, who reigned from 606 to 648 A. D., Samudra Gupta who flourished in the fourth century A. D., and Chandra Gupta, who is wrongly supposed to be the first historical paramount sovereign of India.

The idea of ruling over the whole of Bharatavarsa, however, is much older than that. The author has numerous references to ancient Sanskrit literature to prove the presence therein of such words as Adhiraja, Rajadheraja Samraj and Ekaraja, etc, which form the different names of kings and denote difference of power or income. Corresponding to these names we have got terms denoting sovereignty or paramount power. They are Rajya, Samarjya, Bhaujya Sorajya, Vairajya, Parmasthya, Maharajya, Adhipatya, and Suavasya and are found all over the ancient Sanskrit literature. Next, we have several well-known ceremonies, such as the Vajapeya and the Rajsuya, which confer different degrees of sovereignty upon rulers. The author has gone deep in describing in detail these and other ceremonies, and in carrying them as far back as he possibly could by references to ancient books. He has quoted long lists of kings preserved in Brahmanic and Puranic literature which prove, without leaving any speck of doubt, that the Indian political unity is far older than it is popularly thought to be. Thus following the line of Indian Kings, we come down to Yudhisthra whose story is well-known throughout the length and breadth of India. The story has done a great deal to popularise the idea of an all-India sovereignty. "The current Hindu political notion of a Chakravarti

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Raja has shaped early Buddhist speculation about the true position of the work of Buddha; the Buddha was the spiritual sovereign who ruled supreme over the empire of righteousness in the hearts of men." Thus we see that the idea of the unity of India existed far earlier than Chandra Gupta Maurya, and that that king only improved it to the fullest extent. The author, next, quotes and refers to a great many inscriptions of Guptas, Pala Kings and many others in all of which the paramount titles of sovereignty are used. Whether their presence is due to the desire of the Kings to rule the country or is an expression of real fact, is all the same in our case. Such inscriptions undoubtedly prove that the conception of unity of India was popular in those days. "Another conclusive evidence bearing upon the popular realization of Indian unity is the Indian colonisation of Java, Pegu, Siam and several other countries, resulting in the development of a greater India across the seas."

Physical Features which differentiate India from the other Regions of the World.

But it would be of no use to prove the unity of the Indian world by other means, were it not true that this is true physically also. India is physically one. The Himalayas and the sea mark it out, beyond any doubt, to be a single country. There are no insurmountable internal barriers. That the Vindhia range which has often been put forth as such is not impassible, is proved by the fact that it is now pierced by road and railway. Moreover, in ancient times also these ranges never acted as an effectual barrier in the way of the spreading Aryan civilization. The communication between Northern and Southern India was never seriously obstructed by the Vindhya or Satpura range. Lastly we have the monsoons which affecting the largest portion of the country mark it out as different from all others. About 80 per cent. of the cultivated area is

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irrigated by the rivers of India pouring down in their bounty the streams of plenty.

Thus has the learned author proved the essential unity of India which, let us hope, will in course of time once more regain its ancient civilization and ancient culture and shine among the countries of the world, as the brightest star of the inhabited Universe.

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PLATO AND DAYANANDA.

(By Professor Sudhàkar, M. A).

When an Indian student studies Greek Philosophy he marvels at the coincidences that he finds between Greek and Indian Thought. Resemblance between various views sometimes amounts almost to likeness. Certain Greek Philosophers seem to have imbibed and assimilated the spirit of Indian Thought to such an extent that we are compelled to conclude (as we believe in Transmigration) that they were Indian souls in Greeks bodies. History stands witness to the fact that Greece has largely drawn upon Indian Thought. The influence ran through Persia and Egypt and certain Greek thinkers even visited Oriental countries to sit at the feet of Indian Philosophers to gain the benefit of personal contact and supreme touch of Life. Weber in his History of Philosophy goes so far as to identify Pythagoras with Budha, while he traces similarities even as regards the details of their lives and the rules and regulations of the Brotherhoods they founded. Colebrooke comes to the same conclusion :—" Adverting to what has come to us of the history of Pythagoras I shall not hesitate to acknowledge an inclination to consider the Grecian to have been indebted to Indian instructors." We may quote here another authority. Barthelemy is of opinion that "Plato the great admirer of the Pythagorean school took his doctrines from Pythagoras, but if we ask where Pythagoras obtained them, all the appearances are, in his opinion, in favour of India."

Pythagoras does not seem to be the first Greek whose Philosophy reveals an Indian impress but even beyond and before him, the early Greek thinkers who occupied themselves with scientific speculations as to the origin, cause and destiny of the material universe, such as Eleatics, Xenophanes, Anaximander, Empedocles and Anaxagoras, all based their Philosophy on the fundamental dictum

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ex nihilo nih which is in other words the exact *sankhya sutra* **नावस्तुनो वस्तु सिद्धिः** 1 – 68 (something cannot come out of nothing).

While Greek Thought and Wisdom forms the basis of the structure of all Modern Knowledge in Europe, it is a great pity that European writers of the History of Philosophy with the single exception of Hegel have persistently ignored, rather neglected to find place for the discussion of Indian Phil sophic Thought in their otherwise bulky volumes. Even Hegel biased by his extreme Idealism and impelled by his central doctrine of "Thought Reality" misunderstood the spirit of Indian Philosophy and turned and twisted it to fit it to his self-evolved arbitrary, one-sided theory of "Progressive embodiment of Reason." In the present article we shall not attempt a defence of Indian Philosophy and its permanent achievement in the domain of speculation, nor to hold a general comparison between the Greek and Indian Thought but we shall impose upon ourself the humbler task of selecting two unique apostles of Life and Thought—one—Plato—belonged to Antiquity, adorned the galaxy of Greek Intellect the father of Idealism and the rich storehouse of varied information concerning Greek life and manners, the other—a modern apostle of India—Swami Dayananda—to show the exact coincidences between their views on certain social, religions, educational, ethical and metaphysical subjects. Our main purpose in view is to make clear the fact that every age, generally presents before its mighty intellects the same, simple fundamental problems for solution, and the solution offered, and the attitude taken by the great minds is almost always the same. What Plato had to think and do for his country in his own times was roughly the same with which Dayananda had to grapple in India at the present time. And why is this so? The Problem of Human Life, provided it is seriously considered individually or socially, does indeed present

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similar difficulties in all ages, for, though the circumstances and conditions are always changing, the spirit meets fundamentally the same temptations and fights primarily the same battles in this world of weal and woe.

Great names like great ideas have to struggle hard to reach the prominence they so richly deserve. Plato's name has been honoured in all lands where Greek Thought has penetrated and Greek Civilisation is studied. Dayanand's name has just freshly launched into the arena of struggle and it is a matter of great satisfaction to find that even at such an early stage his manifold activities, his determined attitude towards the Problem of Life and the solutions offered and remedies proposed by him for the removal of his country's sufferings are widely appreciated and the time is near at hand when great names in History shall bear testimony to the great gifts of head and heart he possessed. Dayanand like Plato was born of a good family and was fortunate in having the great Virajananda for his master, just as the latter was proud of having the Great Socrates as his teacher. The many works of Plato are all cast in the form of imaginary dialogues, written for the propagation of Ethical, Political, scientific and metaphysical teachings amongst his countrymen. Leaving aside the commentaries on the Vedas, Dayananda wrote his masterpiece—the *Satyarath Prakash* —in the form of questions and answers. This is perhaps the best method of eliciting Truth. Enquiry proceeds step by step and the opposing views come under discussion one after the other, leading the mind to analyse the statement, criticize its parts and then naturally the enquirer finds in his possession materials to synthesise for the final grasp of the point.

Their Attitude towards Sophism.

India before Dayananda like Greece before Plato was flooded with Sophists whose main business in life was to criticize good and bad, right and wrong with no construct-

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ive end in view. While in Greece political conditions favoured Sophism, in India Religion furthered its cause. In Greece, circumstances created a class of teachers who prepared young men for high political ambitions and trained them in the art of speech to make successful speakers These professional teachers of *skill and tact* were called Sophists. The course of training which they offered was least conducive to the healthy growth of ethical spirit in young men and the successful speakers thus trained could stand on *either* side of the question and win laurels even at the cost of their consciences. This excessive prostitution of Intellect unhinged the fulcrum of Greek morality and the lack of ethical side of life amongst the Greeks was so keenly felt that the *Spirit* of Time rose in revolt incarnated in the form of Socrates who fought so successfully the sceptic attitude of the Sophists that the stability of ethical principles like justice, temperance, etc., was once more established and the successful check that he offered to Greek Sophism was made firmer and stronger by the efforts and writings of Plato, his favourite disciple. Religion in India supplied the place of Politics. Religious Sophists by their false and one-sided teachings influenced the country widely. India was priest-ridden before the advent of Dayananda. Various sects of Hinduism under the guidance of *godless lovers of gain* were converted into narrow and selfish *barter and sale processes*. Priests instead of ministering to the spiritual interests of their people looked forward to filling their prockets with the best that the laity could effer. The false spirit of the Vedantic doctrine of *Maya* was freely taught to the people while their own grasping, worldly nature grew greedier still with every increase of their worldly possessions. The spirits of the people were dulled, their sensibilities annihilated. The doctrine of dependence upon Fate and abject resignation amidst adverse circumstances was the final refuge of the Indian mind. That active, struggling attitude once inspired by their great doctrine of *Karma* was now superseded by

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the *passivity* and *inactivity* into which they were drawn by their sceptic teachers—the keepers of their conscience. Dayananda like Socrates arose and like Plato was possessed of critical reflection and a searching attitude of mind. Like Plato he was also a *gainless lover* of God. Both were constructive in plans and practical in their interests. Both were impelled by the passionate desire of vindicating truth and eradicating the spirit of Sophism which found its chief pleasure in the destructive work of negativing Truth. To both Philosophy was practical through and through and its study the sure remedy of the ills of humanity. In the days of Dayananda it was so easy to slip towards Vedantic teachings, for the gospel of *inactivity* was so extensively preached and Dayananda had so many chances of becoming the leader of thought in those circles. But like Plato he manfully opposed the Sophistic teachings of the priestly classes and placed before his people a constructive programme of life. Though his teachings are *old* in the popular sense of the word, yet they are *new* for they exactly fit in with modern conditions. Besides, Truth is never *old*. It is always fresh, new and invigorating. The centre of his Philosophy was Life and he preferred activity to passivity.

Their Attitude towards Mythology.

Every country has its Mythology. Every great mind has to face it and to determine his attitude towards it. Mythology represents the collective stupidity of the masses. People generally yield before the overweeing force of Tradition and either accept literally the myths handed down to them by their forefathers or begin rationalizing them to their own satisfaction. Plato did neither. He rejected all that seemed absurd to him. So did Swami Dayananda. The grotesque, childish fancies inculcated in the *Puranas* found no favour with him. Plato expressely forbids the teaching to the children of the stories and fables which Hesoid and Homer told. Plato gives his

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reason for so doing, "For a child cannot discriminate between what is allegory and what is not; and whatever at the age is adopted as a matter of belief, has a tendency to become fixed and indelible, and therefore perhaps, we ought to esteem it of the greatest importance that the fictions which children first hear should be adapted in the most perfect manner to the promotion of virtue."[1] In his educational programme Plato has emphasised the fact that the children should not be taught that gods fight with one another, inflict pain upon men or appear on earth in a variety of forms. The reader of the "Republic" cannot help being struck with marvel at the great liberty of thought which Plato takes while criticizing the current opinions of his day. His criticism and condemnation of Greek Theology reminds us of Dayananda's polemics against Pauranic Theology. The Satyarath Prakash brims over with statements as biting and critical as we find in the "Republic". At places the arguments resemble and the ideas coincide. Dayananda could never have succeeded in India, had he not attacked directly the *Pauranik* orthodoxy which enslaved the head and heart of so many millions of ignorant people deprived of the benefits of free and liberal education.

Theory of Education—Plato and Dayanand.

The Problem of Education is in fact the great problem of Life and its preparation. Its right solution involves the right understanding of the origin, purpose and destiny of human life. No nation can draw a satisfactory programme of education if it takes a lower view of life, if it ignores its grand potentialities and infinite possibilities. The Systems of Greek and Indian Education have much in common though Plato's Educational Ideal was narrowed by his extreme desire to subordinate individual interests in every respect to the interests of the State. The State was in fact

1. Plato's Republic Book II page 67.

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conceived by the Greeks to be the only environment that provided for the growth of Individual souls and therefore it could demand every sacrifice of person and principle on the part of the citizen. Dayananda's Ideal was much higher. It included in itself the complete development of *self* not narrowly conceived as Individual and Social but as Spiritual and Cosmopolitan. Hence the values of life were regarded as *spiritual* and the principles of life demanded greater allegiance than the temporary, fleeting regulations of States which are merely means to the development of individual souls and not the end of their final satisfaction. Dayanand's conception of Education included both *nature* and *nurture*, hence a very extensive programme. It begins before the child is born, even before it is conceived. Wife and husband are strictly enjoined to prepare themselves for the reception of the newcomer and thus to guard their minds from all ideas of lust and their bodies from all indulgences. Thus with healthy mind and body they have to take to the procreative act with no other desire than that of race-preservation. When this high ideal of morality is not maintained, so many children born will be only *Chance-results* and will start on their life-careers with all the moral and bodily deficiences of their parents. When once the moral sanctions are disregarded and the spiritual sentiments that consecrate marriage are rejected, the resulting civilisation will be no better than Naturalistic Culture in which material interests engross the minds of the people and the values of human life are much lowered to the detriment of Divinity in man. Let me briefly summarise the main ideas of Education of these two great men.

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Plato.	Danyanand.
1. Education should be compulsory.[1]	1. Education should be compulsory.[1]
2. The State should look to it.	2. The State and Society should both look to it.
3. Co-education of boys and girls strictly prohibited.[2]	3. Co-education of boys and girls strictly prohibited.
4. Strict celibacy enjoined during the period of Education.[3]	4. Strict celibacy enjoined during the period of Education.
5. All objectionable poetry and prose prohibited.[4]	5. All objectionable poetry and prose prohibited.
6. Princes and peasants should read together.[5]	6. Princes and peasants should read together and be treated alike.
7. Music and dancing sanctined sparingly.[7]	7. Music and dancing sanctioned sparingly.
8. The prime of life may be recokoned at a period of 20 years for a woman and 30 years for a man.[8]	8. Prime of life—16 years for a girl and 25 years for a man—but the period of celibacy for a woman may extend to 20 and 24, while for a man to 36 and 48 years.

1. The Laws of Plato	Satyarth Prakash English translation by C Bhardawaj page 37
2. " " "	" " " " 36
3. " " "	" " " " 48
4. Plato's Republic	" " " "
5. " "	" " " "
6 " "	
7. " "	
8. " "	

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Plato.	Dayananda.
9. The privileges of man and woman in edueation are alike.	9. The privileges of man and woman in education are alike.
10. Plain Living and High Thinking should be observed as the fundamental principle of the Educational programme	10. Plain Living and High Thinking should characterize the life career of a student both in the Gurukula and out of it.
11. The Schools and Colleges should be located in secluded places.	11. The Schools and Colleges should be located in secluded places with fine surroundings.

The highest aim of Education according to Plato is to produce the true Philosophic Disposition in the Students, the characteristics of which he counts in the Book VI as follows :

1. An eager desire for knowledge of all Reality.
2. Hatred of falsehood and devoted love of truth.
3. Contempt for the pleasures of body.
4. Indifference to money.
5. Justice and gentleness.
6. Quick apprehension and a good memory.
7. Musical, regular and harmonious disposition.

Swami Dayananda quotes from the Mahabharta in support of his own view as to the qualifications of an educated person. In the 4th Chapter (Satyarath Prakash) we read that "he should never be idle or lazy, nor affected by pleasure or pain, profit or loss, honour or dishonour, public applause or censure, that he should be able to grasp

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the most abstruse subject in a very short time, should have unbounded faith in God and apply his knowledge for the good of others."

Caste System, Greek aud Indian.

The Caste System has been considered as the most distinctive feature of the Indian Religions. Howsoever diverse they may be in other respects they almost all agree on the point of caste considerations. The System can by traced back to the *Vedas* where the four-fold division of mankind is mentioned. In the beautiful Rigveda Mantra (30-2, organic viw of Society is clearly enunciated. The human organism is compared with society as an organism. Bodily organs such as head, hands, thighs (legs) and feet with their respective functions are compared with the four corresponding organs of Society, *i. e.*, classes with their respective duties. Dayananda's interpretation of this System is unique. It is better here to summarize his views. According to him this system of four-fold divison of mankind is based upon the universal principle of the "Division of Labour." The Human Society can be roughly divided into four Sections ;

1. *Deliberative*—consisting of Brahmins, the altruistic teachers of humanity.
2. *Protective*—consisting of Khashtriyas or Military Class—Soldiers.
3. *Productive*—consisting of Vaishyas—traders and commercial classes.
4. *Serving*—consisting of Shudras, menial servants—unfit for the higher services of Society.

Now thus interpreted the system naturally resolves itself into class-distinction which results from the distinction of worth and merit of the individuals. The worth and merit are determined by the quality and quantity of Education received and the conduct and character achiev-

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ed. The universal spirit of class-distinction admits of differences of tastes and capacities also, which individuals or groups of individuals acquire through experience. Such a natural system of *class-distinction* must not be confused with the present *caste system* in Hinduism which recognizes *birth* as the most potent factor in determining an individual's rank in the social scale. A Brahman's son howsoever mean and miserable he may be enjoys social privileges which the son of a Khshtriya or Vyaish is deprived of. To universalize the principle underlying the system and to protest against the vested interests of the priestly classes in India was to strike axe at the very root of Orthodoxy. This Herculean task was reserved for Dayananda and he proved himself equal to it. The spirit of this principle Plato wanted to introduce in the Greek Society of his day to ensure the best possible social organization amongst his people, but the motive that prompted him to do so was not the *universality* of the principle but its *utility* for his "Republic". To him it was clear that the stability of a state depends upon its citizens doing the work they are best fitted for. This was possible only when they recognized the distinction of different classes with their respective functions. The unity of society must exist in the diversity of occupations. Plato felt that the interests of his State demanded that a principle similar to **वर्ण व्यवस्था** (class-distinction) in India, should be somehow incorporated in the social polity of Greece. But he was afraid lest his people should object to this innovation. He therefore took resort to the fabrication of a *healthy* myth in the third book of his "Republic" which makes people regard their country as their mother and their fellow-citizens as their brothers while their differences are accounted for by the gold, silver or copper-compositions in their dispositions. The resulting division of society into three sections, (1) Rulers or Philosophers, (2) Auxiliaries or military class, and (3) Cultivators or workmen exactly corresponds to the division of society into

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Brahmans, Khashtriyas and Vaishias as recognized by the Indian People. The fourth class (Shudra) is included in the 3rd section of the Greek Society. Thus Plato and Dayanand believed in a similar social organization of Society based upon the universal principle of the "Division of Labour".

Similarities of Metaphysical Views.

The Metaphysical views of Plato, one has to gather from his various dialogues such as the "Republic," "Parmanides," "Phaedo," "Protagoras," etc., while Dayanand's view one can clearly find enunciated in the Satyarth Prakash written by himself. The study of their works leads us to conclude that :—

1. Both believed in a Uuniversal Intelligence as the Creator and Preserver of the Universe.
2. Both were Monotheists, Plato's recognition of *gods* is similar to Dayanand's recognition of *devas*.
3. Both believed in the pre-existence of soul and its eternity.
4. Both believed in the boundless Plurality of souls.
5. Both believed in Transmigration
6. Both believed in Matter as a separate entity from spirit.
7. Both believed in the purposive nature of the Universe.
8. Both rejected the Incarnation Theory.
9. Both believed that the perfection of man's existence consists in realizing his true harmony with God.
10. Both believed in salvation as freedom from births and deaths.
11. Both believed in "Deeper insight" or "Yogic vision" of a highly cultivated soul.

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12. Both believed in Universal Truths and Immutable Laws.

Plato's "Theory of Ideas" and Dayanand's "Veda."

The central idea of Plato's Philosophy is contained in his famous "Theory of Ideas," which draws a distinction between the sense-world and the thought-world. In the former is located all change, impermanence and the shifting show of the visible, sensible existence, while in the latter are relegated permanent "concepts" or "ideas" which are the real realities much more real than the world of *sense*. All that this world presents are mere "Copies," "types" of the eternal "archetypes" of the noumenal world. Sometimes Plato thinks that these archetypal ideas remain *in* and *before* the Divine Mind, and sometimes he is of opinion that they exist as "model forms" or "laws" in nature which are revealed to individual souls through deep contemplation. Many critics of Plato have interpreted this theory as a mere discussion of Universals and Particulars; others have attributed it to the poetic element in his philosophic disposition. Whatever may be the case, this theory demands a different explanation than hitherto given by the Western savants. As we have shown already that Greek Philosophy partook a great deal of Indian Thought, this "theory" can also be understood and appreciated in the light of the same thought, otherwise the metaphysical ideas of Plato do not at all fit in with the general ideas conveyed by this theory. Plato's belief in individual souls, their pre-existence and eternity, his theory of Reminiscence or Recollection according to which knowledge is only an interpretation of ideas pre-existing, and the Transmigration Theory which he also shares in common with the Indian Philosophers, all these can be justified if his "Theory of Ideas" be interpreted in the light of the conception of the "Veda," the "eternal word" held by Indian sages and revived and

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restored by Dayanand. Dayananda understands by the "Veda" the "eternal verities," the Universal principles, the unchanging laws, the immutable truths whether they be physical, moral or metaphysical. He thinks that they constitute God's knowledge and are transmitted to Humanity through the " Yogic Vision " of *rishis*, seers who can see through things and can grasp and divine truths by means of their fully developed insight. This view of Dyananda is strengthened by the fact that a similar position has been accorded to the " Veda " by almost all of the philosophers in India. The Veda has been recognized as स्वतः प्रमाण self-evident truth—like the Sun it is self-effulgent and reveals its own nature. This position is very much like the position taken up by recent writers in the philosophical circles of the West such as Mr. Moor who thinks that the validity of moral judgments is quite independent of the feelings of approval or disapproval which an individual or a society might entertain towards them. Truth is not *man-made* as Pragmatists believe but it is *man-understood*. Man slowly *finds* the moral laws, just as he gradually discovers the Physical laws. Man's study and man's knowledge is only an *interpretation* of the Universal Code—the " Veda " of Dayananda or the " Ideas " of Plato.

We may quote here certain high authorities who have also understood by the " Theory of Ideas " an attempt to recognize the Universality of Truth. Prof. Eucken in his remarkable book " Problem of Human Life " (English translation) thus speaks of the " Theory of Ideas." "However much that is problematic may remain in Plato's doctrine of Ideas, the latter discloses a great Truth which we cannot relinquish. And that is the recognition of the fact that there is realm of truth beyond the *likes and dislikes* of men ; that truths are valid, not because of our *consent* but independently of it, and in a sphere raised above all human opinion and power." We can gather almost similar views from the pages devoted to the elucidation

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of Plato's Philosophy in the first volume of Dr. Ueberweg's History of Philosophy. Prof. Marshall in his "Short History of Greek Philosophy" writes about Plato's Ideas :— "These regulative, underlying, permanent elements are ideas, *i. e.*, General Forms or notions which although they may come *second* as regards time into consciousness, are by reason known to have been there *before*, because through them alone can the sensations become intelligibly possible or thinkable or namable." These evidences are enough to support the reconciliation of Dayanand's interpretation of "Veda" and Plato's "Theory of Ideas." Thus we have shown the fundamental unity of the most important views of two master-minds of the world revealing thereby :—"Th'o old, th'o new

What does it mote,
If tale and rote
Are only true !"

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A COMEDY OF CASTES.

The "times of Mars," a leading journal for the literary Marsians, contans in its issue of the 10th July 12940: the following singular announcement :—

Comedy of castes on earth.

Our special correspondent who is on a visit to our sister planet the earth to study the customs, manners, religions, and philosophy of the people sends us a wireless message from India, a place somewhere in Asia, to say that a somewhat serious disturbance arising from caste distinctions, has led to the arrest of a number of culprits, and that a trial is to be held on the 15th July 12940. We have flashed back a messag to our correspondent, to be present at the trial and to send us a *verbatim* and graphic report of the proceedings. As soon as it comes to our hand we shall publish it for the information of our numerous readers.

The Times of Mars, 20th July 12940.

Comedy of castes in India. Sensational Revelations.

The report of the trial in India to which a reference was made in our issue of the 10th July is to hand and we publish the full text as it was received from our correspondent :—

"Possessing tastes and inclinations out of the common run gifted with a large share of reflective powers with a longing to see other worlds wider and larger than the narrow confines of home circle, fired with zeal and ambition, with an insatiable thirst for knowledge of all kinds, I left home nearly ten years ago, and was conveyed to Europe. Of all the beautiful things I saw in Europe, America, Airica, Asia, all of which I have visited now, I will not speak here, but of one thing I will make mention, *viz.*, that the savage spirit of war is not yet dead among the inhabitants of this planet. With all their full talk about the brotherhood of men, their ethices, morality, religion, and philoso-

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phies, a glaring distrust of one another among themselves is observable even to the most sluggish intellect. I find that the powers are all armed to the teeth, and are ready to fly at one another's throat at the slightest provocation. This growing distrust and want of faith also mark the life of the civil societies, and often occasion an interminable war of words among them. One of these wars was the occasion of my message to you."

On the evening of the 9th July, I was occupied in my study arranging the notes I had taken during my prolonged journey on earth, when a messenger brought me a note from the Chief Justice of the place. It ran thus:—

SATURDAY,

MY DEAR DOCTOR,

An interesting case of caste distinction is brought before me for trial. Knowing your absorbing interest in the social questions of this country, I ask you to attend the trial which will come off on the 15th inst. A place of honour will be accorded to you as a distinguished visitor from Mars. If you have no other engagements, I shall be **very** pleased if you will breakfast with me to morrow.

With kindest regards,

Yours sincerely,

A JUSTICIAN.

I shall skip over the details of the sumptuous repast and sparkling conversation with the Lord Chief Justice over luxurious Indian Cigars. Suffice it to say that I returned home somewhat late, for my dinner, with a feverish impatience for the day that promised so much in the embryo.

At last the memorable day dawned in the horizon and I jumped out of my bed clothes, and went absent-mindedly through the daily routine work of ablution, dressing and

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breakfasting. Full half an hour in advance of the given time I found myself pacing up and down the court-yard with my mind thoroughly absorbed in the possible features of the day. A familiar hand placed upon my shoulder awakened me from my reverie, and the next moment I was walking along with my friend Justician towards his chambers.

Amid funeral silence I took my seat on the right hand side of the Lord Chief Justice, after he had taken his, and the business of the day commenced by the reading of charge against the accused. The Crown Prosecutor read :—

"On the 8th July 12940 at a garden party given by a Cosmopolitian, residing at No. 1, Free Street, the accused were arrested for breach of public peace. On enquiry being made it was discovered that the disturbance which commenced with hot words, insults, insolence and abuse, and ended in general free fight was caused by caste scruples and by some individuals of the lower castes mixing their cups, saucers, and eatables with those of higher castes.

Then the names of the ringleaders were read, out and what struck me as most singular was that there were so many answering to the same name, *viz*, Hypocritian this, that or the other.

After this ceremoney was over Cosmopolitanion was duly sworn and made to take his stand in the witness-box. His Lordship inquired :—

What do you do to earn your living?

Cos.—Nothing in particular. I am a landed proprietor.

L. C. J.—Did you inherit the property?

Cos.—No, your Lordship, I won a big prize in a lottery and then speculated with the money on the race course where I doubled it. Afterwards I bought the property which now brings me in a comfortable living.

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Hearing this astounding confession I asked his Lordship whether there was no law in country's statutary books prohibiting speculation and gambling.

"Of course," said his Lordship, "But our law sanctions wholesale indulgence of any vice; it is only the individual vice that is really punished by the law".

"According to the legislative ethics of yours" said I, "the action of a single man killing a private person and plundering his property would be interpreted as murder and robbery, while the whoelsale killing of a people by a people and occupation of their country would be considered lawful war and victory".

"Just so Doctor" said the Lord with a wink, and turning his face towards the witness asked "Your Caste"?

Cos.—"Past or present".

L. C. J.—What do you mean! Explain yourself.

Cos.—You see my Lord, I was born to parents who belonged to the Patel-caste.

L. C. J.—(Shouting) What caste ?

Cos.—The Patel caste.

L. C. J.—How many castes are there ?

Cos.—I am afraid I cannot enlighten your Lordship in this matter, and I am not ashamed to confess my ignorance with your Lordship.

L. C. J.—Is that your present caste or past caste?

Cos.—My past caste.

L C. J.—Then what is your present caste?

Cos.—No one in particular.

L. C. J.—You mean you are a Pariah.

Cos.—I beg your Lordship's pardon, I did not say so.

L. C. J—Well, then make yourself a little more explicit.

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Cos.—By no one in particular I mean that I have the privilege of taking my meals side by side with any man of any caste provided of course he chooses to invite me or I invite him, I have done so in turns with Brahmins, Kshatriyas and Baishyas and Sudras, and a host of others whose caste I did not then care to inquire into, nor wish to know now.

L. C. J.—You invited the accused to the garden party.

Cos.—Yes and I regret I did not have better sense than to invite those fools. I beg your pardon—I mean those friends. It has cost me a good bit of money to feed them, to say nothing about the damage they have done to my property. If I but asked them singly here....."

I noticed that the man was on the point of making some damaging disclosure but checked himself in time. The L. C. J. either did not perceive the hesitation or he did not want the confession and so he instantly asked the witness " Do you know how the row was started"?

Cos.—No.

L. C. J.—That will do, put the other witness on oath. This was accordingly done and his Lordship asked the second witness, answering to the name of Outcastian.

L. C. J.—What is your profession?

Cos.—I am a physician and chemist.

L. C. J.—What caste do you belong to?

Cos.—I am sure I don't know.

L. C. J.—Indeed you are very ignorant.

Out.—Perhaps so, but I can assure your Lordship that it is not of my seeking. It is forced upon me.

L. C J.—How is that?

Out.—Two years ago I was excommunicated by the learned heads of my caste and since they tell me that I do

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not belong to their caste nor any one else's caste. I am persuaded to believe I have no caste.

L. C. J.—And why were you excommunicated?

Out.—First for going to England, and subse uently for not complying with the conditions of readmittance.

L. C. J.—Were the conditions so very severe that you would not comply?

Out.—Yes, your Lordship. They wanted me to fork out as much as Rs. 2,000 and I could not do so, besides I would not even if I could.

L. C. J.—Why not?

Out.—Because I know by precedents wherein excommunicated men have been readmitted for a much smaller sum.

L. C. J.—Then why did they adjudge such a heavy penalty in your case?

Out.—I believe they fancied I had a lot of money, and they wanted to fleece me as much as they could.

L. C. J.—Perhaps you are a bachelor?

Out:—No Sir, I have a wife and two children.

L. C. J.—They don't live with you surely, do they?

Out:—Yes, we all live together, in the same house and we are all excommunicated.

L. C. J.—Are you many in number?

Out:—As to that we form quite a small community.

L. C. J.—Supposing one of you died, would the priests perform the ceremony?

Out:—Not they, but if I was foolish enough to give them a dinner party to commemorate the dead, I know they would turn up like so many hungry wolves. Moreover, they would not scruple to take my money, clothes, furniture, anything, but not the meal prepared at my place, which meal after all, can't be much worth to them.

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L. C. J.—Can you tell how the quarrel commenced?

Out :—No your Lordship.

L. C. J.—But you took part in the fight?

Out :—You may justly conclude so, your Lordship for with the terrible testimony of a broken head who would ever believe that I did not have a share in the conflict.

L. C. J —Do you mean to say that you did not engage in the fray?

Out :—I emphatically say that I did nothing of the sort.

The fact of my having occipital bone severely injured should give the impression to your Lordship that the blow was delivered by some cowardly hand from behind my back.

Here Outcastian laid bare his massive head disclosing the presence of a nasty cut two inches long, and about an inch deep in size, and the Lord sang out "call another witness". When the next one known as Hypocritian the 1st, was introduced in the box, his Lordship questioned him.

What are you?

Hyp. 1—I am a clerk in a counting house.

L. C. J.—And what may be your caste?

Hyp. 1.—Shrimali Bashya.

L. C. J.—What is Shrimali Bashy?

Hyp. 1.—It is one of the many sects of the Bashyas.

L. C. J.—Do the different sects intermarry or interdine?

Hyp. 1.—I can give your Lordship only an imperfect answer.

L. C. J.—Never mind let the court hear what you know.

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Hyp. 1.—Where they intermarry they must interdine also, unless the bride is converted to the side of the bridegroom and *vice versa*, whereas those who do not intermarry may still interdine without losing their caste.

L. C. J—You have expressed yourself clearly, but do you yourself observe the caste distinctions?

Hyp. 1.—Oh yes! I do at least.

The man was evidently struggling to retract the assertion, but his Lordship gave him no time for it.

L. C. J.—Do you happen to know the grounds of the quarrel?

Hyp. 1.—Only in a very uncertain way.

L. C. J.—Nevertheless let us have your version of it.

Hyp. 1.—I had just finished a cup of tea when I heard a voice loudly denouncing somebody's action. On going a little closer to the scene of the squabble my ears could distinguish nothing but a general outburst of the Hypocrite, the outcaste, the unclean, how dare he touch my dish, so forth, so on. And then there was a regular free fight.

L. C. J.—And did you fight or not?

Hyp. 1.—I was attacked and retaliated in self defence.

L. C. J.—Who attacked you?

Hyp. 1.—I can't tell. The confusion was so great.

Without further questioning the Hyp. 1. was allowed to leave thewitness-box, and his place was taken by Hyp, II.

L. C. J.—What are your means of livelihood?

Hyp. II.—I am a contractor of Public Works.

L. C. J.—Your caste?

Hyp. II.—Brahma Kshatriya.

L. C. J.— Are there many varieties among Kshatriyas?

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Hyp. II.—Perhaps not so many as among the Bashyas and the Brahmins.

L. C. J.—No doubt you rigidly fulfil the obligations of your caste?

Hyp. II.—We are compelled to it.

L. C. J.—Don't prevaricate. Do you keep the rules of your castes or not?

Hyp. II.—We can only try your Lordship, and I do all I can to obey them.

L. C. J.—You are still shuffling my man, your answer does not satisfy the court. Now answer another question and do not equivocate. Do you know who begot the dispute?

Hyp. II—I shall tell what I know.

L. C. J.—Well then come out with it and do not tarry.

Hyp. II., Hyp. III. and Panditian were sitting at a table eating some sweetmeats. When I saw Hyp. III. whom I was looking for, I stopped to have chat with him, he offered me a piece of sweetmeats from his plate. I liked it so much that I was temptod to have some more. Seeing a piece of it on Panditian's plate I helped myself to it, Panditian looked up to me and said "How dare you defile my sweets or touch it," and before I could explain or apologize he started abusing me. He said that I was a Pariah, and that I defiled him. Hyp. III whom I thought I knew well, also joined him, and called me few names. I could stand it no more, and so I replied back in kind, the matter was worked up to a pitch where a war of words was not going to serve any useful purpose, so Panditian flung the plate full in my face. Instantly the crowd taking sides with their friends commenced a general pommelling. Eventually I was felled and I lost my consciousness.

His Lordship evidently thought that nothing further incriminating could be got out of this man, so he motioned

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him to leave the box, Hyp, III, then was brought up for examination.

L. C. J.—Are you Hypocritian III referred to by the last witness.

Hyp. III.—Yes your Lordship.

L. C. J.—Are you his friend?

Hyp. III.—I want to be, but he will not have it.

L. C. J.—Why will he not have your friendship?

Hyp. III.—He believes I seriously meant every word of the opprobrium during the unfortunate discussion, but if he gave me a few minutes apart, I could easily assure him that I meant nothing. It seems that he is determined not to believe me.

L. C. J—Can you tell more about this conflict than what is already told us?

Hyp. II.—I really cannot.

L. C. J.—Is there any thing in the statement of Hyp. II. you would like to contradict?

Hyp. III.—No Sir, I am quite willing to endorse it.

L. C. J.—Which caste do you belong to?

Hyp. III.—I am a Gour Brahmin.

L. C. J.—How many branches are there of the Brahmin caste?

Hyp.—There may be more but not less than 84.

L. C. J.—Do they all have the same customs and manners?

Hyp. III—No Sir they vary with the different people.

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L. C. J.—Can you give an instance of variation?

Hyp. III.—A Bengali Brahmin is allowed by his caste to eat fish, a Gujarati Brahmin on the other hand is not.

L. C. J—What is your calling?

Hyp. I.—I am a professional cook.

L. C. J.—What is that?

Hyp. III.—I hire myself out to cook caste-dinners when any.

L. C. J.—And how do you occupy yourself on off days?

Hyp.—I go on a round of houses receiving alms.

L. C. J.—You mean you go begging from door to door?

Hyp. III.—We do not look at it in that light.

L, C. J.—No doubt it is a lucrative job.

Hyp. III.—Well it pays, your Lordship, and we do not starve.

Hyp. III was succeeded by Parsian whom his Lordship asked :—"your caste"?

Parsian :—I am a Parsi and not a Hindoo.

L. C. J.—Oh I see and what are you?

Parsian :—I am a hotel-keeper.

L.C.J.—How did you happen to be at the garden party?

Parsian :—I had the contract to provide light refreshments.

L. C. J.—Surely not to the Hindus?

Parsian :—It was not my duty to ask questions. I was there to serve.

L. C. J—And did you serve the Hindoos?

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Parsian :—When they came to me for any thing.

L. C. J.—What at all did you serve ?

Parsian :—From Iced-water and plain biscuits, to champagne and mutton chops.

L. C. J.—Did any of the accused come to you to be served?

Parsian :— Your Lordship it is a delicate question to answer. I do not wish to betray the confidence of my customers.

L. C. J.—The Court insists upon your making a plain avowal of the truth, and if you refuse you will be punished for contempt of court.

There was a sudden movement in the Court audience and a great agitation among the accused. I was also suprised at the firmness of the L. C J.

Pars:—All the accused, except one known as Panditian, are among my patrons. When they first called at my hotel they exacted a promise from me to keep mum respecting their visits.

L. C. J.—Did they all come together?

Par :—No your Lordship, each came separately.

L. C. J—When they come to your establishment, do they come boldly?

Par:—No sir, they are smuggled in by the side entrance into private rooms.

L. C. J. —Does their bill of fare include wine and meat ?

Par :—No Sir, there are several varieties, among my customers, for instance Cosmopolitanian and Outcastian,

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consume both wine and meat. Hyp. 1. calls for wine only. Hyp. II and Hyp. III, order only mutton preparations, and drink plain water

L. C. J.—What is the proportion of the Hindoos among your customers?

Par :—I cannot be exact, but I know for certain that their number is rapidly increasing.

L. C. J.—And did you serve the accused at the party?

Par :—I did serve all but one, according to their orders.

L. C. J.—Do you know anything about the disturbance?

Par :—No Sir, I was where my duty required me.

L. C. J.—That will do. Bring the other witness and put him on his oath.

When Panditian took his stand in the box his Lordship peremptorily asked :—

Did you abuse and eventually attack Hyp. II or not?

Panditian :—I did that.

L. C. J.—What was your reason for doing so?

Pan :—He did an objectionable thing.

L. C. J—What was that?

Pan :—He tried to defile me.

L. C. J.—How did he do that?

Pan :—By putting his hand in the plate I was eating from.

L. C. J.—I don't see how that would have defiled you? Don't you put your hand in your plate?

Pan :—Yes, but I am a Brahmin and therefore much superior to him, who is only a Kshatriya. My caste

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principles require that I must not eat anything touched by one of the lower caste.

L. C. J.—But you would eat with other Brahmins of your caste?

Pan :—Undoubtedly.

L. C. J.—Now can you tell what physical and mental changes take place in a defiled man?

Pan :—No that I cannot tell.

L. C. J—Then on seeing a man you could not tell whether he was defiled or not?

Pan :—No, your Lordship.

L. C. J.—If one told you that he was a Brahmin, would you eat with him?

Pan :—I shall have no objection to dine with him.

L. C. J.—If afterwards you learnt that he was a defiled Brahmin would you know in what particular way and to what extent you were defiled.

Pan :—No Sir.

L. C J.—Do you know that you are a defiled man now.

Pan :—I don't know what to say. I am afraid there is a fallacy somewhere,

L. C. J.—Well find out the fallacy and tell me what the defilement is.

Pan :—Will your Lordship recommence the argument?

L. C. J.—Well we shall traverse over the ground again. First tell me what you are.

Pan :—I am a Shastry.

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L. C. J.—How am I to believe that you are a Shastry.

Pan :—From the knowledge of Shastras I can put before your Lordship.

L. C. J.—That means that the knowledge of a thing consists in knowing the properties and qualities of the thing to be known.

Pan :—Nobody will deny that.

L. C. J.—Now suppose you saw some cooked rice, in your own house and on your table, could you know whether it was defiled or not?

Pan :—No Sir.

L. C. J.—Why not?

Pandi.—Because the rice to look at is the same in property and quality as any other rice.

L. C. J.—Now suppose that some one told you that the rice was cooked by a Parsi, would yon then call it defiled?

Pand.—Certainly.

L. C. J.—And how would you prove it?

Pand.—By the testimony of the man who gave me the information.

L. C. J.—And suppose he had told you a lie, would you take the rice as defiled?

Pand.—No. I would not.

L. C. J—It follows then that rice in itself gives no indication of the defilement.

Pand.—Obviously it is so, Sir.

L. C. J.—The rice becomes defiled on the testimony of some one.

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Pand.—Yes Sir.

L. C. J.—This testimony is external and not the property or quality of rice.

Pand.—True Sir.

L. C. J.—And the rice is always rice whatever the external testimony.

Pand.—It seems so my Lord.

L. C. J.—Then what is the defilement you talk so loudly about?

Pand.—I am sure I do not know even now.

L. C. J.—Why don't you see that it is merely a belief and nothing actual belonging to the thing called defiled.

Pandi.—Still may not touching defile a thing?

L. C. J —How?

Pand.—Suppose a man had some contagious disease, would not contact with that man induce disease in the person touching him?

L. C. J.—Yes.

Pandi.—Would not the germs of the disease infect the food touched by him?

L. C. J.—Very likely.

Pand.—Does it not follow then that the food touched by another man is defiled food? It was upon this principle, I believe, that our caste system was based.

L. C. J.—Whatever your caste system may have been based upon, let me point out to you that there is a fallacy in your argument.

Pand.—But did not your Lordship assent to my proposition?

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L. C. J.—Yes, but not to the deduction you drew from it.

Pand.—Where is the fallacy then?

L. C. J.—In drawing the conclusion you omitted the original terms of the proposition and supplied undefined terms.

Pand.—How did I do that ?

L. C. J.—I will repeat your argument. Contact with diseased persons produces disease. A diseased man in touching food defiles it. Therefore the legitimate conclusion is that the food touched by a *diseased man* is defiled food. Contrary to this you tried to prove that the food touched by *another man* was defiled food by introducing "*another man*" for a *diseased* man. Now do you perceive the fallacy?

Pand.—Yes your Lordship.

L. C. J.—Now if your caste system is based upon this hygienic principle it does away with such terms, as Brahmina, Kshtriya, etc. It takes account of the diseased man only. Do you follow me?

Pand.—I do feel that the lines of your snare are fast closing me in.

L C. J—No, No. Now that I am only helping you to get out of the snare of ignorance into which you have so long been caught. Now tell me what caste signifies?

Pand.—A class or an order of society.

L. C. J.—Does not the term class point to some feature common to the individuals forming the class?

Pand —That it does your Lordship.

L. C. J.—And is not one class different from another, on account of the difference of qualities existing between them ?

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Pand.—That is just the thing our Shastras teach us.

L. C. J.—If that be so you people ought to be ashamed of yourselves for not acting up to it. However tell me into how many classes can a society be divided?

Pand.—Into as many as there are individuals in it.

L. C. J.—Why so?

Pandi.—Because no two things are alike or identical in all respects.

L. C. J.—Quite true but the law of classification takes note of the points of dissimilarity and resemblance only. For instance, take the animal kingdom, and you will find that man is separated from brute, on account of certain points of difference and dissimilarity. Isn't that so?

Pand.—Only too true your Lordship.

L. C J.—Now can you say into how many parts a society should be classified?

Pand.—I really don't know, your Lordship, but our Shastras speak of four different castes.

L. C. J.—What are they?

Pand.—Thinkers and teachers called Brahmins.

Warriors called Kshtriyas.

Traders and merchants called Baishyas.

The Non-descript labourers and servants called Shudras.

L. C. J—Why that is really a very intelligent classification!

Pand.—I always felt that our forefathers were very wise men.

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L. C.J.—But you never realised that their descendants were degenerate fools. Now tell me whether you were justified in abusing and attacking Hyp. II?

Pand.—No Sir.

L. C. J.—Then why did you kick up such a row at the party and cause so much trouble?

Pan.—I was blinded by ignorance and prejudice and was therefore misled. I express regret and ask to be forgiven.

As there were no more witnesses to be examined the sitting was adjourned. The L. C. J. promising to deliver his judgment at the next sitting which was to be on the following day.

On the day of the trial, I dined at my friend Justician's and remained overnight with him. After a general discussion of the evidence produced at the trial, he complained of a severe headache and retired to bed, asking me to write out the judgment for him. Next morning I presented him with a copy of the judgment and he approved of it, but not without making some important alterations in the same.

Arriving at the court we saw that it was thronged to hear the judgment. In a gruff and solemn voice his Lordship read the judgment as follows :—

"In summing up the evidence before me, I am impelled to the general conclusion that the Hindoos as they stand to-day, occupy a place far below the high altitude to which their forefathers had raised themselves by their industry, wisdom and valour. Comparing the past with the present it becomes easy to observe that the descendants of the race once so renowned for its arts and philosophy are fast sinking lower and lower from the high position bequeathed to them by their ancestors. I also notice that the high stand of their

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progenitors' ideal is entirly lost sight of, and a false and degrading one raised in its place. Symptoms of degeneration and decay have set in, and they are manifest in almost all their relations, industrial, social, political, and philosophical. Rank superstition and ignorance have dethroned reason and knowledge. Egoism and orthodoxy have usurped the place of liberty. Socially I see them as slaves to unnatural customs, industrially consumers of foreign produce, politically under foreign rule, and philosophically at war with one another among themselves. Cowardly hypocrisy, suicidal disunion and distrust, and hateful intolerance are stealing a march upon them. It is a very sad and gloomy outlook, nevertheless it is true. The caste system as it exists to-day dividing the race into so many sects and sub-sects and depriving it of the solidarity so essential to national life, is not only far removed from the original ideal, but is altogether depraved and therefore the prime cause of so many social troubles. By preventing free intercourse amongst one another this system acts as a damper upon all the higher feelings of love, affection, sympathy, brotherhood, etc. Under its thraldom healthy intelligent young men, weary of its hollowness and unreasonableness, and sick of its relentless authority, learn to hoodwink one another by stooping to falsehood and deceit as is evidently proved by the evidence of the hotel-keeper. The same system is responsible for the army of Hypocrites seen moving about in society. Probity, courage of conviction, and sympathy, the indispensable factors of a strong manly character, are all killed by this irrational system. A race whose units have lost their characterising virtues no longer holds an honourable place in the hierarchy of nations but its place is always marked by inferiority and humility. That such is the position of the Indians will not be denied by any one. It will not serve our purpose to inquire how this false and degrading standard was set up, or why the original ideal was abandoned, but it is imperative that the young

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men and women, the hopefuls of the nation should be saved from the derogatory influences of the system. In fighting this system you will have to reckon with the priestly class which exercises such a powerful sway upon the credulous minds of the majority of men and women, by keeping them in ignorance about the true interpretations of the old standard. With but a few exceptions, the priestly class, side by side with all the other classes, has degenerated from thinkers and teachers into parasites, cooks and beggars. To the young men and women and all others who are convinced of the unnaturalness of this or that system, may be urged the importance of living up to their convictions and then there will be more honest men and women and less of hypocrites.

I find Panditian guilty of breach of public peace, but considering his regret, and request, I dismiss him with a warning to desist in future from all feuds arising from caste question.

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THE BAHAI MOVEMENT.

PART III.

(By Mrs. J. Stannard).

The Prophetic utterances of the Founder.

In view of the stirring and epoch-marking time we now pass through, and looking back on the equally vital history Europe has made within the last fifty years, I feel impelled to make this article something of a topical one, while yet it deals with deeply spiritual events and I propose therefore to put before my readers some lesser known facts which concern the prophetic side of Baha ullah's writings when he was laying the foundations of his world work during the years of 1860—69.

Outside Bahai circles little of these profoundly significant teachings can be known and still more obscure are the facts that centre round a series of remarkable letters or *manifestoes*, issued by the Great Master to the reigning Sovereigns and Rulers of his day both East and West* His declarations are couched in majestic terms conveying to the reader a sense of the illmitable spiritual forces at his command, while the solemnity of the warning and its clear incisiveness produce in some of the tablets an ineffacable impression. Perhaps in few of his early writings are his great powers of adeptship more strikingly shown than in these unique letters that

* A booklet. *The Revelation of Baha'ullah* by Isabella Brittingham, pub. in 1902, Chicago, gives a useful summary of many interesting details relating to biblical prophecy.

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foretold international history and catastrophes of tremendous import years before, humanly speaking, any indications were at all discernible.

To-day we realise how completely all prophecies have been fulfilled and how evanescent in reality are all seeming worldly powers and successes.

The reigning Rulers to whom the declarations of his clearly expressed divine mission were sent are the following:—The Queen of England, the Czar of Russia, Napoleon III., The Emperor of Germany, the Shah of Persia, and lastly, an extremely fine communication to the Pope. Here are some of the subsequent results. It is recorded that Queen Victoria having read the contents of hers said. "If this is of God it will stand and if not there is no harm done" It is said that her dignified reception of this tablet drew from Baha'ullah the blessing that her reign would be long and beneficent and her people would flourish all over the world.

The Czar did more, he sent an emissary from among his nobility to investigate all the source of this strange letter and his messenger returned "with such impressive accounts of his mission that the Czar became stirred with the vision of the "most great peace." It may be just referred to here that the Bahais are shown great tolerance in Russia and there are hundreds of followers along the Caucasian frontier where the first Bahai temple stands now completed in Ishkabad, on the route to Tehran.

The Pope received his communication with scorn whereupon a 2nd letter was revealed to him that because of this act his temporal power would soon be taken away. In 1870 the Franco German war broke out and the French troops were withdrawn from Rome and King Emanuel walked in with his soldiers and made the Pope a virtual prisoner in the Vatican. We might also add and recall the

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recent deathbed of the last Pope who expressed despair at the modern powerlessness upto which the papacy had fallen to stop or promote wars.

Frederick 3rd then Crown Prince of Germany during a pilgrimage to Syria ignored *Acca*, (the Holy City) and the "great invitation" to visit Baha'ullah in prison. For this he was warned that he should never rule his country. He was crowned on his sick-bed and died three months after without having actually ruled Germany at all. The prophet revealed the following notable prediction—one that is being worked out hourly to-day and is alone sufficient to establish his superhuman mission and seership were this an isolated case which is far from being so. He wrote "O banks of the "river Rhine we have seen ye drenched in gore because the "swords of retribution were drawn against ye and ye shall "have *another trouble*. And we hear the woe and lamen-"tation of Berlin though to-day it is in manifest glory."

One may perhaps hazard the conjecture that the "other trouble" is not altogether unconnected with the destruction of the Empire through the future actions of his own son, then a lad in College, now Emperor William.

Napoleon III read the tablet addressed to him and threw it aside saying impatiently "If he is God, I am two gods" Baha'ullah then addressed him a 2nd letter containing the following: "Because of what thou hast done, affairs shall be changed in thy kingdom, then shalt thou find thyself in manifest loss and commotion shall seize the people there unless thou arisest to assist in this and follow the spirit in this straight way. Thy glory hath made thee proud! By my life! Verily it shall not endure but shall pass away unless thou takest hold of this firm Rope! We have seen humiliation hastening after thee hastening after thee while thou art of those that sleep!" This tablet was revealed when Napoleon was so powerful that he could say "On this globe I am the one god." *The world*

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knows the downfall of Napoleon III and of his dethronment, his exile and death.

An equally clear case of prophecy revealing something of the *Divine Wrath* the ancient great prophets of Israel sometimes were constrained to declare is contained in a tablet to a Turkish subject of prominent position when that country was in more prosperous condition and had through the policy of Abdul Hamid great political power—he wrote "The land of mystery (Adrianople) and what is beside it will be changed and shall pass out of the hands of Turkey and commotions shall arise and trouble shall become manifest on all sides" while the following judgment upon Turkey personified in Constantinople was uttered "O point which liest on the shore of two seas, the *throne of injustice* hath been fixed in thee * * and thou shalt perish and those people that are within thee shall greatly lament" Baha'ullah also predicted the downfall of the Khedive of Egypt (then Ismail Pasha). The messengers who conveyed the tablet to Egypt were made prisoners and sent into exile and the letter was ignored. But the bearers of it were assured by the manifestation that in a short while they would be released and again stand in the presence of the loved master.

General Gordon soon after in his political campaign when in the Soudan released these men and gave them permission to return home and the events of Egyptian history of that time are public property.

In connection with the bearing of a great Epistle of "Command" to the then Shah of Persia a terrible death and voluntary martyrdom of the messenger constitute a moving page in the Bahai-history of those terrible times. A youth bore it travelling on foot to Teheran and gave it to the Shah as the latter rode through the streets. He gave it, not as a petition but with the words "a command from one, whose authority is higher than yours."

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The brave messenger was savagely seized and before the Shah was made aware of the authorship of the letter or its contents young *Badi* (the Wonderful) was condemned by the officials to be branded to death with red hot bricks. When the executioners were lifting these red hot bricks with iron tongs to put them on his body he declared he welcomed this martyrdom and seized them with his own hands and applied them to his bosom. This devotion is all the more astounding when we know that he was informed before starting he might have to sacrifice his life. The city of Teheran Bahai'ullah blessed and promised that justice should reign there in and for this reason Bahais see the significance of its relative security and prosperity, also the attempt has been made to establish constitutional Government a method approved and advocated by the Bahai Founder.

The Tablet to the Pope.

In normal times the installation of a new Pope is often a matter of enormous political and religious excitement in Europe but this autumn owing to the poignancy of war conditions the new Pope's election of 1914 will pass down to history as perhaps the quietest and most expeditious ever known.

The following extracts may prove of interest to religious students taken from Baha'ullah's wonderful exhortation to the holder of this high office in his day. The terminology employed reveals his knowledge of the Christian mystic sense, though unfortunately its profound inner significances were entirely lost on a mind crystallised by formula and convention.

His declaration of himself as the pre-ordained Channel through which the Holy Spirit would be directed in these days he expressed as follows: "O people of the Son! we have sent unto you another John (the Baptist) again. Verily he cried in the wilderness of the Beyan (the Bab

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and his book) " O creation of beings. Make clear your eyes, the Day of Vision and Meeting hath come nigh : Prepare ye the way O people of the gospel. Prepare ye the way the Day wherein shall come the Lord of Glory hath come nigh, come enter into the Kingdom." This phrase has reference to the prophesied and expected " 2nd Coming of Christ " which the othodox interpret literally and which advanced Christians of modernist schools and liberal theology in agreement with Baha'ullah's teaching declare to be a mystical and spiritual out-pouring " on all flesh " in the new dispensation when again the phenomenon of "conversion" to religion pure and undefiled by human dogma would be noticeable in all ranks and walks of life. In this Papal Tablet and in many others Baha'ullah clear ly yet mystically declares the Logos. (Ishwara) to be directl y energising on the earth again and that this power *of the word* is overshadowing him for the purpose of making this known. "The Breath of God " he writes " is breathed abroad throughout the world because the " Desired One " is come in His Glory. Lo ! the stones and clods cry out " the promised one " hath appeared !

"Beware lest *much knowledge* hinder thee from attaining to the *Lord of Knowledge* or the created world from " the presence of Him that did create it ! Arise in the " Name of God the Merciful ! * * * put aside the *veils* " *of learning* lest they prevent thee from entering the " region of My Name the self-existent One ! Call thou to " mind how Jesus the Anointed of the Spirit came and the " most learned doctors of His Day gave out judgment " against Him in the chief city of His country while *fishers* " *men* believed in Him ! "

Be warned then O son of understanding ! Verily thou thyself art a sun in the heaven of great names. Beware lest darkness spread its veils over thee and conceal thee. Ponder on that which hath been given thee in the book of Thy Lord, the loving, the mighty !

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Hearken O ye assembly of the learned ! Cease from your writing for the utterance of the Supreme Voice hath gone out between earth and heaven. Set " aside that which ye " have written and accept this which we have sent to you with power and majesty ! The hour which is *hidden in the knowledge of God*, hath come. Hasten then to Him with humility and penitence !"

The "hidden hour" alluded to is the time when an avartar, or manifestation appears again on earth which event is known only to "*the Highest*," and as Jesus declared to the disciples—" that day and that hour knoweth no man not even the son nor the angels but only my Father." To continue—"O ye that have power to understand look up and think on those who rejected the Son when He came unto them in His power ! How many of the Pharisees were awaiting His coming and making supplication to God for His appearing ! But when the fragrance of Divine Union was breathed abroad and Perfection manifested they turned from Him and rejected Him ! * * * None drew near to the Holy Face save a certain few who were of small account among the people yet to-day those in power and mighty stations give glory to their names ! * * * Beware lest celebration (the great ceremonial of communion in High Mass) hinder you from the celebrated and worship keep you from the worshipped one ! Rend aside the veils of superstition ! Behold the Lord and Mighty One hath come to minister the Life of the world and for the uniting of whatsoever dwelleth therein * * * How many servants are there whose deeds have become veils preventing them from coming nearer unto God, the Giver of Quickening Breath. O ye communities of the hermit's life! the fragrance of the Merciful God hath been shed abroad over all men ! Blessed is he that putteth passion from him and receiveth the Divine guidance. *Come out* from your abodes and cause the children to enter the Kingdom of God." Baha'-

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ullah has laid it down in his teaching that in these days all knowledge must be given to the people, that none are to seal up the mysteries and declare the "common people" as too vile or ignorant to be taught divine truths. This is a vitally important point since the closing of all doors of true knowledge by the Jewish teachers to the people and the refusal to share divine wisdom with the great humanity in Persia and Arabia on the part of mystics and divines that brought about the downfall of vast nations and depleted the world of spiritual force for its evolutionary necessities. India too realises that her time has come when she must take up and enlighten the vast hordes of "common people" if she is not also to go the way all lost nations went.

The concluding powerful paragraph is worth a thoughful notice—"O followers of religion! I see you wandering and lost in the desert of emptiness. Ye are the fish of the sea! What hindereth you from your creator? Verily the sea is mighty before you! Hasten ye then from all religions. This is the day wherein the Rock itself crieth out 'Praise the name of the exalted One! The *Father* hath manifested Himself and what was promised unto you in the Kingdom is come!"

This clarion call and the Christian world need not be interpreted in the narrower personal sense only. The Great Master had come to teach the world and reveal the wonderful possibilities for future spiritual progress in humanity if they follow certain lines of union and reform. When he speaks to Muhammadans and Jews he gives the same forceful declarations and a similar call to 'awake' "to rise and do" and these are couched in the mystic phraseology of those books revealing Inspiration of high order. The following is an extract from one of his works. The Kitab-ul-Khan dealing with religious arguments upon the signs and evidences of the expected 'Manifestation' and from the standpoint of his own countrymen in Islam.

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It was written for a relative of the late Bab, and penned from Bagdad in 1862-3. The extract selected deals with the error of shutting off knowledge from the bulk of a nation—

"Lend not thine ear to the vain statements of the servants who say that the book and verses cannot be proof to the common people because they neither understand nor comprehend them * * According to such statements none would be found to know God nor would it be necessary, for the knowledge of Him is greater than the knowledge of His books and the common people would not possess the capacity to comprehend it. This statement therefore is extremely vain and inadmissible and emanates from pride and arrogance for the purpose of keeping the people afar from the good pleasure of God and grasping the reins tightly.

Before God these common people are accepted and approved above the learned who have turned away from the True One. Understanding the Divine words and comprehension of the utterances of the "Ideal Doves" (minor spiritual significances) have no connection with outward learning but depend upon purity of heart, chastity of soul and freedom of spirit. At the present there are some servants who have not seen a single letter of the *forms* of learning, yet they are seated upon the summit of knowledge and the gardens of their hearts are adorned with roses of wisdom and Hyacinths of Insight through the clouds of Divine B unty. Blessed are the sincere ones through the Light of this Great Day!"

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER IV.

Ethics of Manu.

Manu, the great Hindu Law-giver, is styled as the Progenitor of the whole Aryan Race. His *Smiriti*—Code of Laws—is indeed a remarkable book and therein the Great Thinker has touched upon various problems that are awaiting solution even in the twentieth century. It is probable that a reader with a 'critical bent of mind' may not fall in with all the views of Manu. All the same, Manu in an admirable way discusses the problems of Education, Sanitation, of the different forms of Government, of domestic and public life of a citizen and of the duties and responsibilities of four *Varnas* and *Ashramas*. There can be no denying the fact that his *Sanhita* is a very valuable treatise on the Science of Social Organisation. True it is that like so many other Sanskrit works there are in it many interpolations and an unsympathetic reader traces out many *shlokas* containing contradictory statements. But it must be admitted that the spirit of the book as a whole is ennobling and many sublime thoughts are embodied in that *Smiriti*. Ideals of education and morality at any rate are certainly noble. Sometimes they set us thinking as to whether we are really in advance of, or traced our steps backwards from, his ideals. Many a time we are driven to the irresistible conclusion that Manu is a rationalist of the rationalists and if, in future, an association like the R. P. A. of England were to be started in India, the promoters can easily lay their hands on *Manu-Smiriti*, and issue 'a cheap reprint' of the same to give a wider publicity to the writings of an Indian philosopher and thinker. His ideal of conduct in life is not an ideal for a particular country, race or period of life but is an ideal

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worth striving forand dying for, by all right-thinking men in all ages and climes. The development of virtues he has enumerated bears a stamp of deep erudition and profound thinking. His one *shloka* which we quote below is the quintessence of the science of ethics or *Dharma*. When we see that within such a small compass he has packed in much of sense and wisdom we pay homage to the genius of that philosopher-statesman of the Vedic age.

Says Manu :—

धृतिः क्षमादमोऽस्तेयं शौच मिंद्रिय निग्रहः ।
धीर्विद्या सत्यम क्रोधो दशकं धर्मलक्षणम ॥

MANU. VI. 92.

"Courage, Forgiveness, Control of mind, Avoidance of misappropriation, Purity of mind and body, The bringing of senses under effective control, Intellect, Learning, Truthfulness and Absence of anger—these ten are the marks of Virtue or good conduct."

This classification enables us to see how these virtues grow and gradually come to be recognised in the development of human life. Here we see courage topping the list and none can question the position it occupies. For success in life the possession of this virtue is a supreme necessity. Without this no movement can prosper and no achivement is possible. The sun never sets on the Dominions of the Britons because of the indomitable courage of the English *men of action*. In primitive times this virtue was required to be shown on a battle-field, but even now in all the departments of human activity the importance of this virtue has ever remained the same. When a social reformer places his finger on the plague spots of society or when a scientist discovers a new theory the first virtue he is required to summon to his aid is courage and it then goes by the name of *Moral courage*.

Courage gives victory and victory leads on to Power. Then it is that one gets greater chances of showing cle-

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mency to one's subordinates. Mercy, therefore, which is 'an attribute to God Himself' should be shown to those that deserve it. Power or position in life brings in wealth and its charms are likely to lead the possessor astray. Exercise, therefore, 'Control of mind'. Deprive not others of their wealth or any material possessions. The world is full of temptations and more so, for a wealthy man. Maintain, therefore, purity of body and mind or else you will come to grief. With all these the training of the intellect is a great necessity without which criminality increases as it is a disease of the brain. Truth and absence of anger, too, are of paramount importance. They lead on to tranquillity and happiness in the society as a whole. Verily these are Ten Commandments worthy to be written in letters of gold on the grateful hearts of *Manujas*—men:—

(1) Water washes off bodily impurities. Mind is exhalted by truthfulness. The human soul is elevated by knowledge and performance of genuine penance and intellect is refined by noble ideas.

MANU. V. 109.

What is *Dharma* and the rationalist Manu answers.

(2) Understand that that is *Dharma*—conduct in life—which is followed by really learned men who are free from arrogance, inordinate affection and hatred and that which is approved by consicence.

MANU. II. 1.

Where is the seat of authority and Manu answers.

(3) The seat of authority for what is moral lies in (1) Revelation, (2) Tradition, (3) On the behaviour of good people and lastly (4) On the inward satisfaction of conscience.

(Here is a combination of the well-known methods of test).

Undoubtedly this is an appeal to the Supremacy of *Reason* to establish 'a system of ethics verifiable by experience independent of arbitrary assumption'.

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(4) Freedom from inflicting pain to others, truthfulness, honesty, purity, control of senses is a short form of the law of guidance for all the four divisions of society.

MANU 10. 63.

(5) Let those that seek happiness be content. Contentment is at the basis of happiness and mean ambition gives rise to misery.

MANU 4. 12.

(6) Speak the truth. Let it not be unpleasant. Speak not a pleasing falsehood. This is the ancient rule.

4. 138.

(7) Let a wise man not care much for honour and mind not dishonour. Or else his peace of mind will be disturbed.

4. 162.

(8) Hospitable treatment of a deserving guest gives wealth, fame, long life and happiness

3. 106.

(9) Dependence or slavery is miserable. Independence gives happiness. (Learn self-help and hanker not after mean flattery or degrading service).

4. 160.

(10) Perform only such deeds as would be applauded by your conscience. Avoid others.

4. 161.

(11) Good conduct is the grand rule of life.

MANU. 1. 108.

(12) Teacher is the personification of a learned man. Father represents Brahma—the Creator and Mother is compared to the earth inasmuch as she feeds us and looks to all our comforts. Brother is like our own self. Try your best to please all these at all times. Looking to their comforts is in itself a penance. Consult them before you perform any action.

(Revere thy mother, father, brother and teacher).

CHAP. 2. 225, 228, 29. 2

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(13) When a guest* comes to you treat him hospitably by giving him proper seat, water and food to the extent to which your means permit.

(14) In the house of a good man there may not be anything but at least you will find these certainly, a plot of ground to sit upon, good water and kind speech.

CHAP. 3. 101.

(15) The murder of a learned man, the drinking of wine, the misappropriation of another's wealth and treating with disrespect the wife or the person of a teacher are great sins. Avoid them.

CHAP. 11. 55.

In the succeeding *shlokas* he has defined in more explicit terms each of these 'great sins' and has included the following also among sins :—(1) Deserting parents, (2) Offering one's children for sale, (3) Disforesting a forest by hewing down trees. Then follows a long list of minor sins.

(16) Repentance followed by strong determination 'never to repeat the evil action' purifies one of sins. Better it is never to do an evil act.

CH. 11. 231. 2.

(17) Granting that an ill-deed has been committed either through ignorance or knowing that it is a sin, the only way to be relieved of it is not to do that act a second time.

CH. 11. 23. 3.

(18) Acquisition of knowledge is penance to a Brahmin (learned man). Protecting the weak is the duty of a

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* **अतिथि** a guest is one who has no fixed time for visiting, who does not remain long in a house and who is wise, considerate and deserving of help (Ch. 3. 102).

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Khshtriya (brave man). Adding to the material prosperity of his country is the duty of a merchant. Ministering to the needs of these three is the duty of one who is by nature unfit to do any other work.

CH. 11. 236.

(19) A man learned in Sciences destroys all sins by the force of intellect just as fire consumes all fuel in an instant.

CH. 11. 247.

(20) In the Hindu ethical system the terms *Satva*, *Raja* and *Tama* are frequently used. These indicate the three divisions of human nature, (best, middle and mean), good, moderate and worst. These three types of men are distinguished by various qualities. Manu includes among the best--(1) Learned men, (2) Pious and pure-minded men, (3) Dutiful persons and among the meanest and the lowest, the greedy, the speculative, the hypocrites, the cruel, the faithless, the indifferent and the insolent. A similar classification we find in the Bhagavad Gita also A similar division according to their nature is assigned to the lower creation also for which the reader is referred to the succeeding *shlokas* of the 12th chapter of Manu-Smiriti. Men are advised to strive and attain *Satvee-ka*—(noble) nature.

(21) He who considers all sentient beings as worthy of love as his own soul and who is cosmopolitan in views obtains salvation.

CH. 12. 91.

cf. Yajurveda :—

यस्तु सर्वाणि भूतानि आत्मन्नैवानु पश्यति ।
सर्व भूतेषु आत्मानां ततो नविनु गुप्सते ॥

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CHAPTER III.

The Ethics of Manu.

SANSKRIT SHLOKAS :

(1) अद्भिर्गात्राणि शुध्यंति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(2) विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेष रागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्म स्तन्निबोधम ॥

(3) श्रुति स्मृति सदाचारो स्वस्य च प्रियमात्मनः ।

(4) अहिंसा सत्यमस्तेयं शौच मिंद्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्ये ऽब्रवीन्मनुः ॥

(5) संतोषं परमास्थाय सुखार्थी संयतो भवेत् ।
संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥

(6) सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

(7) संमानाद्ब्राह्मणो नित्य मुद्विजेत बिषादिव ।
अमृतस्येव चाकांक्षेदवमानस्य सर्वदा ॥

(8 धन्यं यशस्य मायुष्यं स्वर्ग्यं वातिथिपूजनम

(9) सर्वं परवशं दुःखं सर्वमात्मवशं सुखं ॥

(10) यत्कर्म कुर्वतो ऽस्य स्यात् परितोषोऽन्तरात्मनः
तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

(11) आचारः' परमो धर्मः ॥

(12) आचार्यो ब्रह्मणो मूर्त्तिः पिता मूर्त्तिः प्रजापतेः ।
माता पृथिव्या मूर्त्तिस्तु भ्राता स्वो मूर्त्तिरात्मनः ।
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ।
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरनभ्यनुज्ञातो धर्ममन्यं समाचरेत् ॥

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(13) संप्राप्ताय त्वतिथये प्रदद्यादासनोदके।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥

(14) तृणानि भूमि रुदकं वाक् चतुर्थी च सूनृता।
एतान्यपि सतां गेहे नोच्छिद्यंते कदाचन ॥

(15) ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागमः।
महांति पातकान्याहुः संसर्गश्चापि तैः सह ॥

(16) कृत्वापापं हि संतप्य तस्मात् पापात् प्रमुच्यते।
नैवं कुर्यां पुनरिति निवृत्या पूयते तु सः ॥
एवं संचिंत्य मनसा प्रेत्य कर्म फलोदयम्।
मनो वाङ् मूर्त्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥

(17) अज्ञानाद्यदि वा ज्ञात्वा कृत्वा कर्म विगर्हितम्।
तस्माद्विमुक्ति मन्विच्छन्द्वितीयं न समाचरेत् ॥

(18) ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणं।
वैशस्य तु तपो वार्ता तपः शूद्रस्य सेवनं ॥

(19) यथैधस्ते जसा वन्हिः प्राप्तं निर्दहति क्षणात्।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥

(20) वेदाभ्यास स्तपो ज्ञानं शौचंमिंद्रियनिग्रहः।
धर्मक्रियात्मचिंता च सात्विकं गुणलक्षणं॥
आरंभरुचिता धैर्यं असत्कारपरिग्रहः।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणं ॥

(21) सर्वं भूतेषुचात्मानं सर्वं भूतानि चात्मनि।
समं पश्यन् आत्मयाजी स्वाराज्य मधिगच्छति ॥

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DIVINE WISDOM.

Prayers from the Rigveda.

Prayer for Wealth by Righteous Means.

दानो अग्ने धिया रायिं सुवीरं स्वपसं सहस्य प्रशस्तम् ।
नयँ यावा तरति मा तुमावान् ॥ ५ ॥

Book VII, Hymn I.

5. Victorious Agni, grant us wealth with wisdom,
wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.

Prayer for Enlightenment.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षानो अस्मिन्, पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥२४॥

Book VII. Hymn XXXII, 26.

O Indra, give us wisdom as a sire gives wisdom to his son.

Guide us, O Much—invoked, in this our way: may we still live and look upon the light.

Make Us Better Than We Are.

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभि ।
अथानो वस्यसस्कृधि ।३॥

Book IX, Hymn IV.

5. Give us our portion in the Sun through thine own mental power and aids ;
And make us better than we are.

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तव कृत्वा तवोतिभि ज्योक्पश्येम सूर्यम् ।

अथानो वस्यसस्कृधि ॥ ५ ॥

6. Through thine own mental power and aid long may we look upon the Sun ;

Make us better than we are.

अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिं ।

अथानो वस्यसस्कृधि ॥७॥

7. Well weaponed Soma, pour to us a stream of riches doubly great ;

And make us better than we are.

अभ्यर्षानवच्युतो रयिं समत्सु सासहिः ।

अथानो वस्यसस्कृधि ॥८॥

8. As one victorious, unsubdued in battle pour forth wealth to us ;

And make us better than we are.

त्वां यद्देवीर्वृधन्पावमान विधर्मणि ।

अथानो वस्यसस्कृधि ॥९॥

9. By worship, Pavamana ! men have strengthened thee to prop the Law.

Make us better than we are.

रयिं नश्चित्रमश्विन मिन्दो विश्वायुमाभर ।

अथानो वस्यसस्कृधि ॥१०॥

10. O Indu, bring us wealth in steeds, manifold, quickening all life ;

And make us better than we are.

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Prayer for Purification.

यदाशसा निःशसाभिशसोपारिम जाग्रतो यत्स्वपन्तः।
आग्निर्विश्वान्यप दुष्कृता य जुष्टान्योर अस्मद्धातु ॥ ११ ॥

Book X, Hymn CLXIV.

3. If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.

यदिन्द्र ब्रह्मगस्पतेऽभिद्रोहं चरामसि । प्रचेता न आंगिरसो द्विषतां पात्वंहसः ॥

4. When, Indra, Brahmanaspati our deeds are wrongful and unjust,
May provident Anguassa prevent our foes from troubling us.

अजैष्माद्यासनाम चाभूमनागसो व्यम् । जाग्रत्स्वप्नः सङ्कल्पः पापो यं द्विष्मस्तं स ऋच्छतु यो नो द्वेष्टि तमृच्छतु ॥

5. We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts that visit us awake or sleeping seize the man we hate, y a, seize the man who hateth us.

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LIFE OF SWAMI DAYANAND.

CHAPTER VII.

The Man, His Mission and His Method.

SECTION III.

THE MESSAGE (CONTINUED.)

REVELATION *Versus* EVOLUTION.

"The kind Father revealed His will for the guidance of His erring children." Such was the belief of Swami Dayanand and such the belief of every great religious teacher and preacher of the world. This belief, in later days, came to be a mere tradition without the original spirit. Glimpses of the original truth were seen, here and there. But the complete will of the Lord was hardly known. Great teachers rose to bring man back to the original fountain. But their followers misunderstood the spirit of their masters and taking advantage of the general faith either wilfully or ignorantly passed off that as revealed word which was either the figment of their own brain or their distorted interpretation of the original word. This strange mixture of good and bad, truth and falsehood, reason and unreason represented religion everywhere. It was represented in Europe, by the medaieval Christanity. This Christanity heedlessly and despotically made pronouncements in the name of truth. Every man who propounded a Theory that clashed with the Biblical Story of Genesis, Incarnation, Resurrection, Miracles etc., was persecuted. He should either go to the gallows or retract that which he honestly believes to be truth. This highhandedness of official Christianity naturally made man sympathise with the persecuted. The result was that science which should have been the handmaid of religion, defeated Christanity at every point. The worst

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defeat that religion suffered in this conflict was given to it by the Theory of Evolution. Perhaps no Theory has ever gained so much popularity in such a short time as the Theory of Evolution.

Before we discuss this theory and its extended application to human history we shall state the reasons, which have made the theory so popular. The narrow-mindedness and dogmatism of the religion existing in Europe—a narrowmindedness which made men so ignorantly obstinate as to assert that a certain fall of waters had remained unchanged in all its details ever since it was first created by the fiat of the despotic Jehovah—was a most important cause of the popularity gained by the Theory of Evolution. Men who saw clearly that the world in which they lived was everchanging could not give their allegiance to statements like the above

The character of the men who were the propagators and originators of this theory was another important cause of its popularity. The honesty and modesty of Darwin, his vast studies and experiments and his indefatigable labour and complete devotion to this theory contrasted very sharply with the bold dogmatism and unfounded assertions of his opponents. Those interested in the preservation of the Biblical religion instead of carefully analysing the facts adduced by Darwin in support of his theory, made vague objections to it.

Another reason is to be sought in the human mind and the effect produced upon it by the circumstances then existing. " There seems a natural tendency in men's minds to seek after unity in the essence of things. The " unities " of the poets no less than the uniformitarian and evolutional theories of scientists are the phases thereof. The importance of this tendency is not to be minimized. It may be instinctive groping after truths whose real roots and meanings have not yet been scientifically fathomed

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and comprehended."(72) At the time when the Theory of Natural Selection was placed before the educated world by its renowned originator, a mass of facts had been collected by the learned in Europe. This mass was lying as an unorganized thing. Human mind demanded a hypothesis by means of which that mass should be changed into an organic totality. On this account the theory of Evolution was eagerly caught hold of and worshipped.

Lastly "he (Darwin) has set forth the hypothesis of Evolution in so energetic and thorough a manner that it perforce attracts the attention of all thoughtful men in a much higher degree than it did before the publication of the *Origin*."(73) Darwin had great faith in his theory. In the year 1837 he wrote in his notebook "my theory would give zest to recent and fossil comparative anatomy; it would lead to the study of instinct, heredity and mind heredity—whole metaphysics."(74)

Being pervaded by an undying faith, the great evolutionist applied himself closely to the study of nature and collected a mass of facts to support his hypothesis. As the critics of Darwin had not his grit and were rather superficial, it was natural that his theory should have become popular.

Such are some of the causes of the popularity of the Evolution Theory. They sufficiently explain its wide application to almost every branch of study. Huxley in 1885 remarked, "Whatever be the ultimate verdict of posterity upon this or that opinion which Mr. Darwin has propounded; whatever adumbrations or anticipations of his doctrines may be found in the writings of his

(72) Questions involved in Evolution from Geological Point of View. The Journal of the Transactions of the Victoria Institute Vol. XXXIII.

(73) The "Darwin and Modern Science" p. 447.

(74) Life and Letters of Charles Darwin Vol. I p. 8.

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predecessors; the broad fact remains that since the publication and the reason of the publication of the *Origin of Species* the fundamental conception and aims of the students of living nature have been completely changed .....But the impulse thus given to scientific thought rapidly spread beyond the ordinary recognized limits of Biology ; Psychology, Ethics, Cosmology were stirred to their foundation and the *Origin of Species* proved itself to be the fixed point which the general doctrine needed in order to move the world."(75) What Huxley wrote in 1885 is as much true now as then. C. Bongle writing in the year 1909 states, "We find traces of Darwinism almost everywhere. Sociological systems differing widely from each other have laid claim to its authority : while on the other hand, its influence had often made itself felt only in combination with other influences. The Darwainian thread is worked into a hundred patterns along with other threads."(76).

From the above it is clear that the Theory of Evolution has two sides. Firstly there is its biological aspect treating of the generation of species 'from some one form.' Its application to human history, tracing the social, political, religious and other ideals of the modern man to show "gradual development and holding out a promise of 'Eternal Progress'" is its second phase. It is this second phase which clashes with Revelation and it is with it that the present chapter has direct concern. With regard to the first side only a few arguments would be suggested to show the reader that Evolution is after all a hypothesis and that it has many difficulties to contend with.

First it fails to account for the origin of life or to show that it is possible to produce living out of the non-living matter.

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(75) Quoted in the Preface [p. VII] to "Darwin and Modern Science."

(76) Ibid p. 165.

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Darwin himself never proposed to solve this question.(77) His followers, however, postulated that the living or the organic had been produced out of the non-living or the inorganic. But till now it has not been possible to prove that the living can come out of the non-living. This is clearly acknowledged by many scientists. In the "Fragments of Science" it is stated: "Such faithful scrutiny fully carried out would infallibly lead him to the conclusion that, as in all other cases, so in this the evidence in favour of spontaneous generation crumbles in the grasp of the competent enquirer."(78).

The same is the opinion of Samuel Daring who writes, "On the whole, therefore, we, must be content to accept a verdict of 'non-proven' in the case of spontaneous generation, and admit that, as regards the first origin of life science fails us, and that there is at present no known law that will account for it."(79)

Life is supposed by the evolutionist to be associated with the complex inter-relations and inter-actions of the highly complex substances known as proteids. This physico-chemical theory of life fails to explain the internal unity — the common purpose — of the organism. Scientists of note state that "unless, as the Germans say, we throw away the baby with the bath, we cannot ignore the most salient fact, that all the manifold chemical processes are correlated and controlled in a unified behaviour,—in purposive agency. Even the amoeba is no fool."(80) Now for the explanation of this unity and purposiveness, Dr. Hans Driesch postulates "an immaterial autonomous factor or 'entelechy' which punctuates the transformations of energy that go on within the being"(81). This is support-

(77) The Origin of Species [6th edition] p. 256.

(78) Vol II p. 319.

(79) "Modern Science and Modern Thought" quoted in the Vedic Magazine Vol. VI p. 91.

(80) Evolution by Profs. Thomson and Geddes—p. 74.

(81) Quoted in the Vedic Magazine Vol. VI p. 94.

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ed by Dr. Haldane in the following words, "The physico-chemical theory of life has not worked in the past and never can work. As soon as we pass beyond the most superficial details of physiological activity, it becomes unsatisfactory ; and it breaks down completely when applied to fundamental physiological problems such as that of reproduction."(82)

The theory of natural selection postulates a fierce internecine struggle ever going on among individuals of the same species and among individuals of differet specie and between species and species. Now it would appear that this struggle in the case of simpler organism like amoeba has little meaning. But for the development its should have been severest there. In the case of many higher animals again the competition is to a great extent neuralised by combination even between species of different kinds.(83)

Again it is doubtful that the 'fittest' would always survive the struggle. It is not the weakest that is always picked out by the enemy and killed. Much of the destruction is a matter of mere blind chance. On the contrary it is probable that the strongest has to bear the brunt of the struggle and to perish. Even if this 'strongest' escapes death, in all probability much of what makes him the 'strongest' would disappear. Thus it would fail to form the basis of future progress.(84)

The theory of natural selection assumes continuity in nature. But this has been questioned by De Vries who writes, "Species have arisen from one another by discontinuous, as opposed to continuous process. Each new unit forming a fresh step in this process, sharply and

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(82) Evolution by Thomson and Geddes p. 203.

(83) Prince Kropatkin quoted in the Vedic Magazine Vol. VI pp. 264—65.

(84) Ibid pp. 266—69.

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completely separates the new form as an independent species from that from which it sprang."(85)

The discontinuity above referred to, stretches like a great gulf, not only between the inorganic and the organic, but also between the vegetable and the animal kingdoms, the introduction of sensation or consciousness constituting the fundamental difference. A similar gulf separates the moral from the material universe. The theory of evolution fails to explain the noble nature of man. Dr. Wallace tries to bridge over these gulfs by pointing 'to an unseen universe — to a world of spirit, to which this world of matter is altogether subordinate.' To this world 'we can refer those progressive manifestations of life in the vegetable, animal and man — which we may classify as unconscious, conscious and intellectual life — and which probably depend upon different degrees of spiritual influx.' (86)

So far as the body of man is concerned it appears that there has been no change or progress in it since man first appeared on the earth—"The human body, so far as we know, has not been improved within the period recorded by history."(87) The above is further supported by the following occuring in the Journal of the Victoria Institute, (London), "One of the two oldest skulls known to us, the Engis skull, shows no inferiority to an average modern skull."(88)

Lastly, the Theory of Evolution denying the existence of the Creator, fails to explain the existence of the immense beauty, the outcome of an intelligent design—which is to be seen everywhere in nature.

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(85) Quoted in the Evolution by Thomson and Geddes p. 126.

(86) The "Darwinism" p. 476.

(87) Quoted by Prof. A. Senior Ph. D and C at his Dundee Address to the British Association.

(88) Vol. XIX p. 125.

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As already remarked the Theory of Evolution in its biological aspect having little concern with the present discussion, only a few difficulties which the theory has to overcome have been pointed out here. Beyond that nothing regarding it need be said.

The more important question is that of evolution in human history. The evolutionists believe that "the human race were utter savages at the beginning and after myriads of years of barbarism, man has, but very recently found his way into the paths of morality and civilization."(89)

This requires a careful consideration. The first thing which strikes a student of history is the persistent tradition of a Golden Age in the past. This tradition is not the tradition of any one nation. It is the tradition of every nation that has existed on earth. The above may be illustrated by a few examples.

The Chinese believe:—"In the first age of perfect purity, all was in harmony and passions did not occasion the slightest murmur. Man united to sovereign reason within, conformed his outward action to sovereign justice. Far from all duplicity and falsehood, his soul received marvellous felicity from heaven and purest delight from earth.(90)

Regarding the Red Indians we read, "They indicate also, like the mound builders who preceded the north American Indians, that man's earlier state was the best and that he had been a high and noble creature, before he became savage." (91)

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(89) Hereditary Genius by Francis Galton p. 35).

(90) The Bible Myths Their Parallels in Other Religions by Doane. P. 14.

(91) Bishop Whately quoted in the Journal of the Transactions of the Victoria Institute Vol. XIX p. 125.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Medical Science in Ancient India.

Our countrymen have generally been taught by the Westerners to think slightly of the medical skill and especially of the surgical expertness of their forefathers That this notion is as false as many others of the same kind is clearly shown by the following information which has been condensed in this article from Sjt G.N. Mukhopadhaya's excellent treatise The Surgical Instruments of the Hindus very recently published by the Calcutta University :—

Hospitals in Ancient India.

Their buildings and appointments.

Speaking of this subject the writer quotes Carka Samhita I, XV, which advises as follows :—

The engineer is to erect a strong and spacious building well-ventilated at one part, the other part being free from draughts. The scenery should be pleasing and one should be happy to walk in it. It must not be behind any high building, nor exposed to the glare of the Sun. It should be inaccessible to smoke and dust. There must not be anything injurious to our senses as regards sound, touch, taste, form and smell. There should be stairs, large wooden mortars and pestles ; and there must be additional bare ground for the construction of a privy, bath-room and kitchen. The staff should consist of servants and companions. The servants should be good, virtuous, pure, fond, clever, generous, well-trained in nursing, skilful in works, able to cook rice and curries well, competent to administer a bath, expert masseur, trained in raising and moving a patient, dexterous in making or cleaning beds, practised in the art of compounding medicines and willing workers not likely to show displeasure to any disorder. The companions should be good singers and musicians, fluent speakers, well-versed in distichs, ballads, tales, history and mythology, well-acquainted with the design of patients' nods or signals, agreeable and should have knowledge of the season and the locality..... ....There should be a dairy attached to the building. The cow should be good natured and healthy and should

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yield profuse milk. The calves must be living. There should be stocked for them potable water and hay in a clean fold. In the building must be kept the following necessary articles :—Water vessels, washing basins, tubs, jars, dishes, ghata (small jars), kumbhi, Kumbha (larger and smaller vessels), Kundu (jug or pitcher), soraba (earthen basins), spoons or ladles, cooking utensils, churning rods, cloth, thread, cotton wool, bedding and asana (seats). Near them should be placed drinking vessels of gold and spittons. The bedding should consist of a broad carpet, bed-sheet, pillows, and a bedstead. There should be collected good furnitures for beds and seats ; and also utensils and appliances for application of oleaginous medicines, heat, oil, ointment, bath and perfumeries, and for the acts of emesis, purgation, draining of the brain, injection into the rectum defaecation and urination. The blunt and sharp instruments and their accessories, well-washed mullers and whetstones of different degrees of smoothness polished plain or rough should be near at hand ; the tubular instruments for fumigation, inhalation and injection into the rectum, uretha and vagina, should be available there ; and the following articles are also to be stocked :—brushes and brooms, weighing scales and weights, ghee, oil, fat, marrow honey, molasses, salt, wood, water spirituous liquor formed by steeping husked grains of barley in water, or by boiling together the husks of fired maskalya, barley, and water spirituous liquor from the blossoms of Lythriem Frulicoscence with sugar. spirit distilled form different sorts of grains, curdled milk, rice, gruel, whey, sour liquid produced from the aceteus fermentation of powdered paddy, and various kinds of urines of animals. Different kinds of rice, several classes of medicaments, oils, diaphoretics, sternutatories, cathartics, emetics, purgatives, astringents, stomachics, digestives, calmatives, carminatives and various other forms of medicines, are required for treatment. Besides these there must be stored the antidotes to poisons caused by overdoses of medicine and other appliances likely to add to patient's comfort.

A wonderful Carnial Operation in Ancient India.

At another place the writer informing us of the anaesthetic knowledge and operative skill of the Hindus says :—

As early as 927, A. D., the Hindus knew drugs which they used as anaesthetics. Pandit Valtala, in his Bhoj Prabandha, alludes to a carnal operation performed on the King Bhoja after he was rendered

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insensible by some drug called Sammohini (producer of unconsciousness). Another drug is also mentioned, Sanjibani (restorer to life), by which he soon regained consciousness after the operation had been finished.(1)

Hypodermic Medication.

The Hindus were acquainted with the hypodermic method of exhibition of drugs. Saringadhara(2) directs us to scarify a part with a razor and then apply an ointment of gunja (Abrus precatorius) in sciatica scrofulous glands of the neck, etc. For treating a person in the state of unconsciousness caused by the derangement of all the humours, he directs us to scarify the anterior fontanelle with a razor, then apply as much medicine as can be carried on the point of a needle to the part and rub it with a fingeres(3) The medicine is to be prepared thus :—Take aconite 1 pala, quicksilver 1 sana ; mix and put innside two sorabas or earthen basins smeared with powdered glass and placed face to face. Apply some external applications over this and put it on fire for six hours. Then open the basins, take the soot collected on the upper basin and deposit it in a glass vessel quickly to prevent exposure, Carka(4) also advises us to apply a medicinal paste on a carnial incision, shaped like the foot of a crow, in case of snake bite, when he becomes unconscious, but his life is not despaired of.

The Surgical and Medical Achievements of the Hindus Summed up.

While summing up the surgical and medical achievements of the Hindus the writer quotes Neuberger who says : " The medicine of the Indians, if it does not equal the best achievements of the race, at least nearly approaches them, and owing to its wealth of knowledge, depth of speculation and systematic construction, takes an outstanding position in the history of oriental medicine." Another western writer Hoernle speaking of the knowledge of the Hindus in medical science says : " Its extent and

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(1) ततस्तावीप राजानं मोहचूर्णेन मोहयित्वा शिरः कपालमादाय तत्-करोटिकापुटे स्थितं शफरकुलं गृहीत्वा कस्मिंश्चिद्वाजने निक्षिप्य सन्धान-करणया कपाले यथावद्वारत्रय्य सञ्जीवना च तं जीवायित्वा तस्मै दर्शयताम् ।

Bhoja Prabandha (Tibanada's Edn), P. 98.

(2). Saring adhara Samgraha III. XI.

(3). Ibid II. XII.

(4). Charka Samhita VI. XXV.

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accuracy are surprising when we allow for their early age--probably the sixth century before Christ—and their peculiar methods of definition." They practised dissection of human bodies and their anatomical studies have the mark of high order "We have seen that they used various forms of surgical instruments. The Hindus cut for stone couched for the cataract and extracted the foetus from the womb." They performed abdominal section, practised carnial surgery successfully and no region of the body was thought sacred to the knife. They repaired nose and ears by plastic operations, treated fractures, and reduced dislocations, and were experts in performing amputations. They reduced hernia, cured piles and festula-in-ano by surgical technique and inoculated and *vaccinated for small-pox*. Field surgery was thoroughly understood and arrows were extracted with skill. *They were acquainted with the circulation of blood.*(1) The distriction between the artery and veni;(2) the use of anaesthetics, the means of arresting haemorrhage and the proper treatment of surgical wounds. They enumerated 107 vital parts of the body to be avoided, if possible, by the surgeon in practising his handicraft.(3)

In medicine they first propounded the humoral pathology. Though it seems fanciful in the light of modern culture, it must be admitted that no other theory has been attempted to explain the causation of disease in recent times "They were the first nation who employed minerals internally and to them we owe the therapeutic use of mercury and arsenic in intermittants." They introduced massage, postural treatment and magnet in therapeutics. They excelled in chemistry and contrived many instruments for the preparation of chemical compounds. Atomic

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(1) पाभिरिदं शरीरमाराम इव जलह्रा॰ णीभिः केदार इव च कूल्याभिरुपस्निह्यतेऽनुगृह्यतेचाकुञ्चिन प्रसारणादिभिर्विशेषैः । द्रुमपत्रशेवनीनामिव च तासां प्रतान स्तासां नाभिर्मूलं ततश्च प्रसरन्त्यू र्द्धमधस्तिर्य्यक् च ।

Susruta Samhita, III, V II.

(2) इन्द्र गोपप्रभ ज्ञेयं प्रकृतिस्थसमहृतम् ।

Sarrigadhara Sanigraha, III, xii,

गूढाः समसि॰ताः स्निग्धा रोहिन्यः शुद्धशोणितम् ।

Astanga Hrdaya Samhita, II, iii.

(3) सप्तोत्तरंमर्म्मशतं ।

Sasruta Sainhita, III,

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theory was discovered by Kanada and "they knew how to prepare sulphuric acid, nitric acid and muriatic acid, the oxide of copper, iron, lead, (of which they had both the redoxide and litharge), tin and zinc, the sulphuret of iron, copper, mercury, antimony and arsenic, the sulphate of copper, zinc and iron ; and carbonates of lead and iron."(1) The process of solution calcination, and distillation were discovered by them.

They understood the action of drugs and no less than 500 classes of the medicinal agents are enumerated and arranged according to their virtues in curing diseases, and their remedial agents have collected from the vegetable, animal and mineral kingdoms There are 41 different forms in which the medicaments may be exhibited to the patient. We have the earliest notice respecting zoology, and botanical geography in their works. They had a complete nomenculture of diseases which are described minutely as regards their altrology, symptomatalogy, diagnosis, pathology, prognosis and treatment.

Veterinary science was well known to them and treatises on horses and elephants--Asvavendyaka and Palakapya—are still extant, an will repay perusal. Even there is a treatise on the treatment of plant and trees(2). Besides these things the position of the heart was well known and its function as a profeelling organ is described in the ancient books. In the later Tantras the origin of the nerves from the spinal cord and the brain is distinctly stated.

Origin of European Medical Science traced to India.

The fabulous origin of medicine in India and Greece cannot fail to attract the notice of even a casual observer. The resemblance of Daksa the preceptor of the two Asvins, the offspring of Sun, who after learning the Ayurveda from his father became the medical attendant of gods to Aesculapius—the reputed son of Appolo, and his two sons Machaon and Podalarius, celebrated in the Homeric poems, is indeed remarkable. More remarkable is the belief in humoral pathology shared by the two

(1) Elphinstone's History of India 8th Ed., p. 160.

(2) For the bibliography of the Ayurvedic books see the author's work "Materials, biographical and bibliographica, for the history of Hindu Medicine."

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nations, separated from each other by continents and seas, and alienated from each other in customs, manners and religion The theory of independent origin and development falls to the ground, especially when we consider the strange coincidence in the surgical instruments used by the two nations in performing surgical operations. Some of the instruments used by the Hindus were not only identical in structure and shape to the instruments of the Greeks but they had even the same name. Thus, for instance, the alabu yantra of the Hindus corresponds to the description of the cucubitula of the Greeks, and both the terms mean a gourd. A sringa is the horn ; anguli Yantra or mudrika is the finger or ring knife ; Yoni—Vraneksana is the diopter or vaginal speculum ; ankusa is the book ; etc Some instruments, though they have different names are identical instructure and uses. Thus, the Scammum Hippocraticum or the Plinthium Nelei is the Greek counterpart of the Hindu Kapatasayana ; the lithotomy binding of the Yantrasatakam ; the clyster of the vastiyantra ; the saw of the Karapatra ; the needle of the susi, etc. Again many surgical operations are similarly described in both the systems, as for examples, the operations for stone and cataract may be cited. In the description of diseases, passages occur in books which seem to be literal translation of one from the other. Thus in describing the symptoms of hydrophobia, Paulus quotes Refus who pronounces it to be a species of melancholy and then observes, "Which reason accords also with those who say that they think they saw the image of the dog that bit them in water." The word "those" in the above sentence becomes clear to us when we read a similar passage in Kalpasthana of the Susruta Samhita, and it may be thus translated. "If the patient sees the image of the animal that bit him in the water or mirror, he is sure to die." Other passages might he multiplied but our limited space forbids any further quotations. All these coincidences can scarcely be accidental ; and though we may not be able to trace the actual progress of medicine from India to Greece, yet the evidence in favour of its transmission is too strong to he held in doubt

But let us tread on firmer grounds. We know that two Greek physicians Ktesias (about 400 B. C) and Magasthenes (300 B. C.) vitsited Northern India. Ktesias in his Indica mentions the cochineal plant, its worm and dykes, monkey, elephant and parrot. He says that Indians were free from headache, toothache or opthalmia and from mouth sores or ulcers. Alexander the Great (B. C. 327), so says Nearchus, employed some Hindu vaids in his camp in India to consult them in cases of snake

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bites and other dangerous ailments. Magasthenes mentions ebony as growing in Bengal, and tiger, monkey and elephants are also alluded to. Strabbo mentions that Darmacus was sent to the court of Chandra Gupta's son, but unfortunately the book he wrote about India is lost to us

But what is much more important to us as a proof of the influence of the Indian medical science upon the Gracian system is the identification of drugs of drugs of Indian origin in the Materia Medica of the Greeks. For instance, the sacred bean of Pythagoras has been identified with Utpalam or Indian Nelubium. Hippocrates the Great who was contemporary and kinsman of Ktesias, the court physician to the King of Persia, mentions:--Sesamum Indicum (Tila); Nardostachys jatammsi (Jatamamsi) etc. Dioscorides (1st century A. D.) Materia Medica describes.—Agallocham, Bdellium, Ebony (Diosphynos Ebenaster), Ammonum Zinziberis (Ginger), etc. In later times, we find Aetius, an Alexandrian writer of the 5th century, and Symon Set describe and mention many other Indian drugs, Indian stones and Indian woods.

Persian and Arabian Medicine Directly Influenced by the Ancient Medical System.

But whatever differences of opinion there may be as regards the relation of the Greeks to the Hindus, there is no doubt that the medical science of the Persians and the Arabs was materially influenced by Hindu medicine. The Persian physician "Barzonyeh is stated to have made two journeys, one for the purpose of procuring medicaments and herbs, and the other for obtaining specimens of literature of the Hindus."

Besides this there is a lot of other positive evidence on this point. As regards the Arabs, we know that the medical treatises of Caraka, Susruta and Madhana were translated into Arabic in the beginning of the 8th century A. D., and the names of Scarac, Sevac or Xarac and Sarad occur in the Latin translations of Avecenna Rhases and Serapion. Ray dwells at length on the similarity of description of leeches as written by Susruta and Khazes. The modern medical science of the West is principally based upon the Grecian system as preserved in the books of the Arabian authors and so indirectly for some particulars at least upon the Indian system.

Sachan in his preface to Alberuni's India remarks as follows: "What India has contributed reached Bagdad by two different roads. Part has come directly in translations from the Sanskrit, part has travelled through

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Iran, having originally been translated from Sanskrit into Persian and further from Persian into Arabic." The Arabs also translated "Indian works on snakes (Sarpavedya), on poison (visavedya).....on veterinary art ....But not only were the medical books translated into Arabic we have evidence that Indian doctors practised in foreign courts. Sachan continues : "Another influx of Hindu learning took place under Harun (A. D. 786--808). The ministerial family Barmak, then at the zenith of their power, had come with the ruling dynasty from Balkh, where an ancestor of theirs had been an official in Buddhistic temple Naubehar, *i. e.*, navavihara—the new monastery. The name Barmak is said to be of Indian descent, meaning Paramaka, *i.e.*, the superior (abbot of the vihara)? Of course, the Barmak family had been converted, but their contemporaries never thought much of their profession of Islam, nor regarded it as genuine. Induced probably by family traditions, they sent scholars to India, there to study medicine and pharmacology. Besides, they engaged Hindu scholars to come to Baghdad, made them the chief physicians of their hospitals and ordered them to translate from Sanskrit into Arabic, books on medicine, phermacalogy and other subjects.

Haren-al-Rashied had two Indians—Manka and Saleh, as physicians at his court." Manka translated the classical work on medicine, Susruta and a treatise on poison, ascribed to Kanakya, from Sanskrit into Persian. A Hebrew treatise on poison, ascribed to the Indian zanik (Kanakya) is mentioned by Steinschneider Wissenschaftliche. Alberuni mentions an Indian Kankab as astrologer of Haran-al-Rashid. He is likewise mentioned as a physician. Another Indian physician of Harun-al-Rasbid is called Mankha. In the year 1381, a work on veterinary, medicine ascribed to Salotar was translated from Sanskrit by the order of Firoze Shah after the capture of Nagorcate. A copy of it was preserveed in the Royal Library of Lucknow. Among the Hindu physicians of the time one Iban Dhan is mentioned, *i. e.*, the son of *Dhn*, director of the hospitals of the Barmaks in Bagdad. This name may refer to the famous Dhanvantari. A similar relation seems to exist between the names Kanki, that of a physician of the same period and Kankayana, an authority on Indian medicine.

The Arabians added many drugs to the materia medica of the Greeks and amongst them we find the following Indian drugs described :—

Macis.....Mace	Trifolia..... ..... Triphala
Nux Moschata..... ...Nutmeg.	Nux vomica..... .vesamusti.

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We can trace the Arabic and Greek names of a pretty large number of the medicaments to a Sanskrit source.

Some of them are :=

Triphala (S) Tryphalla (A) Tryphala (G).

Davrustia (S) Darcheeni (H) Darsheeni (A).

Kustha (S) Kooth (H) Kust (A) Koorrus (G).

Manasila (S) Mansil (G).

Harital (S) Hartal (A).

Sarakara (S) Sukkur (A).

S—Sanskrit, A—Arabic, G—Greek, H—Hindi.

Tibetan and Chinese Indebtedness to Indian Medical System.

Not only is the influence of the Sanskrit Medical works detected in the Persian Hebrew, Arabic, Greek and Roman works on medicine, there is an evidence that the Hindu system of medicine was adopted by the Tibetan and the Chinese. In the January No. 37 of the J A. S. B, 1835 Vol IV, an analysis of a Thibetan work is given by Alexander Csoma de Koros. It is called "Rigoyud zhi" (the tract in four parts). It is attributed to Sakhya. "In the time Khrisrong Dehutson (*i. e.*, 8th or 9th century A. D. a Tibetan interpreter Bairotsana (or Vairochana) having translated in Cashmere with the assistance of physician—Pandit (Devam Non—gah) presented it to the above mentioned Thibetan King." Again many articles are common to the Hindus and Chinese materia medica. It is also worthy of note that in A. D. 648, the Emperor of China having sent an ambassador to India, this officer met with a doctor, who told him that he was 200 years old, and that he possessed a recipe of immortality, upon hearing which, a second embassy was despatched in search of the philosophical stone (Royle).

Influence of the ancient Aryan system upon mediaeval and modern European Medicine.

But the influence of Indian system of medicine does not end here. Even the modern medical seience of Europe has been directly influenced

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by this system. In the Materia Medica used by the doctors in Europe now, we find the following curative agents the produce of India :—

Dhatma alba, niger etc.	...	...	...	Dhattura.
Ricinus Communis	...	...	...	Eranda.
Cucumis Colocynthis	...	..	...	Indravauuni.
Ammomum elettarum	...	...	...	Ela.

and many others.

As regards the medicines used by the Hindus, Neuberger says:—

"The Pharmacopia, corresponding with the fruitful nature of the land was a rich one and stamps Indian medicine with a character entirely its own, whilst nothing speaks more eloquently for its originality than the fact that of all the many medicinal plants no single one was European."

Elphinstone wonders at the knowledge of the simples in which the Hindus early gave lessons to Europe and "more recently taught us the benefit of smoking Datura in asthma and the use of cowitch against worms" and "the prescribing of Nox Vomica in paralysis and dyspepsia and the revival of the use of Croton Tiglium" (Royle).

In surgery, too, the modern surgeons of Europe have borrowed the Indian method of Rhinoplastic operation first made known to Eurpean surgeons by a letter which was printed in the Gentleman's Magazine for October 1794, p. 891. In fact Dr. Hiraschberg of Berlin says that "the whole plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to us. The transplanting of sensible skin flaps is also an entirely Indian method." The modern method of making pockets for testicles under the Colles' fascia after the operation for scrotul tumour (elephantiasis) can b traced back to the age of Susruta (1).

Thus we see that it can safely be affirmed that the medical science of Europe has been, both directly and indirectly, influenced by the Hindu system of Medicine.

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(1) पादौ निरस्समुष्कस्य जलेन प्रोक्ष्य चाक्षिणी ।
प्रवेश्य तुन्य सेवन्या मुष्कौ सीव्येत्ततः परं ॥

Susruta Sanhita, IV ii.

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The Gurukula Samachar.

(*By Prof. Seva Ram*).

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The College Staff.

The winter session has begun. Several important additions have been made to the college staff. Arrangements have been made to open Pali classes in the Mahavidyalya. In this connection it is pleasing to note that Swami B. Kalyanatissa Thera, a Buddhist Bhikkhu, formerly Vice-Principal, Paramanada Oriental College, Kotahena, Colombo, has come such a long distance to work as honorary professor of Pali. He is a great Pali scholar and a reputed philologist besides. He has written several books which have been highly appreciated in the Paali knowing world. The other new Professor, Pundit Laakshman Shastri of Kashi has been engaged to teach Saanskrit Literature to the Mahavidyalya classes. We heartily welcome the two gentlemen in our midst.

Mr. Gandhi's School.

'That little group of bright faced youngsters and half a dozen elders and young men'—that is the Phoenix School from South Africa. That pock-marked, robust,

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est Master Gandhi. Those four eight to ten-year old youngsters are the sons of a noble father bent on dedicating his children to the service of their motherland, apprenticed to a noble servant of India, a noble servant to higher humanity—the living Hero, the Karma-Vir Shri Yut Gandhi.....And a warm reception the Phoenix School has at the hands of the members of our Kula. As brothers are they all received, loved, respected, honored. Sweet speeches are delivered to welcome them and thoughts yet sweeter are sent out by every one in loving fellowship and admiration. 'Shall we in our own way be examples of unselfish service and devotion to the cause of our dear, poverty-stricken, dishonored motherland? May we be able to serve in our own way just as these youngsters have heroically set us an example!' Such the ideas and feelings that vibrate in every young head and heart at the sight of our brother students of the Phoenix School.

Rishi Utsav—Dip Mala.

Sacred influences—uplifting scenes all around to bless the beginning of our terminal work! How shall we welcome these two great annual events? Learn that of the Brahmacharies. Watch that boy Brahmachari enthusiastic over the paper balloon he is building—the biggest balloon in the Ashram. Right jolly is he and right jolly all his brother Brahmacharis lending

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middle-sized young man is the eldest Master Gandhi—the heroic son of a heroic father. Yes he is Mr. Manilal whose self-denial in the prison secured better treatment for all the fellow-prisoners—Indian subjects of His Majesty imprisoned in South Africa for..... well, for reasons known to all already. Then that fair fond youthful lad is the younger Master Gandhi and last, that bright emotional-quivering countenance, that is, the youngest Master Gandhi. Those four eight to ten-year old youngsters are the sons of a noble father bent on dedicating his children to the service of their motherland, apprenticed to a noble servant of India, a noble servant to higher humanity—the living Hero, the Karma-Vir Shri Yut Gandhi.....And a warm reception the Phoenix School has at the hands of the members of our Kula. As brothers are they all received, loved, respected, honored. Sweet speeches are delivered to welcome them and thoughts yet sweeter are sent out by every one in loving fellowship and admiration. 'Shall we in our own way be examples of unselfish service and devotion to the cause of our dear, poverty-stricken, dishonored motherland? May we be able to serve in our own way just as these youngsters have heroically set us an example!' Such the ideas and feelings that vibrate in every young head and heart at the sight of our brother students of the Phoenix School.

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will bring out a huge black elephant to seat one of themselves dressed to represent the ancient hero Shri Ramchandra. And they will all join the playful symbolic yet glorious entry of that hero and with lusty throats cheer out 'Shri Ramchandra ki Jai.' A dozen or two from among the Kula have taken to serious thoughtful work—some busy writing papers of 'learned length' very creditable and feeling essays, 'Nibandhas' on such noble aspects of these noble lives as have appealed to them most; some are busy finding apt utterance for their emotions in verse and song. Speeches, songs set to music, verses—verses in Sanskrit, verses in Hindi at all these and several things besides the Brahmacharis are trying their 'prentice hands' and amateurish voice. Every member of the Kula is an active participator in the rejoicings. Every one puts forth effort that brings him nearer the heart throbs, the heroic lives and noble deeds of these great teachers of India—Shri Ramchandra of olden golden times and Swami Dayanand, the modern liberator of priest bound, custom ridden Hindudom. Yes 'Shrinies' vie with one another to make the best poems, the best speeches, the best songs, the best paper lanterns, decoration trappings, feats of physical drill and thorough going absorption of noble influences breathed by these master souls and glorious expression of joyful celebration fit to endear those great souls and enshrine their memory.

The Rishi Utsav Morn.

Take your early morning bath, go through your morning meditation, come clean clad and get a seat beside the yellow garbed Brahmacharis met in the spacious Library Hall, amidst 'mighty minds of old,' met in this august assembly of

'Saints, seers, sages.
The noble of all ages!'

to celebrate the Rishi Utsav, the festival of the Aditya Brahmachari, the saint, seer, sage, prophet priest of modern times. Image the influences pouring on you from all sides

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from sincere souls reaching out to catch a rounded aspect of that ideal Man. Even as you attend speaker after speaker, even as you listen to speech verse and song, your forgotten duties and forgotten resolves face you and one puts you the question straight 'Rishi Dayanand bore the flag of Brahmacharya, of self-restrained, self-conserved manhood .....and.....Will you follow him?' Breathe a silent sincere assent and you catch the breath of hundreds of silent sincere assents registered in the invisible on that glorious morn.....Loud laments you hear of India fallen from her ancient glory, of India once the Ruler of the world and Teacher of all civilized nations now fallen to the position of a second rate pupil. You hear of India forgetful of her destinies befooled by the Message of Western materialism and you hear of the gentle yet strong, yea very strong shock raising her out of her dazzled stupor and reminding her of her glorious destiny and the way to come by that glorious destiny. Who was it who accomplished this superhuman task of shaking off the lethargy of a leviathan mass of mankind? Rishi Dayanand the true patriot—true to his country as a real lover of humanity ought to be.....You hear one discoursing on the Philosophy of Festivals, the joy they were intended to generate and the way in which educated city circumscribed India misses that joy through jarring discord of over calculating mammon worship and idle indifference. Spontaneous response, natural voluntary participation in our national festivals has disappeared and alas! notices have to be circulated to summon us to our festivals.....'This festival,' you will hear, 'brings to our mind the memory of two great souls and two great epochs. We are reminded of Shri Ramchandra and his golden epoch of great characters. And we are reminded of our Rishi who delivered to us his epoch-making message intended to lead us back to our ancient glory. He provided us the plan to build after. We are the material and we can build and bring back if we will the golden age of India's glory.

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.....You will hear Indra proclaining 'War is not a disease. It is a natural necessity else would the Vedas not have shown the way to order the armies of a country' 'Be not deluded by the cries of peace proclaimers, the misguided pacifists. True war is but a prelude to a greater peace but it is a necessary precondition of peace. In fight and war the Vedas tell you fight for the right and fight against all wrong. India can never rise unless it build from below upwards, unless it build a vital producing class—good shudras, a healthy merchant class—good vaishas, a sturdy warrior class—good Kshatryas and on the top of it all a righteous cultured class—the true Brahmans. And remember the classes are inclusive. One must have the capacity to be a good shudra before he can aspire to be a Vaisha, one must be a past master in the training of a Vaisha before he can become a good Kshatrya and one must know how to labour, finance and fight before he can become a true teacher to the remaining three classes. The Rishi preached the resuscitation of Varana Vevastha along right lines and thus must we do.'.....Sit on and you will hear the sonorous cadent notes of Brahma Datta descanting on Humility, good company and Brahmacharya, the ideal of sense control and education. Spread these ideals he will tell you. This is the message of the Rishi.....You will hear the tremulous vibrant notes of Buddh Dev chanting Sanskrit verses composed by himself in honor of the occasion.....And finally you will hear the summing up of the lessons taught, the ideals suggested by the various speakers through the mouth of the President Professor Rama Deva You will learn from him Swamiji's ideal of human life—'What is man?' He will tell you 'He is an Atma! A spirit! Swamiji preached that by his life. Swamiji's mental make up was grand, but many have there been of mental endowments as great as his and in some respects greater, whose lives have yet been barren of any tangible and lasting results. Physically he was strong but Rammurti is as strong and perhaps stronger.

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To what then is Swamiji's supremacy due? We find he ordered his soul forces right and by self conquest conquered the outside. Just as we are told Jesus fought the Devil and Buddha had his period of mental travail even so Swamiji had his fight against opposing odds and came out a victor through the greatness of his soul. We find that even for achievement on material planes a devoted disinterestedness is necessary, a renunciation of distracting desires. How much greater is that necessary for higher ends. Swamiji was an embodiment of devoted disinterestedness and renunciation. Then he conquered lower temptations and stood a victor against all odds. Let us look into our lives and see how far we have developed self-renunciation. And so far as we have developed self-renunciation the true spirit of 'tyag' of the lower shall we come out conquerors over all temptation. Let us take a lesson from the Swami and see how far we can curtail our lower needs, how far we can simplify our lives and how far be truly self-renouncing? This way lies the solution of our ills.'

Dip Mala Festivals.

Four o'clock in the afternoon finds all the Brahmacharis assembled in the octangular Havan shed. Their dear Acharya is among them leading the whole group in chanting the Havan mantras. See the sacred fire flame up, the oblations respectfully offered by the Acharya and his shishyas, hear the solemn chant of sacrificial mantras and wait on upto the sweet concluding chant of Peace, the 'shanti-path.' Follow the students to their evening Sandhia or better still sit by the Ganges bank and have your evening Sandhia. Rejoin the whole Kula in the Pandal and hear once more song and speech and verse and verse and speech and song and so on upto the grand closing speech of Mahatmaji. Krishna Kumar of the tenth class will tell you. 'It is a day of festival, of rejoicing all round. This day signalised the victory of Dharma over Adharma, the victory of Rama

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over Ravan and in our day the victory of Swamiji over the degenerate practices and warring sects of the day. The life of the Rishi showed how an individual or a nation may march to victory. His was a model life. The secret of that great life was Dharma. By Dharma it was that he used his great powers unselfishly. Through Dharma he earned the title of Karma Vir. Forgiveness even to our mortal foe—this is what he keeps before us.....Jaichandra of the tenth class will tell you, 'The festival we have met to celebrate is indeed one that occupies an important place among our national festivals. This is the day of the birth of our nationality—the day of victory of righteous Rama and the day of victorious triumph over death by Swami Dayanand. Swamiji saved us from self-styled contractors of our conscience. He saved us also from the onslaught of the material civilization of the West. Hence is he the cause of revival of our national life. But why is he not yet recognised by all the Hindus. He was a reformer, his was a bitter prescription and the nation will require some time to realize fully the great work he has done.

Bal Budhra of the VIIIth will tell you 'The two lives teach me 1st, the importance of dying for others, (2) Patience and enthusiasm, and last satvic unselfish action. Let us all learn these of the Swami. Enthusiastic Youthstir will tell you to just try to come up to the ideal of 'Manhood' sketched by Swamiji in the 10th Samullas of Satyarth Prakash. Let us engage as did Swamiji in the whole-hearted fight for truth and fight against evil. To resist evil unto death and help righteousness with our life that is our duty. Duty before desire is to be our goal. But we cannot become Karmayogis without Brahmacharya. So let us be true Brahamacharis, true tyagis and self controlled men.

Prof. Sinhaji will give you the historic aspect of the thing. 'Kings there were' he will tell you 'who kept back Ravana but Ramchandra destroyed him wholly and restored

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the supremacy of Righteousness. Hence do we remember Ramchandra.....Prof. Indra will tell you to dig for the gold of truth in the mine of ancient Sanskrit lore and not waste your efforts after the impossible alchemist stone. Test all teachings on the touchstone of truth and learn it of Ramchandra to live the truth, to live the Dharma and live it according to the needs of the times. This is the great lesson to be learnt from Ramchandra, who gives us a life of present achievement and not like Shri Krishna, simply an abstract philosophy unrelated to immediate needs. Last of all hear the dear Acharya Mahatmaji speaking heart to heart words to his shishyas, the Gurukula Brahmcharies. You might, my dear pupils, perhaps imagine that Ramachandra and Swamiji were men absolutely extraordinary whose doings you think you can only contemplate from afar and admire even as you contemplate and admire the glory of the moon up above, the glory of the stars for ever unreachable. But remember it is not in the spirit of the utterly impossible that you are to contemplate these great teachers. They represent the domain of the possible and the practicable. The greatness they achieved was all the result of accumulated effort, dispassion vairagya and training (abhyas). Doubtless our past mistakes fetter us but our present actions can do much to modify and rectify our past mistakes. Concealed or open whatever we do affects us. Thoughts translate themselves into speech and speech ripens into action and our actions make or mar us. What then was the secret of the greatness of Shri Rama. To what was it due that he could do his duty unmoved, that the occasion always found him ready, that he was master of his heart and self-reliant, that he could face a host of enemies unmoved ? He could do all this because he was brought up in a Gurukula and consciously aided his teacher, his Guru in carrying out the teachings of truth and goodness imparted to him. Have you in the 365 days even once thought of the vows you have taken. Who knows not the ten characteristics of Religion ? But what have you done to

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bring them into your lives. Vairagya and Abhyasa are the two means to spiritual conquest. You have to shun evil and practise virtue to perfection. During your student days Abhyasa is the 1st thing and you will find your Vairagya would then become stable. For remember you cannot practise Vairagya without previous abhyas. True courage that remains unmoved amid odds—whence did Rama get this? This was learned and perfected through training. Rama was prepared for his work and aided in his self-preparation. You know not the shape your work would take. Self-reliant, like Rama and Swamiji you have to go to face all situations. But you must do as they did. It was not due to accident that they were perfected, but by practice were they perfected and by practice may you be perfected. 'We do not only make poetry but live poetry,' that is what I said once. Let us all endeavour to live poetry and make our life a grand sublime song. If you consider Rishi Dayanand as your ideal forget not this teaching of Rishi Dayanand but try to live a life of true poetry. When you fix a high ideal and try to follow it patiently and perseveringly you will be on the way to success.

How stirring and inspiring these words! Share the inspiration. Watch the assembly break up and retire to the Bhojanalya. In the Bhander sit and chant the 'Sahna vavatu' and join the grand Sahbhoj, the great codining. Having taken your fill come out into the open and watch the illuminations all around. Go round the quarters and view the paper works of art of the young students the paper balloons the paper candles, the paper decorative garlands amidst the miniature ivory tea set carved by one of the students. Once more view the students gathering in the open. See their circus feats, graceful groupings. Watch their whirling cudgel lit up on both sides making circles of fire. Mark the fight between the ten feet tall leader Mr. Bamboolegs and the broad Mr. Stoolfeet. Down goes Mr. Stoolfeet. See how he is helped up on his four-legged feet of office stool. Just one more bout, one more cudgel

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thrust and parry and the too quaint leaders retire amidst cheers. So joyous the gathering, every thing calls forth loud cheers. Lo it is half past nine and the stern command of disperse, retire to rest breaks up the gathering and joyfully do all take to their beds.

Regular Routine once more.

Festivities over, the Professors meet in College Council. The work for the term is apportioned. Time table made up and the whole work is in full swing. A notable feature of the session is that the college classes open with a preliminary prayer. Just at ten the Brahamcharis take their seat in the Verhanda and the Professors by turns open the day's work with preliminary prayers. All silently follow the thoughts uttered by him who leads the prayer. After the solemn, peaceful, soothing blessings invoked from on high the classes begin and thus we have our regular routine once more.

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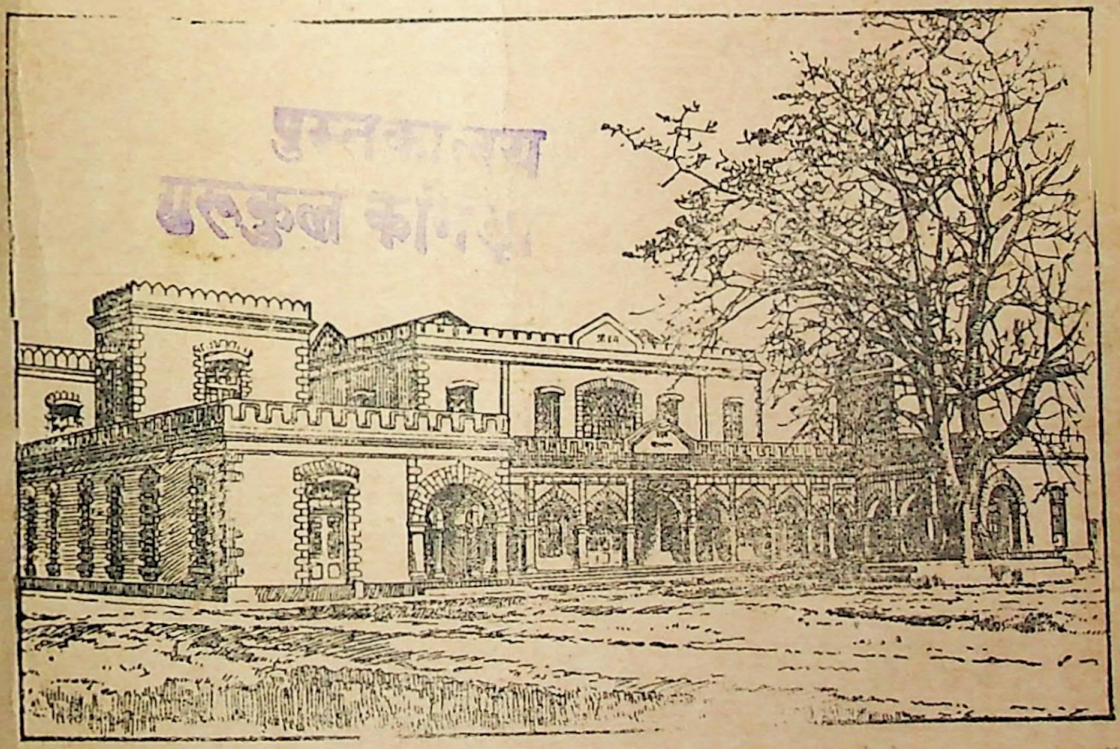
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

POSH, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are in terested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

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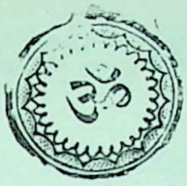
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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | POSH 1971. | No. 7.

"Simplicity."

Simplicity is that rare and dainty quality which accepts, in simple unaffected fashion, the simplest conditions —both of life and living.

Regarding conditions only as conditions, simplicity accepts them with the indifference that is born of a great mind fixed on great things.

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Simplicity does not seek simplicity as an OBJECT. It does not strive to forcibly assert Itself as simplicity Not only does it not seek recognition of its presence, but recognition wounds it; and 'tis happiest when 'tis left unnoticed.

Therefore he who goes out of his way to give THE EFFECT OF SIMPLICITY has it least of all. He who vaunts it, has it not a jot.

'Tis a quality born with great natures only; though all great natures possess it not.

Such is the real, but rare and oft unrecognised Simplicity.

ELIZABETH ARNOLD.

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NOTES.

—o—

After the War ?

The Armageddon is in progress ! Speculations as to its philosophical causes can now possess only an academic interest. But what of the future ? Will the defeated party harbour revenge and prepare for a struggle still more gigantic ? If so, the end of modern civilization is in sight. If after this tremendous loss in men and money, all the resources of civilized humanity are to be expended not in healing the terrible wounds caused by War but in multiplying armaments and Dreadnoughts, we may be sure that another war is inevitable and it is absolutely certain that " civilization " will not be able to survive another Titanic armed conflict. The Mahabharata War laid the foundations of the progressive degeneracy of the Orient. Will this War and the War to come prove precursors of the downfall of Europe? This catastrophe is certain, if no deliberate steps are taken to prevent it. In the Pre-Mahabharata period of Indian History, there were very few *gigantic wars* between civilized people. All war was the war of defence undertaken by civilized humanity to secure its dominions against the irruptions of savage hordes. There was a reason for it. Greed of conquest and lust for territorial aggrandisement are the dominant motives underlying modern aggressive warfare. The ancient legislators of the Aryan race had cut at the root of this motive by laying down that even after conquest no part of the conquered territory was to be added to the victor's dominions. Says Manu :—

जित्वा संपूजयेद् देवान् ब्राह्मणांश्चैव धार्मिकान् ।
प्रदद्यात् परिहारांश्च ख्यापयेदभयानि च ॥
सर्वेषां तु विदित्वैषां समासेन चिकीर्षितम् ।
स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम्

(Manu VII, 101, 102.)

" When he has gained victory, let him duly pay his respects to learned men and honour righteous Brahmanas, let him

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grant exemptions, and let him cause promises of safety to be proclaimed. *But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne)* and let him impose his conditions."

Commenting on this Bhagwan Dayananda, the modern-most exponent of ancient Aryan culture, says !

"Having conquered his foe let him have a treaty signed by him. Let him, *if necessary*, depose him from the throne and appoint another righteous man from the same dynasty as king, and have a document signed by him to the effect that he would carry out his orders, *in other words that he would adopt a just system of Government, serve his people and protect them.* Let him give him the aforesaid advice and leave such men with him as would prevent any further disturbance." (Light of Truth, Page 212.)

If the modern statesmen of Europe were to adopt the international law laid down by the earliest and the greatest lawgiver of humanity, permanent peace would be assured. Whether Alsace-Lorraine belongs to Germany or to France is a question which ought to be decided by the citizens of Alsace-Lorraine. Whether United Poland should form an autonomous part of the German Empire or of the Russian Empire is again a question which should be left to the decision of the Poles and decided by plebiscite. If this is done and the victors resist the temptation of annexing territory, the foundations of lasting peace can be laid. Ancient Aryan Culture alone can save the Occident from the impending disaster. We are glad to note that a manifesto signed by Mr. Norman Angell, Mr. Ramsay McDonald, Mr. E. D. Morel, Mr. Arthur Ponsonby, and Mr. Charles recommends final settlement on the lines laid down by Manu and indicated by us in this note. The signatories argue that if this War is not to be the first of world-conflicts but the precursor of European security and peace, the terms of the settlement must conform to these four conditions :—

(1) No province shall be transferred from one Government to another without the consent by plebiscite of the population of each province,

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(2) No treaty, arrangement, or undertaking shall be entered upon in the name of Great Britain without the sanction of Parliament; adequate machinery for ensuring democratic control of foreign policy shall be created.

(3) The Foreign Policy of Great Britain shall not be at creating alliances for the purpose of maintaining the "balance of power" but shall be directed to the establishment of a concert of Europe, whose deliberations and doctrines shall be public.

(4) Great Britain shall propose as part of the Peace Settlement a plan for the drastic reduction of armaments by the consent of all the belligerent Powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments and the prohibition of the export of armaments by one country to another.

Those who are for crushing the enemy and reducing him to absolute impotence must ponder over the following words of Professor Ferdinand Schevill of the Chicago University.

"To talk of peace while the cannons fill the earth with their roar may look almost like a savage hoax, but peace, a durable peace, should even now be hopefully looked forward to as the only reasonable end of all these calamities. I have no desire to speculate as to what the war may bring, what territorial changes may be effected, and what awful price will be exacted of the vanquished. I would merely like to point out that, above all speculation, one thing is certain: Governments may pass, dynasties may vanish, but the peoples of Europe will remain substantially as they are within their historic boundaries. But these battered and impoverished peoples will be preserved for no other purpose than for new war and new disasters if they do not fit themselves out with a new mind. And that means that the individual—for everything depends in the last analysis on him—must learn the lesson of peace and love for which in Europe, much more than in America, he is as yet not greatly receptive. If the European man does not acquire a new set of dominant ideas, the present war, irrespective of who wins or

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loses, can only add another mass of terrible rancors to those already existing. Rancor piled on rancor--that way madness lies.

Europe has followed a wrong track and must imperatively call a halt. To do that is not an easy matter, for a change of direction requires a difficult self-conquest followed by a steady inner renewal of every nation and its individual members. Such moral triumphs may not be within the reach of those poor distracted populations, but without them it is certain that the old system will continue with no abatement even after the war is over, and that the present struggle will merely breed an endless succession of new ones. Brothers, let us pray for peace, but not for the peace imposed by the sword or by an irresistible combination of the strong. That is the military peace of which Europe has proved the danger and impermanence. Let us pray rather for the peace that is based on the deep conviction of every man and woman in the civilized world and grows and blossoms in the individual consciousness."

War and Indian Loyalty.

The Revd. J. Campbell M. A., in his War Sermon referred to in our last issue made the following graceful reference to Indian loyalty.

" Mr. Redmond's noble appeal of a few days ago, following upon his sportaneous utterance in the House of Commons at the time War was declared, will never be forgotten while the Empire lasts : Neither will the action of the princes and people of India. It is a glorious testimony to the results of British rule, British Justice British liberty, *and I trust that when the war is over the remembrance of this action will mean the extension to In ia in greater measure of the principle of self-government which has proved so successful in other parts of the empire.* I am proud of the success of this principle in South Africa, it is a wonderful achievement.

Needless to say, Canada, Australia and New Zealand have demonstrated abundantly once more what it means in their case,

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Our bond of Empire is a spiritual bond, but all the stronger for that. Germany would not believe that a spiritual bond could hold but she was mistaken."

Let us trust that, in spite of the *Pioneer*, the hope of the grant to India of a greater measure of self-government voluntarily and spontaneously held out by some of England's greatest sons will be fulfilled and the political tie, which binds India to England and which involves not only legal but also moral obligations which our country has cheerfully discharged at the present crisis will be transformed into a tie of love and gratitude and that India will be raised from the position of a dependency in political subordination to the Empire to that of a self-governing member thereof having a voice in its councils.

The London Arya Samaj and its Lady President.

In a recent issue we printed an excellent article on "The London Arya Samaj" from the pen of our young sister Shrimati Lakshmi Devi, President of the London Arya Samaj. Our sister is the first lady President of an Arya Samaj and we congratulate our brethren of the London Arya Samaj on setting an example which ought to be widely followed at home in India. The constitution of the Arya Samaj framed by Bhagwan Dayananda, the greatest advocate of women's emancipation that India has seen for the last 5,000 years, does not at all debar women from filling any office in the Samaj. Now that the number of ladies of culture in our community is increasing, there is no reason why some of them should not actively participate in local Church-Government and even in the deliberations of Provincial Assemblies and the All India Aryan League. Shrimati Lakshmi Devi is the daughter of Pandit Jyoti

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Swarup, one of the oldest workers of the Samaj in the United Provinces. Her mother the late lamented Shrimati Mahan Devi was also an Aryan lady of culture who controlled an excellent Girls' School at Dehra Dun with a hostel for outside girls attached.

We commend the zeal of our sister and wish her and her worthy colleagues of the London Arya Samaj every success in their efforts to push forward the Holy and Divine Cause of the Vedic Dharma in the Metropolis of the British Empire. The Lord Om will bless their noble endeavours. We are sure, the Aryan public at home will generously respond to the appeal for help made by the young president of the London Arya Samaj as a worthy representative of the earnest band of Aryan youngmen and youngwomen that are struggling to spread the Divine Light in England against heavy odds. Shrimati Lakshmi Devi is in England with her husband Mr. Dariwal who is no less enthusiastic than his wife for the cause of the Word of God and devotes every minute that he can spare from legal studies to the spread of the Gospel. Devi Lakshami is prosecuting her studies at Westfield College London.

Decency with a Vengeance.

When we favourably reviewed the first issue of "*The Sikh Review*" of Delhi, we had a lurking fear that the general intellectual level of the Sikh community and the atmosphere of rancour and recrimination which had been created by some Sikh preachers would prove too much for the new-born periodical. We are pained to note that our worst fears—which were vague and which we were reluctant to avow even to ourselves—have been realized. *The Sikh Review* has gone the way of the *Khalsa Advocate*, *the Loyal Gazette*, *the Vir* and other

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rags of that ilk. In the double number for August and September the editor does us the honour to notice our criticism of the Sikh Scriptures which appeared in a recent issue of the *Vedic Magazine*. We fondly hoped that the quotations would be explained to our satisfaction and our arguments combated. But the writer has not even taken the trouble of stating our position. He begins with the remark that we have relinquished decency and then proceeds to give us lessons in decency by employing language about us which the fishwives of Billingsgate would have gratefully published as a model of decency and good taste for the guidance of successive generations of their breed. Here are a few choice specimens ;—

(1) "We thought that they on the banks of the Ganges manufactured something else than mere lies and falsehoods."

(2) "The brothers of these seditionists and conspirators are again on the War path."

(3) "We do not wish to reproduce here what these 'owners of Bharata' have written about the Sikhs and Patiala State in the style of their Dayananda."

(4) "It (the Gurukula) is the home of social anarchists whose moral balance is wholly gone."

If the *Sikh Review* represents the high water mark of Sikh literary talent and good taste, we make a present of these choice quotations to the leaders of the Sikh community so that they may be printed in letters of gold on parchment paper, enclosed in a beautiful frame and put in the British Museum as a model of the highest achievements of the brave and chivalrous Sikh community in the sphere of journalistic amenities and sober and dispassionate criticism. Henceforward we shall regard the *Sikh Review* as outside the pale of serious controversy and the comity of decently-conducted journals so long as it does not change its present policy.

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Shriyuta Aravindo Ghosh and the Vedas.

Our readers are pretty well familiar with the nam of Shriyuta Aravindo Ghosh. He is one of India's able and most gifted sons. He has recently started a magazi in English called the "Arya." It is published at Pond cherry. Three issues have up till now come out. A three bear the stamp of profound erudition, deep scholar ship and original thought. Shriyuta Aravindo Ghosh i writing a series of articles on "The Secret of the Veda In the first two articles he proves conclusively that th Vedas are the source of all that is best in Eastern Thoug and goes on to argue that the Upnishads could no have acknowledged them as the fount of knowledge an source of inspiration if these hoary scriptures had been wh the translations by occidental scholars make them out to be He comes to the very right conclusion that since it i impossible to believe that all the ancient philosopher and sages, whose systems of philosophy still excite th wonder and admiration of the learned all the world over and who were in a better position to understand the Vedas, were wrong in the high opinion based upon first-hand knowledge which they expressed about the Vedas, the European scholars having lost the right key to Vedic exegesis must have hopelessly ministerpreted the teachings of these holy repositories of sacred lore. In the 3rd article Mr. Ghosh passes in review Sayana's commentary of the Vedas. Mr. Ghosh thus states the merits of this commentary :—

> "The commanding merits of this great legacy of the past are obvious. Composed by Sayana with the aid of the most learned scholars of his time, it is a work representing an enormous labour of erudition, more perhaps than could have been commanded at that time by a single brain. Yet it bears the stamp of the co-ordinating mind. It is consistent in the mass in spite of its many inconsistencies of detail, largely planned, yet most simply composed in a style lucid, terse and possessed of an almost literary

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grace one could have thought impossible in the traditional form of the Indian commentary. Nowhere is there any display of pedantry; the struggle with the difficulties of the text is skilfully veiled and there is an air of clear acuteness and of assured yet unassuming authority which imposes even on the dissident."

Having bestowed this just meed of praise, our learned friend proceeds to criticise the commentary. He introduces the criticism with the following just remarks!

"Yet, even for the external sense of the Veda, it is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he admits in his method licenses of language and construction which are unnecessary and sometimes incredible, nor that he arrives at his results, often, by a surprising inconsistency in the interpretation of common Vedic terms and even of fixed Vedic formulae These are defects of detail, unavoidable perhaps in the state of the materials with which he had to deal. But it is the central defect of Sayana's system that *he is obsessed always by the ritualistic formulae and seeks continually to force the sense of the Veda into that narrow mould.* So he loses many clues of the greatest suggestiveness and importance for the external sense of the ancient scripture—a problem quite as interesting as its internal sense. *The outcome is a representation of the Rishis, their thoughts, their culture, their aspirations, so narrow and poverty—stricken, that if accepted, it renders the ancient reverence for the Vedas, its sacred authority, its divine reputation quite incomprehensible to the reason or only explicable as a blind and unquestioning tradition of faith starting from an original error.*"

He next deals briefly with the four chief elements in Sayana's commentary which conspire to make it so hopelessly and bewilderingly erroneous. The first element is the remnant of the old spiritual, philosophical interpretations of the Sruti which were the true foundations of its sanctity. These are insignificant in bulk and in importance. The second element is the mythological or the Pauranic myths and stories of the gods given in their outward form without that deeper sense and symbolic fact which is the justifying truth of all Purana.

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The third element is the legendary and historic, the stories of old kings and Rishis, given in the Brahmanas or by later tradition in explanation of the obscure allusions of the Veda. More important is the element of naturalistic interpretation which is the parent of the European Science of Comparative Mythology.

We have given but a brief summary of Mr. Ghosh's position. Those who require further illumination would do better to refer to the three issues of his Magazine in the original. It is indeed a remarkable sign of the times that as indigenous Vedic scholarship advances forward, it is rapidly approaching Bhagwan Dayanand's position in regard to the Vedas, their sanctity and the right methods of their interpretation.

The War : Two Interpretations that are yet One !

The following two interpretations of the great European War will not be without an interest for our readers

The Forum of America for October 1914 has the following paragraph on "Christianity and Civilization."

> "But it is not true that Christianity has broken down, or that civilization has broken down, as some have said in the first flush of their indignation and sorrow Civilization and Christianity have never yet been tried in the world, so they cannot very well have broken down. What we have had, so far, has been a pseudo-Christianity and a pseudo-civilization. It is not so much that we have been deliberately insincere, perhaps; but we have not faced life and the problems of life as they should be faced; we have accepted the imitation instead of insisting upon the genuine thing; we have given lip-worship but not heart-worship."

To all outward appearance this is an admirable defence of Civilization and Christianity. But the question arises :—"would the Forum have made the same remark four months earlier ?" Perhaps not ! As regards the first, it is our belief that this Civilization, wholly materialistic as it is, could not have produced results better than those which we are witnessing just now. Christianity—well, in these days it is difficult to say what it is. Limb after limb of its physique has been snatched off

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and is being snatched off even by its own devoted followers, but still the irrecognisable portion left is—*Christianity*. Therefore it is not safe to make any remark about it.

The other interpretation is that of our beloved friend Mr. Andrews. It was delayed on account of his sickness. Nevertheless we are glad that it has come at last. In an article headed "Is Christianity a Failure in Europe," recently published in the *Wednesday Review* our brother puts in a good word for "pure Christianity." Regarding this portion of the article we have nothing to add to our first remark. His interpretation of the War comes next. Says he :—

> "What is own happening I regard as the inevitable but slow working out of the retribution which the European races have brought upon themselves by the exploitation, commercial and military, of the weaker races of the earth—an exploitation, which has been going on almost unchecked in its ruthless cruelty and greed for centuries. Out of the exploitation the vast armaments of Europe have been built up in the material sphere : out of that exploitation this inhuman pride of Europe has been built up in the spiritual sphere. Both the material and the spiritual pride had come to the full, and like a great festering sore the evil has now burst. This, at least, is my own reading of current politics."

As was pointed out by us in our last number Mr. Belloc regards the War to be a retribution befalling the Europeans on account of the growing tendency of their belief towards Atheism.

Perhaps what Mr. Andrews points out as the cause is the logical consequence of the Atheism which Mr. Belloc so rightly deplores.

Indian Languages and Indian Nationality.

The need of a *lingua franca* for the whole of India is amply recognised by all advocates of Indiann Nationality. Among the candidates for this enviable position the two which have been most frequently mentioned by Hindu leaders are Hindi and the somewhat diluted latter-day Sanskrit. However it is paniful to notice that in India

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you can not start any movement—however useful—without creating almost an equal amount of opposition to look your proposal in the face and to resist it to the last. In the present case the advocates of our *lingva franca* are meeting a storm of opposition both from Indian and European quarters. Our occidental "friends" tell us that it is impossible to find a tongue which would suit equally well all people speaking the appalling number of languages which, it is alleged, is no less than 539. We are not aware of the method of calculation by which such a result has been arrived at. That this is wholly wrong is amply proved by the following table (by M. S. K. in the *Commonweal*) showing the main features of the returns dealing with the languages of this country.

The number of speakers is given in millions:—

Vernaculars.	No. of speakers.		No. of Languages spoken.
Austro—Asiatic Family ...	...	4·39	
Mon-Khmer Sub-family ...	·5	...	7
Munda	3·8	...	16
2. Tibeto—Chinese Family ...	...	12·9	
Tibeto-Burmese	10·9	...	121
Siamese-Chinese	2	...	20
3. Dravidian Family	...	62·7	
Dravida Group	37·1	...	11
Andhra Group	24·1	...	3
Others	1·5	...	1
4. Indo European Family ...	...	232·8	
Iranian Branch	2	...	5
Indian	230·7	...	32

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This shows that the number of "spoken languages" in this country is not more than 220. Even this number, we think, is not a little exaggerated; because in Census Reports the distinction between languages and dialects—dialects becoming languages only when they cease to be mutually intelligible—has not always been correctly observed. Again we can not endorse the statement of the writer in the Commonweal when he says that Hindi would not suffice for the needs of a travaller in some parts of the Panjab and Sindh. Also we are inclined to think that though Urdu 'is a far better equipment' than modern Hindi for a traveller in Southern India, a form of Hindi richly stuffed with words from Sanskrit would do equally well.

But even if we take the figures given by the Census Report, as correct the question of a *lingva franca* for India by no means looks quite hopeless. The writer in the Commonweal says :—

> "According to these returns there are only 220 'spoken languages' in this country and of them—this is most noteworthy—no less than 141 belong to Tibeto-Chinese family which is used as the vehicle of speech only by 12·6 million people. Thus if we exclude Burma and some parts of Assam where these languages are spoken, the Indian Empire contains only 79 languages in all, used by no less than 321 million people. If we carry out our analysis still further, it is found that the evil prognostications of our critics, based on the existence of 539 separate languages are extremely far-fetched, though one must admit that we have still more languages than are essential or useful for our national progress."
>
> "Thus if we take only the Dravidian and the Indo-European families, which by the way contain the languages spoken by more than 95 per cent of the Indian people, there are only 52 spoken languages in the whole country."

It must be remembered, however, that the spread of education among the masses and popularisation of the feeling of nationality is bound to bring about a centrali-

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zation of "languages" which will cause a very large number of the so called "spoken languages" to disappear altogether. Even under our own eyes the process is going on most rapidly in the case of some languages. So there is no cause whatsoever for the advocates of Indian *lingva franca* to grow pessimistic about their ideal. On the contrary the signs are very hopeful. Strenuous efforts to push on the cause of Sanskrit and Hindi are sure to bring about the desirable state of things even in one generation.

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VAIDIKA DHARMA.

IV. THE KARMA-KANDA,

The Active Working and Conduct or Practicalism of Religion.

(By Pandit Bhagwan Das M. A.)

(i) General Principles.

Right knowledge leads to right desire, and that to right action. The Karma-Kanda is the fulfilment and fruition of the Jnana-Kanda and the Bhakti-Kanda.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिषु कर्त्तारः कर्तृषु ब्रह्मवेदिनः ॥ *Manu.*

"Amongst beings, those that breathe are higher in evolution than the others; amongst these, they that have developed mind; amongst those that have achieved intelligence, they are the higher who apply their knowledge to action; and, finally, amongst such, they are the highest whose actions are all governed by the constant sense of the unity of all life in the all-pervading nature of the Infinite Brahman-Consciousness."

The whole of the *Bhagavad-Gita* was uttered to Arjuna to induce him *to do his duty*, to fulfil the knowledge of the deepest truths of Vedanta by appropriate *action*. So much importance belongs to this idea that one of the main theses of the whole system of *Mimamsa* is that all and every knowledge is but a means to action, Karma; and the Vedanta accepts and endorses the principle, only adding the explanation, to prevent misunderstanding, that there is one, and only one, knowledge—if we may call it knowledge at all,—which is not a means to action or to anything else, but is an end in itself, *viz.*, Self-knowledge; and Self-knowledge, as we have seen before, may indeed be equally well called Self- Feeling, or Self-Maintenance.

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We see then that the Karma-Kanda is applied Jnana-Kanda and Bhakti-kanda in the truest sense, as mechanical enterprises and industries are applied science; that Dharma-Shastra is the *practical* counterpart of that of which Adhyatma-Shastra is the *theoretical*, Bhakti-Shastra forming the nexus. It should be noted, that Karma-Kanda does not mean only the superphysical and mystical rites and ceremonies which have come to be identified with the word **यज्ञ**, Yajna, "sacrifice." Such excessive narrowing is part of the general degeneration of the life of the people who profess to be governed by Sanatana Dharma. It is not to be wondered at, though much to be regretted. It is the very way of Nature to be perpetually swinging from extreme to extreme, between action and reaction. Yet the golden mean ought never to be forgotten, ought ever to be kept before the mind as an ideal, as it is kept by nature —otherwise no return would be possible from either extreme.

आश्रयेन्मध्यमां वृत्तिमति सर्वत्र वर्जयेत् ।

The Spirit, which includes both extremes, is the very embodiment and *principium* of this mean. It is ever **मध्यस्थ** and **कूटस्थ**, and causes, from within, the backward swing from each extreme.

In human history, we witness this alternation perpetually. From manure, by laborious cultivation, with the help of the wondrous potency of the seed, to flower and fruit and corn; then from that, by natural processes of use and consumption and decay, to manure again. Good customs, good laws, good types of civilisation, established with travail by the elders of the race, grow corrupt with lapse of time and of memory of their real significance and virtue; and then have to be renovated, with much pain and sorrow and struggle anew. Thus it has been with the Karma-Kanda of the Sanatana Dharma. Its narrowing had become excessive in the times of the

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speaker of the *Bhagavad-Gita*, and he led the reaction against this evil as well as against the other evils of the day, as witness his condemnation, in mature age, of too much addiction to ritual and ceremonial (*vide* I, 42-46) and his youthful revolt against and abolition of the Indra-mukha, the annual worship and festival in honor of Indra, and his substitution therefor, of the cow-cult, something more immediately useful and popularly suitable for an agricultural, domestic and humanist civilisation. Veda-Vyasa also seems to have helped in this same process of reform by his great and benevolent labors in re-editing the Vedas and the Puranas, emphasising the Upanishads and the Jnana-Kanda, writing the (philosophical) Brahma-Sutras, and compiling the 'historic' Mahabharata and the 'devotional' Bhagavata, thereby endeavoring to re-establish the disturbed proportion between the three factors of life ; for disease is essentially disturbance of balance and proportion of the constituent elements, physical or mental, कफ,वात and पित्त or their correspondents, तमस्, रजस् and सत्त्वम् *i.e.*, इच्छा,क्रिया and ज्ञानम् ; and remedy is restoration threof. And the work of these two wondrous contemporaries lasted for some twenty-five hundred years —when again the same narrowing influences came to prevail and again war had to be waged against them by Mahavira Jina and Gautama Buddha, Asoka and Vikrama, Shankara and Ramanuja, and others, each working in his own way, some along the line of philsophical teaching, others, of politics and history making, all endeavoring, more or less, to draw the people away from enslavement by " the letter which killeth" to "the Spirit which bestoweth life."

This then is a perennial process. As clothes are to the body, as bodies are to the soul, so words are to the thought. They grow old and ragged, feeble and diseased, hackneyed and perverted, with too long and too much use, and this begins to suffer. They must be washed and cleaned and changed and renewed that this may work healthily. The

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important technical words of Sanatana Dharma seem all to have lost their original broad and liberal, living and elastic, significance ; and they have to be rendered into and interpreted by means of modern counters of thought studiously in order to renovate their usefulness for the daily requirements and purposes of life. As in the time of the *Bhagavad-Gita*, so now again the word Karma has to be restored to its full sense of "all action generally which is required by duty" and the word yajna to that of "all sacrificial activity, all acts of service," in order that Karma-Kanda may resume its sweet reasonableness. In dealing with the technical terms of the Karma-Kanda in particular have we to be on our guard, to make sure of the living sense and to avoid narrow and diseased interpretations which have lost all touch with life and usefulness.

It is the business of this Karma-Kanda, the third part of religion, to tell us what are the acts most necessary, important and useful to do in order to make the lives of the individual and the community, of each and all, happy, with reference to this world as well as the other.

All religions accordingly have something to say on this point. They prescribe various special processes called rites, ceremonies, sacraments, and also give special directions for the conduct of life, individual and collective. These, in their detail, differ in the different religions given to or grown up amidst different peoples living in different countries, climates, and conditions and differing in their psycho-physical requirements. They may, and indeed ought to, vary as much and in the same way as clothes, foods and houses vary in quality, quantity and form with varying lands and seasons and states of health and personal needs and individual temperaments and idiosyncra[illegible]ies, and the amount of knowledge and skill availing for securing and fashioning them. They are of no greater, *but also of no less*, consequence than these. *Some* clothes are necessary to the civilised man ; but it is not necessary that

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they should be of any one particular cut and pattern; while a healthy body is essential under all kinds of clothes. Even so while Loving Wisdom is indispensable, any particular sacrament or ceremonial or form of courtesy or social convention is not absolutely necessary, though *some* there must be. At the same time it may well be that some schemes and codes of ceremonials and ritual are framed with greater science and precision and appropriateness than others.

In the Vaidika Dharma the topics of Conduct are classified in various ways, with reference to different purposes. (A) In view of the psychical swing of the individual soul between the two poles of Matter and Spirit, worldliness and unworldliness, pursuit of sense-pleasure and retirement therefrom, activity is sub-divided into **प्रवृत्ति** and **निवृत्ति** or ambitious and renunciant.

सुखाभ्युदयिकं चैव नैःश्रयसिकं मेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥

"Karma has two kinds, (1) one leading to 'rise' in the world, to mundane joys, success, prosperity; (2) the other to the happiness than which there is no greater."

(B) With respect to comparative importance, we have another classification:

नित्यं नैमित्तिकं काम्यं कर्म पुंसामशेषतः ।

"Actions are either (1) the always-incumbant, the daily duties, or (2) such as are due to be done on special occasions and for special reasons, or (3) optional, which a person need perform only if he desires the particular results that are produced by them. Not to perform the first and the second is to fall below the normal average of mental, moral, and physical health and efficiency as an individual and as a social unit; hence to omit them is to incur **प्रत्यवाय**, "inefficiency, unfitness, going astray, mislead-

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ing," अपाय being the opposite of उपाय is "to sin" in the current phrase which however now tends 'to lead astray' from the real significance, because over-hackneyed.

In modern phrasing, no self-respecting man, who knows what he owes to himself and to society must neglect the discharge of these duties on pain of losing his status of gentleman, of falling from his high estate of civilised being. (Such words, belonging to a living language and livingly connected with an extensive literature, are naturally more intelligible and even impressive to the modern man. That the word आत्मवान् is the fulfilment of all that is only in germ in 'self-respecting,' that द्विज contains all that the word gentleman contains as well as the reasons which make a man a gentleman, that पातक connotes the best possible definition of the nature of 'vice,' 'crime,' 'sin'—this is not the place to discuss; but it may be permissible to suggest, in passing as above, that the old words deserve careful and sympathetic study in the light of modern knowledge, by which alone can they now be restored to some of the old fullness of meaning they possessed before they were cut off from their original times, places and circumstances by historical charges.

As regards the third class of actions, not to perform them is only to forego the special benefits which accrue from them; and, indeed, such foregoing becomes itself a duty for the renunciant.

(C) With reference to human life as a whole, taken in all its aspects and departments, Karma, otherwise called achara, is dealt with under the heads of varna and ashrama, the duties of the various castes and of the different stages of life. वर्णानामाश्रमाणां च तथाचारान्निबोधत। For practical purposes this is the most current and most important classification and the two others are interwoven with this. So much is this the case that Karma-Kanda, or even the whole of Vaidika or Sanatana or Arya Dharma is frequently designated as the Varnashrama-Dharma.

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(*ii*) *Varna and ashrama.*

Because every human being has not only an individual but a social life, because he is always *one* of and amidst *many*, because he is born from and owes debts to others, therefore every act of his has a personal as well as a communal aspect. The word self-respect loses all sense under scrutiny if the self be taken to mean only the personal self—which corresponds with the lower and selfish nature it has a great meaning when, and only when, the self is understood as the Universal Self—the element of which in the composition of man gives him his higher and unself-ish nature.

The Ashrama Dharma, the code of the individual life, which plans it out systematically, deals with the duties (to which rights are subservient in the ideal scheme, instead of the reverse)—of the human being from birth to death and the orderly development of the soul's finest potentialities, the fulfilment of its highest needs and its complete evolution and involution. The varna dharma is the code of the communal life, which organises the whole of the human race into one coherent society, one joint family, in such a manner as to enable it to achieve its best destinies in the least painful and most happy manner. Because they belong only to different aspects of one and the same life, these two classes of duties are inseparably intermixed and impossible to separate out completely. Yet for purposes of treatment we may take the ashramas, the successive stages of the individual life first, as meeting the eye of the observer more immediately, and weave into them the vocations of the varnas, castes, classes, 'colors,' in the second place, especially in connection with the second stage of life, that of the 'householder,' the 'family-man,' 'the man of business,' in which stage the differences of vocation manifest most prominently. The word varna is derived from वर्ण, which means to describe, to show forth or to paint, and also to cover over ; and the vocation of a person is that which manifests his inner character and

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temperament and acts as a proper covering or clothing for his soul.

The main principles underlying the varnashrama-dharma and the broad outlines of their details have been attempted to be set forth elsewhere. Here it need only be pointed out in brief that A. (1) the student, (2) the man of family and business, (3) the disinterested publicist and (4) the renunciant religient constitute the normal stages as needs no argument to show, and make up the full and rounded perfection of a well-ordered and complete individual life ; and that B. (1) the man of thought in whom the element of ज्ञान and सत्त्व predominates, (2) the man of action in whom क्रिया and रजस् are developed most, (3) the man of feeling (to which industrial and fine art are allied) in whom इच्छा and तमस् are prominent, and (4) the unskilled laborer in whom the three aspects are as yet all only germinal and none sprouted forth definitely—together with various permutations and combinations, crosses, adulterations and mixtures, संकर and मिश्रजाति constitute the limbs and organs of the social organism, even as the head, the arms, the trunk and the legs make up the living body of the individual, and exhaust between them all the aspects and varieties of the fullest national, communal, social, racial life, in all its departments and institutions—domestic, ceremonial, political, professional, ecclesiastical and industrial—and also help to solve all the problems connected with these. (Incidentally, to show how symbols and metaphors have been misinterpreted and distorted and thus given rise to great abuses, it may be mentioned that the Buddha, in arguing against the excesses of hereditary caste that had come to prevail in his day, had to say, on one occasion, that, as a fact, human beings of all castes were seen to be born from women in the same way, not some from the head, others from the arms and so on ; which shows that the grand Vaidika words, which logically and with deep and comprehensive significance indicate that

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the functions of the various castes are the same in the social organism as those of the head etc. in the individual organism, had begun to be explained literally).

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥
सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।
यथोक्तकारिणं विप्रं नयंति परमां गतिम् ॥
सर्वेषामपि चैतेषाम् वेदश्रुतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्त्ति हि ॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥
व्यभिचारेण वर्णानामवेद्यावेदनेन च ।
स्वकर्मणां च त्यागेन जायंते वर्णसंकराः ॥

Manu.

The observer, pursuer, student of the Knowledge of Infinite Brahman; the householder; the dweller in the forest; the ascetic—these are the four stages of life which all take their birth from the second. Served righteously, in their due succession, in accordance with the law, they lead the regenerate soul to the Supreme goal. Of all the men, of all the stages, the householder is the eldest and the most to be honored by the ordinance of the Veda, for he supports the three others.

"The Brahmana, the Kshattriya, the Vaishya—these are the three regenerate orders; the fourth is the order of the once-born. There is no fifth kind of man. (Every human being, by necessity of nature, falls into one or another of these four classes.) By straying from the right path, by adulterations and mismatings, by neglect and abandonment of duties, arise the mixed castes and classes."

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There are endless discussions carried on at the present day, as to whether 'caste' is determined by 'birth' or by 'deeds', by **जन्म** or by **कर्म**. The discussions are not new. They are as old as the *Mahabharata* at least. As usual, egoism, selfish interests, and appurtenant wrong emotions on both sides exacerbate the discussions and lead the parties concerned into extreme views which are necessarily wrong, on either side, the truth lying always in the mean between the two extremes and being made up of a judicious mixture of elements from both. The main principles which ought to govern the decision and the practice, but which unfortunately are prevented from doing so by the passionate animus above referred to, are sunclear and have been stated unmistakeably in the scriptures.

वर्णाश्रमव्यवस्थाश्च न तदाऽसन् न सङ्करः । *Vayu*
न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्राह्मणाः पूर्वसृष्टा हि कर्मभिर्वर्णतां गताः ॥

Shanti, ch. 186.

शूद्रेण हि समस्तावद् यावद्वेदे न जायते ।
जन्मना जायते शूद्रस्संस्कारात् द्विज उच्यते ॥
मातुरग्रेऽधिजननं द्वितीयं मौञ्जीबंधने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुत चोदनात् ॥
तपो बीजप्रभावैस्तु ते गच्छंति युगे युगे ।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥
तपः श्रुतं च योनिश्च द्विजत्वे कारणं स्मृतम् ।
संकरे जातयस्त्वेताः पितृमातृप्रदर्शिताः ॥
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ।
शुचिरुत्कृष्टशुश्रूषुमृदुवागनहंकृतः ॥
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते । *Manu*
शूद्रयोनौ हि जातस्य सद्गुणानुपतिष्ठतः ॥
वैश्यत्वं लभ्यते ब्रह्मन् क्षत्रियत्वं तथैव च ।
आर्जवे वर्त्तमानस्य ब्राह्मण्यमपि जायते ॥

Vana, ch. 216.

शृणु यत्र कुलं नैव न स्वाध्यो न च श्रुतम् ।
कारणत्वं द्विजत्वे च वृत्तमेव तु कारणम् ॥

ch. 314.

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जातिरत्र महासर्प मनुष्यत्वे महामते ।
संकरात् सर्व वर्णानां दुष्परीक्ष्येति मे मतिः ॥
इदमार्ष प्रमाणं च ये यजामह इत्यपि ।
तस्माच्छीलं प्रधानेष्टं विदुर्ये तत्त्वदर्शिनः ॥
तस्मिन्नेवं मतिद्वैधे मनुः स्वायंभुवोऽब्रवीत् ।
कृतकृत्याः सर्ववर्णा यदि वृत्तं न पश्यति ॥

ch., 182.

न जात्या ब्राह्मणश्चात्र क्षत्रियो वैश्य एव वा ।
न शूद्रो न च वै म्लेच्छो भेदिता गुणकर्मभिः ॥
ब्रह्मणस्तु समुत्पन्नाः सर्वे ते किं न ब्राह्मणाः ।
न वर्णतो न जनकाद् ब्राह्मं तेजः प्रपद्यते ॥
ज्ञानकर्मोपासनाभिर्देवताराधने रतः ।
शान्तो दान्तो दयालुश्च ब्राह्मणस्तु गुणैः कृतः ॥
लोकसंरक्षणे दक्षः शूद्रो दान्तः पराक्रमी ।
दुष्ट निग्रहशीलो यः स वै क्षत्रिय उच्यते ॥
क्रयविक्रयकुशला ये नित्यं पण्य जीविनः ।
पशुरक्षाः कृषिकरास्ते वैश्याः कीर्त्तिता भुवि ॥
द्विजसेवाचर्चनरताः शूरा शान्ता जितेन्द्रियाः ।
सीरकाष्ठतृणवहास्ते नीचाः शूद्र संज्ञकाः ॥
त्यक्तस्वधर्माचरणा निर्घृणाः परपीडकाः ।
चंडाश्चाहिंसका नित्यं म्लेच्छास्ते ह्यविवेकिनः ॥

Shukra-niti, *I*, 38-44.

ब्रह्म चीर्णमसंकीर्णं शाब्दं येन परं च तत् ।
सर्वत्र ब्रह्मदर्शी यः स ब्राह्मण इति स्मृतः ॥
दुर्बलानां क्षतात् त्राता क्षत्ता चोद्धतपापिनाम् ।
क्षन्ता ऽत्मन्यपकाराणां स क्षत्रपद भाग् भुवम् ॥
चतुर्वर्ण चतुर्वर्गचतुराश्रमविष्टये ।
संविशन्ति विशो यस्मिन् स वैश्य इति वर्ण्यते ॥
शुचा ऽल्पया द्रवेद्यस्तु सेवया द्रावयेच्च ताम् ।
पाल्यः पोष्यश्च शिष्यश्च स वै शूद्र इति स्मृतः ॥

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The purport of the above is this. "In the early days of the human race there was no differentiation of castes and classes, or even of stages of life, for conditions of birth and death and living were very different. Looking at the source, there is no distinction between man and man; for all are equally born from Brahman, and all are therefore, by derivation, equally Brahmanas; but they have divided out into separate classes in accordance with their separate occupations. From another standpoint, it may be said that every child is born a Shudra by his first or physical birth; and only by his second or spiritual birth into the Veda, the knowledge of scripture and by intiation into his definite self-conscious mission in life, does he become dvi-ja, regenerate. By the potency of the hereditary physical germ combined with the power of the soul's initiative and special effort, men may rise or fall in the scale of life, and change from one to another caste. Tapas or individual effort and special selection and spontaneous variation, Shrutam or the teaching received and associations and environment, and yoni or heredity—these three in appropriate combination go to make up regeneracy. Even if a man be born in a Shudra family but practises the ways of the good, leads a pure life, learns from the virtuous and the noble, is gentle of speech and manner and free from arrogance, then he raises himself to the caste, Brahmana or Kshattriya or Vaishya, whose ways he takes as his example. Not birth, not even learning, but conduct is the supreme test of re-generacy. We may infer parentage from character, not the other way. There has been so much mating and marrying, lawful and unlawful, of human beings, that the value of mere birth has become largely nullified; character, conduct, is therefore the object of main regard to the wise. The First Manu himself has declared that if character and conduct are not to be considered then there is no point in making distinctions of varna at all.

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He who is devoted to knowledge, to science, to divine aspirations and meditations, who is peaceful, gentle, self-controlled and compassionate—he is a Brahmana. He who is able and eager to protect the weak from harm and to punish and restrain the wicked, who is brave and active and self-controlled—he is a Kshattriya. He who is skilled in matters of trade and cattlekeeping and agriculture and finance, and is selfcontrolled—he is a Vaishya. He who is fit for service of others, to guide the plough and carry wood and fodder—he is a Shudra. He who has abandoned his duties, is cruel and pitiless, and oppresses others, who is passionate and full of destructiveness—he is a Mlechchha.

By 'etymology'—he who has realised and acquired the Infinite 'Brahman', the One Life, as immanent in all life and all knowledge, and sees It everywhere—he is the true Brahmana. He who 'guards' the weak from 'harm', who 'harms' the wicked, and who 'forgives' harm to himself—he is the true Kshattriya. He to whom 'wealth' comes as to a trustee, in order that therewith all the four varnas may be enabled easily to pass through the four ashramas and attain the four vargas or ends of life—he is the true Vaishya. He who is easily 'disturbed, by even slight 'sorrow', who helps to remove the sorrows of others by service, who should be cared for, fostered and taught and employed by the elders—he is the shudra."

जन्म and **कर्म**, heredity and individual variation, **जाति** and **वृत्त**, birth and special disposition, **तपः** and **श्रुतं-योनिः**, initiative will and environmental acquirements with racial aptitude, **बीज** and **क्षेत्र**, seed and soil, **वर्ण** and **शील** color and character—are both important. But, obviously, the importance of birth depends on the importance of character, and not *vice versa*. Birth is the means, character the end. In modern evolutionist language, what is hereditary in the existing individual must have been specially *developed and acquired* with effort by some anscestors. 'Good birth,' 'high birth,'

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is valued and lauded *because* it presumably implies good and high character. *Per contra*, where the character is bad, an evil heredity or ancestry is inferred, as is prominently recognised now in the cases of physical diseases and habits. Therefore, in the final resort, the total temperament and character of the person are the ultimate test of real 'caste' (*chaste*, pure), varna, '*color of mind*', and not mere apparent physical birth.

The mental 'color', tone, tinge, quality, disposition, the special development of one of the three moods of consciousness, or otherwise, is to be emphatically considered.

सद्गुणो ब्राह्मणो वर्णः क्षत्रियस्तु रजोगुणः ।
तमोगुणस्तथा वैश्यः गुणसाम्यातु शूद्रता ॥

Bhavishya Purana, Pt. III, iv, ch. 23.

The Brahmana has most **सत्त्व**, the principle of knowledge; the Kshattriya most **रजस्**, the principle of action; the Vaishya most **तमस्**, the principle of desire and devotion—even as Vishnu, Brahma and Shiva respectively—without any 'odious comparisons' and implications of inherent superiority or inferiority being implied ; while an indecisiveness as between the three makes the Shudra.

That the physical color might also have a corresponding significance, being possibly founded to some extent in the laws of psycho-physical parallelism, and that even a physical synthesis of all the ethnic types (as demarcated by the colors) might also have been meant by the elders who first organised the 'castes'—system, is indicated by the following :—

ब्रह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।
वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥

Padma Purana, Svarga Khanda ch. 27.

(see also Mahabharata, Shantiparva, ch. 186.)

But if birth is of no account and character is all in all, then what becomes of the castesystem as a system? How

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would the professors of varna-dharma be any better off than the peoples who have none such, who suffer from an unceasing ferment of blind unregulated competition, amongst whom every body struggles for everybody else's place and the years of preparation are spent in preparing what is entirely uncertain in respect of fitness of the preparer and attainability of the goal, the peoples who, to take a deceptive consolation to themselves for a said failure, call that by the name of "individual freedom" which in reality is "social chaos"? The answer is that birth is *not* to be entirely neglected, any more than special aptitude.

Modern Science in the West recognises evolution, in all departments of nature, by means of variation and differentiation and specialisation out of a central running line of heredity; and utilises this great law also in many ways for various practical purposes, as *e. g.*, raising special breeds of domestic animals for special purposes. In respect of human nature, however, somehow, it has so far omitted to recognise and utilise its operation. The polity of the Sanatana Dharma, on the contrary, bases itself expressly on the main lines of differentiation to be observed in the Human Race. It recognises, firstly, a two fold division therein, *viz.*, (I) the less evolved, technically called 'once-born', in whom the power of introspection, self-consciousness, self-analysis, self-examination, deliberate self control and self-guidance has not arisen, and (II) the more evolved, the 'twice-born', the regenerate, in whom such power has developed more or less. Under the second class a further threefold sub-division is recognised, as mentioned before, *viz.*, (*a*) the men of thought (*b*) the men of action, (*c*) the men of feeling and art, Industrial and fine, according to the predominance, in the individuals concerned of the one or the other of three well-known aspects or functions or factions of the mind. All three are equally 're-generate.' In other modern counters of thought, the types may be designated as (*a*) intellectual, (*b*) militant, (*c*) industrial. The fourth class, the once-born,

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is that of the unskilled laborers. Of course there are endless grades and shades under each, with cross-mixtures and combinations besides ; but these four are undoubtedly the main broad classes.

The Vaidika Dharma law and social organisation proceeded upon a clear and deliberate recognition of these types. It would be well if modern law and organisation also based themselves upon the same fundamental facts of human nature, duly taking account of the operation of the laws of *both* Heredity *and* Spontaneous Variation ; avoiding on the one hand the manifest degenerations and ossifications which have come upon the old social structure in India with lapse of time, mainly because of the gradual forgetting of the second law, *viz.*, that of Spontaneous Variation ; and, on the other, correcting the defects of the modern method wdich are due to the ignoring of the first law, *viz.*, that of heredity.

The discussions may be summed up thus :

उत्तमं जन्म कर्मभ्यां कर्मणैव तु मध्यमम् ।
अधमं केवलं जात्या वर्णवत्त्वं स्मृतं बुधैः ॥
आरोहणं तु सायासमनायासं पतनम् ।
सुकृतं दुष्करं प्रायो दुष्कृतं सुकरं पुनः ॥

The highest degree of excellence and efficiency for the appropriate duties is secured where the qualifications of birth as well as of special aptitude and training are both present ; the next degree is where only the latter exist ; the poorest where only the former is available. Ascent (from de-generacy to re-generacy) is difficult ; descent (from the latter to the former) is easy. Good deeds are difficult, ill-deeds easy—mostly. It takes much and long labor to develop food grains of luscious fruits and garden flowers out af wild grasses and berries ; it takes none for the cultivated lands to run back to waste and wild Hence, rules in the Vaidika Dharma directed towards perfection of

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high breeding of the different types of men by care in dieting, in marriage, in manners and training. The acceptance of the principle of heredity gives an indispensable stability to the social organisation—without which it is an organised chaotic crowd of opportunists. The acceptance of the principle of spontaneous variation, to supplement and modify the other, gives the equally indispensable element of elasticity and periodic vital adjustments to the organisation without which it becomes ossified and brittle or gouty and diseased and full of aches and pains all over as it is at the present day in India.

Having stated the broad principles of Varna Dharma and ashrama Dharma as above, we may now pass on to the details, in brief outline only, of course.

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THE BAHAI MOVEMENT AND RELIGIOUS UNITY.

By Mrs. J. Stannard.

"O Brother light the lamp of spirit with oil of wisdom in the recess of the heart and protect it by the glass of knowledge that the breath of polytheistic souls may not extinguish it nor prevent its shining.

BAHA ULLAH,

Book of Ikhaw.

"God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice and cannot therefore be pleasing to God.

Peace is the stay of life; war the cause of death. God also made religion a means of fellowship, if religion breeds rancour and strife it is only a so called religion and it is better to do without it.

ABDUL BAHA.

It is the aim and object of all Bahais who are believers in the truth as demonstrated and taught by their founders (Baha Ullah and Abdul Baha), to pave the way and provide the solvent for the elimination of religious dissensions and help towards the unification of races by practically demonstrating the brotherhood of man on lines of spiritual *social* sympathy with all. This aim is being steadily pursued not only by Bahais of all nations but happily by many clear-sighted, broad-minded religious souls who can sink un-natural racial antipathies and realise basic truths underlying diversities of outward expression. It is time, declares Abdul Baha, after his great survey of western ideals and modes of life that east and west unite to arrive at some agreement on fundamentals of religious thought, at principles on which Truth and Reason are based so that minor differences may be sunk and the *realities* of conscious thinking become paramount. In short let leaders and educated teachers of spiritual understanding

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combine to consider just how much they can concede to one another in dogma, theology or creed ! It is time that the young, the uneducated masses and the social workers were led to grasp religion and morality on broader simpler lines, lines that will direct thinking on natural and logical paths to right conduct and a truer theism.

A very different human society will develop itself surely and steadily when once religion is understood and practised from the universal stand point. God being one in essence, humanity must also be essentially one and the One Being manifesting in and through all phenomenal processes religion is inevitably an inherent attitude in human consciousness.

If the God consciousness be only negatively or latently perceived and recognised and we see races and individuals sunk into sects, creeds, idolatries and materialism, this surely indicates that the unity of life badly needs re-statement in terms of religion and brotherhood. Although the East readily agrees to the fundamental unity in philosophy it does not act in the spirit of such a view which is more frequently immolated on the alter of rigid conformity to outward observances and social custom. In the West of course the opposite obtains for believing in objective realities to the extent it does, all inner life and philosophic thinking has been given but a very restricted and narrow area to develop. How can a fusion or harmony be engendered between such seeming antithetical positions ?—between the importance of objective realities as the west sees the world and the negation to objective values adopted by a greater orient ? The admirable middle course can surely never be found until we have representative thought on both sides ready to abandon rooted and useless prejudices ; ready to impartially reflect on life and its need from a sane, altruistic attitude and then retaining what broad judgment declares is truly useful to thought reject cumbersome methods

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useless details all—lesser accretions which generally provide capital material for heated disagreement.

Human nature is ever the same in its emotions and catagories of faculties; only methods of culture and education differ and in this respect we touch the most crucial point upon which international thinking should agree *viz.*, upon the principles to be first adopted and then as to the methods of inculcation. Appeals to heart and head on lines of practical utility and sympathy will ever bear the same fruit if intelligently persisted in. A due respect and appreciation of "the other man's" point of view will inevitably lay the foundation for the great future agreement that educationalists, preachers and reformers may come to when dealing with backward races or fallen nations. Leaders of religious thought and reformers can only truly and efficiently help along these lines when clearly defined ideas and principles upon which thought and action should proceed are arrived at whereby the world generally may grow to apprehend religious unity and the Bahai Founder declared that the 'Most Great Peace, could only come when the world had risen to this higher vision of God and man.'

The following expression of opinion from the revered Founder of the Arya Samaj movement in the introduction to his great work the Satyarth Prakash is in striking agreement with the views of the Bahai leaders on this subject.* He writes :—

"There are undoubtedly many learned men among the followers of every religion. Should they free themselves from prejudice and accept the *universal truths i. e.*, those truths that are to be found alike in all religions and are of universal application and reject *all things in which*

* This extract of exceptional interest was possible of inclusion in an already completed article owing to the privilege accorded me to make a visit to the Gurukula and to come into touch with the Arya Samaj literature and the work of Swami Dayanand.

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they differ (italics mine J.S.) and treat each other lovingly, it will be greatly to the advantage of the world. Differences among the learned create bad blood among ignorant masses and this multiplies sorrow and suffering and destroys happiness"—Abdul Baha has never ceased to work through pen and voice for inter-religious amity on lines of essential principles and points of contact basing his teachings on the religious and social system laid down by his great father, the founder of this Persian religion. It may be sufficient to cite that among the two and a half to three million Moslems, jews, Christians and Zoroastrians who call themselves, Bahais no religious or racial dissentions are known nor could appear on such grounds since to accept Baha Ullah's written word is to become a citizen of the world, a worker for all humanity.

Some thirty years ago M. Henry Edger an able exponent of the French reformer August Comte caught a gleam of this higher vision of life and the following extract embodies the same uplifting suggestions—"If you could really believe," he wrote, "that religion was really *one and the same thing* inspite of all imaginable differences of dogma, immense difficulties would certainly be removed, and immense new resources would thereby be placed at the service of Religion * * how perfectly possible would, then, be the organisation or rather, let us, say the development of a universal League of Religion in which to rally all pure faithful and loving hearts, united with sound intelligences in a combined energetic effort to stem the ever rising tide of anarchy and demoralisation now threatening our modern western society with nameless calamities * * Such a universal league of religion since the positivist religion of Humanity was evolved, at all events, recognises the unity and universality of religion * * * Scientifically defined religion is the culture of human Unity."

In the present stage of religious history we see signs that a great advance is preparing through our oriental

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hemispheres, an awakening sufficiently marked which will consider how its religious views may better conform to the western encroachments in science and material progress. What they can abandon as useless, sectarian and obsolete social customs, the West should meet by assisting education, reform on lines of a high moral standard and through peaceful development. Above all, at such time of friendly interchange in opinion, should Christians and Mohamedans agree, and mutually consent to accept a stable definition of religion as wholly eliminated from man-made theology or dogma. Never since the existence of these two religions have their exponents ceased from proclaiming from their respective "house tops" the super-excellence of their particular faith and the terrible inferiority of the other or every other belief and faith! This attitude in a day of universalism, of intermingling of race and learning, of extended travel, is nothing short of Colossal arrogance and religious turpitude. The western schools of learning academic and clerical, are at last realising that all the spiritual values have been overlooked or wholly misunderstood. Will they ultimately consent to some practical action such as a conclave of international leading thought could obtain and agree to respect for the future all religions that work on certain specified fundamental truths and observe definite religious conceptions of God and His manifestation?

Humanity must be spiritualised not through ritual, dogma and theology but through the inculcation of noble ideals like justice, brotherhood, sympathy and unity. A short time ago Abdul Baha was interviewed by an American minister who visited him in Haifa and asked—"Which of the great religions of the world is nearest to this great ideal?"

"There are prepared souls in every religion," Abdul Baha replied, "to-day God is working in all religions instructing a number of souls in the school of brotherhood.

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While I travelled in America, I met many illumined Jews who are aware of mysteries of the Kingdom."

"Which and where is the cause that shall bring the final unity of mankind"? Asked the minister again.

"The cause that will render such a service," Abdul Baha answered, is the recognition of the common spiritual basis of all religions ; it will be a sympathetic cause, the combination of the moral and spiritual laws of all religions into a whole through the power of the Holy Spirit."

It is this higher recognition of spiritual values that all religious leaders will ultimately strive for and on practical lines which affect the methods now adopted in religious education. Where now deep gulfs of prejudice lie, and barriers erected through pseudo forms of patriotism and sectarian beliefs, will rise the sense of kinship, the knowledge of fellowship the inestimable value of co-operation religious and social.

The work of the Bahai movement in this dawn of a brighter era is of untold importance and its potentialities for good are still inadequately realised. At present a certain minority only in the world can judge and speak of what it has done to fuse three religions into a harmonious working whole such as Christianity Mohamedanism and Judaism (not omitting Zoroastrianism). An American journal recently quoted one of Abdul Baha's answers concerning the Bahai religion. "It is not an organisation," he replied, "You can never organise the Bahai cause for the movement is the spirit of this age, it is the essence of all the highest ideals of the century. The Bahai cause is an inclusive movement, the teachings of all the religious societies are found here. The Christians, Jews, Bhuddists Mohamedans, freemasons and spiritualists find their highest aims in this cause even the socialists and philosophers find their theories developed in this movement."

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By those acquainted with the Bahai work in various parts of the world and realising what the teachings explicitly and implicitly contain, the above statement will be fully endorsed. The writer herself can vouch to having met believers in the Bahai movement that come under everyone of the abovementioned catagories of culture. What may, therefore, be inferred from such indubitable facts? Are we not shown that certain principles and spiritual truths are verily the vital aspirations of humanity and form the spirit of the coming age.

If we examine the fundamental social and spiritual teachings laid down by the seers, reformers and spiritual Masters of the early 19th century, pioneers, eastern or western, we shall find a remarkable converging of aim and purpose making for an identical end in their work and teaching. The re-statement of religion and the uplift of human society will cover the broad lines of their scope. From Rammohun Roy and his followers from Paramhansa Ramakrishna and his influence and last from (if we judge by influence and results) the greatest of all as an intellectual giant and courageous reformer Swami Dayanand, were heard the true clear notes of the sincere workers for Humanity. Their movements are doing for India by the spirit of their sincere followers what Abdul Baha has done to uplift and inspire those idealists and workers wherever his teachings are heard and understood. "Prophets" writes an American "new thought" exponent, Ralph W. Trine, "are personalities, and the greatest personalities are those who have to the greatest extent caught the Divine fire * * Theology is not religion and no theology can enthuse and enrapture and redeem men from sin and error to a knowledge of their divine sonship as can the living word that is given forth by the one whose inward ear has heard the "Inner Voice." To use a Jewish simile these great lights of Persia and India are branches that have come out from the "Ancient Root" the eternal tree of truth and the shelter of their beneficent spreading will surely in due course be felt all over the earth. Nor has the great western world been without its hearers of the "inner voice," and though lesser in degree (if not in essence) have risen leaders that also stood as pioneers to stir men's hearts and minds with the higher vision of a peaceful humanity and raise the standard of brotherhood and love.

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THE HINDU SCRIPTURES AND PEACE.

(By Mr. G. A. Chandavarkar.)

The ancestors of Hindus being intensely spiritual in nature constantly fixed their attention on a life beyond death and they associated happiness in future life with the performance of good deeds in this. The belief in the eternity of a human soul and in the existence of a Great Moral Governor of the Universe forms the cardinal doctrine of Hindu theology and the basis of the science of Hindu Ethics. The Hindus believe that the performance of actions never ceases and every action good or bad is bound to reap its fruit in accordance with the laws of divine dispensation. From times immemorial leaders of Hindu thought have been formulating laws relating to the science of conduct in life and their scriptures are unanimous on the question of *Peace*. If there is anything they abhor it is war, murder and rapine. Every book in ancient Sanskrit literature whether it be a treatise on medicine like the *Charaka-Samhita*, or a commentary on Grammar like the Mahabhashya of *Patanjali* or a treatise on Metaphysics like the Upanishads, sings the glory of Peace, Harmony and Rectitude. If we just take a rapid survey of the whole Sanskrit literature and digest the wise maxims or principles enunciated by Hindu ethicists, we shall arrive at the irresistible conclusion that their watch-word is *Peace, Peace and Peace alone*. It is our firm conviction that in every age and clime, the stability, the solidarity and the material prosperity of a nation depends not upon the manufacture of a large number of maxim-guns or of infernal weapons of warfare but solely on morality ingrained in the national character and grooved into habits of action. Civilisation does not consist in the knowing of what is right to do but in doing it when known. Political freedom cannot mean freedom to do what one pleases but freedom to do what is right. Enlightened citizens ought to be schooled not

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mainly in the discipline of Army and Navy but preeminently in the discipline of obedience, Concord, Truth and Good Faith.

The Hindus had a unique religious peculiarity to which no race of men in ancient times with the notable exception of Romans had produced anything like. They never fashioned a theology out of rank materialism to satiate the cravings of animal nature in man but out of those moral qualities which form a link between the human and the divine nature. A nation with courage, genius and enthusiasm cannot afford to live long if it has no horror of immorality and desceration and of war and rapine. When the spell of soul-withering materialism will be broken, when political creeds become transparent, when commercial rivalry lies dormant, and when man being in contact with the hard facts of nature rises above the sensuous plane, it will be found that the essence of civilisation lies in the nobler qualities of Mercy, Piety and Harmony and these alone give life its meaning and its worth. The Hindu Scriptures vehemently declare.

" Man, erring man, you do not live for yourself. If you live for yourself, you will come to grief. Be brave, be just, be pure, be true in word and deed, care not for enjoyment, care only for what is right. Thus and not otherwise, it shall be well with you. So The Maker has ordained whom you will disobey at your peril."

The four Vedas—the Rig, the Yaju, the Sama and the Atharva—are the oldest known Scriptures of the Hindus. They are believed by many to be revealed Scriptures and though they are supposed by some to be ' the babblings of the human race sunk in primeval ignorance,' they embody noble doctrines and preach purity of ideas and nobility of action. Here follow some verses which show the glory of love, peace and harmony—

(1) " May we all view one another with the eye of a friend. May all creatures regard me with the eye of a friend and I too think of them as friends."
Yajur-Veda 36. 18.

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(2) Let us all protect one another. Let us eat and dine together. Let us not hate each other.

Athar 11-4-11.

(3) May I love all whether noble or ignoble.

Atharwa-Veda 19-62.

(4) Do you walk together in the path of duty, do you think of measures peacefully for your welfare, do you unite to add to your knowlege."

Rig Veda 8-49-2.

(5) Do not return a blow by a blow, nor a curse by a curse, neither mean craftiness by baser tricks but shower blessings in return for blows and curses.

Rig-Veda 1-41-8.

(6) Let there be peace among bright bodies, let there be peace in the mid-ocean, on the earth, in the watery, mineral, aerial worlds and in fact let there be peace, peace, peace, everywhere throughout the vegetable and the animal kingdom.

Yajur-Veda 36-17.

There are hundreds of verses which likewise sing in immortal strains the glory of Peace.

Regarding the Upanishads, Schopenhauer observes,

" From every sentence of the Upanishads, deep original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It shall be the solace of my life and the solace of my death " And these ten great Upanishads preach in quite unequivocal terms to men that they should love one another and live in peace without hankering after the material wealth of others. (Isha Upanishad).

Dr. Paul Deussen, another great German Philosopher, has to make some significant remarks regarding the

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vedanta philosophy of the Hindus.
Says he :—

"Love thy neighbour as thyself." But why? By the order of nature I feel pain and pleasure only in myself, not in my neighbour. The answer is in the Veda, it is in the great formula "Tat-tvamasi" which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourself because you are your neighbour and mere illusion makes you believe that your neighbour is something different from yourself. He who knows, in the words of the Geeta, himself in everything and everything in himself will not injure himself by himself. He feels himself as everything, so he will not desire anything, for he has whatever can be had; he feels everything as himself. So he will not injure anybody * * * * * *
The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death.—Ye, Indians. Keep to it."

But what about the nation that gave birth to this great student of Hindu Philosophy? Has it kept to it? What does the destroyer of Louvain say to this? But no philosophy can appeal to one drunk with military pride.

Coming to the age of the Puranas also we come across many instances of kings who, at first having grown proud of their material wealth followed the policy of aggression, and ultimately came to grief. The history of Emperor Bali who was crushed by Vaman, of Ravana who was killed by Rama and of Kansa who was done to death by Krishna are one and all illustrations of the fact that mighty rulers who fall off from ideals of morality drive their people to the rock of peril to experience a disastrous downfall. *The Mahabharata War* between the Kauravas and the Pandavas was a war between righteousness on the one hand and mean ambition on the other. The victory of

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the Pandavas was a victory for the cause of righteousness and justice. After the great war centuries of anarchy and confusion followed and the Great Buddha, the embodiment of Peace, once more preached the doctrine of Mercy and the history of Buddhism in India affords the illustrious example of Asoka who ruled peacefully over a large area without leading armies to wage wars of aggression and without spilling the innocent blood of God's creatures. Perverse human nature was again responsible for ushering in India an era of unsettled forms of government for centuries when the freedom-loving Briton arrived on the scene and established his supremacy bringing along with him peace throughout the length and breadth of this vast country.

Indians by instinct and tradition are lovers of peace. Their scriptures preach to them the message of faith, piety, love and harmony, without which animal nature in man becomes strong. When this animal nature known in our Shastras as *Tamasic nature* bursts its traditionary restraints, man by an easy transition becomes a powerful beast with an enormous appetite for bodily pleasures. Once again the *Shastras* like the Bhagavad-Geeta exhort us to imbibe the *Satwik* nature, a nature of peace. If there is any message which the East carries to the West it is a message, in the words of the Holy Vedas and the Upanishads which at one time won the admiration of Indo-Germanic races, of Peace, Peace, Peace, *Shanti! Shanti! Shanti!* When shall this reign and the echo answers '*when?*"

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A TRUCE TO THE MISUNDERSTANDING BETWEEN THE SIKHS AND THE ARYAS.

(By Mr. Roshan Lal, B. A., Bar.-at-Law.)

" He who speaks insipid things comes to grief. Hear O foolish ignorant heart."

Sri Guru Nanak Sahib.

Every one has a right to put the best interpretation he can on his scriptures. No one has a right to question this privilege, for those who belong to a particular faith understand and interpret their sacred books better than the outsiders who often make gross mistakes through ignorance of the holy teachings of the religion to which they do not belong. For instance one unfamiliar with the Phraseology of Hafiz would not believe till told that wine in the Diwan Hafiz means love of God or divine intoxication.

Similarly Doctor Earnest Trumpp, who translated the Granth Sahib in 1877 in spite of his honest efforts, failed in several places to understand the true meanings of Gurmukhi words. Mr. Macauliff, the second translator and interpretor of the Sikhs doctrines, was however cautious enough to have his proofs carefully revised by Sardar Kahan Singh and therefore his volumes on the Sikh religion are free from these defects.

I can honestly recommend this work to every seeker after truth and particularly to my Arya brethren for whose benefit particularly I quote below from the volume 5, p. 161, the inspiring words of Sri Guru Govind Singh ji, the 10th and the last Guru of the Sikhs. Addressing his disciples the Guru Sahib said :—

"On seeing any person involved in trouble take compassion on him and remove his sufferings to the best of your ability. The exercise of mercy and compassion is very meritorious. He who practiseth these virtues be-

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cometh the greatest of the great and the Principal Supreme Being will be merciful unto him."

"Speak the truth. This bringeth great comfort. Renounce falsehood, which bringeth great misery in its train. On seeing another's happiness be not envious thereof. Why attach sin to yourself for no sufficient reason? In the first place your jealousy will cause you annoyance and you shall gain nothing therefrom, and in the second place God will be angry with you and say, 'It is I who gave and yet this man is burning with envy.' There are also other evils attendant on this passion.

"Abandon covetousness, practise contentment, covet not another's wife, another's wealth or another's children. If you do, you shall assuredly suffer. My friends, practise not oppression on those whom you know to be weaker than yourself. Be not proud of the possession of learning, beauty, great intellect, untold wealth or similar fleeting advantages. Above all deem the bountiful creator one alone.

"If he who doeth good acts practise pride, they shall be as futile as the bathing of an elephant. Indulge not in the praise of yourself or dispraise of others. If you do, it will be a great sin. If ever you make a gift boast not of it but rather strive to conceal it. Speak civilly and satisfy everybody. Use not harsh language and annoy no one. Obtain wealth by honest means and share your meals with strangers. Wear not dirty clothes, so shall your body he ever clean. Associate not with thieves, adulterers, highway robbers, gamblers, ingrates, thugs, deceivers, or men of bad livelihood. Remember, the sinner is worse than the sin because he is the cause thereof. When you see an evil man avoid him atonce like red hot iron which can not be held in the hand. Associate with the good for in such association vice is put to shame. Listen to the History of the life of the Guru. Afterwards

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where there is discourse of God listen to it with rapt attention."

I have purposely confined myself to the teachings of the last Guru Sahib, for it was he who tried once more to purify the Sikh religion from the superstitious accretions that had gathered round it in course of time. He was the patriot of patriots and shed tears on the fallen condition of his motherland and its people. It fills one's heart with sorrow to contemplate that such noble souls as the Sikh Gurus were not fully appreciated by the country at large for which they lived and died.

Brethren of the Khalsa Panth, read and ponder over your books carefully. See what misery has resulted from the jealousy of Pirthi Chand in respect of his younger, holy and pious brother Sri Guru Arjun Sahib. Both were of noble birth, professed the same religion, and yet all efforts of the self-sacrificing, humble and affectionate Guru Arjun Sahib failed to reconcile his elder brother to him. Similarly the efforts of Sri Hargovind Sahib to get reconciled to his cousin Maherban proved unsuccessful and this family feud was the fruitful source of all the sufferings, miseries, and failures of these holy Gurus who honestly tried to restore India once more to its pristine glory. The disputes between the Sikhs and the Aryas are no more than family dissensions. Both should in time heed the warning held out to them by their own history of the disastrous results of such a course and should try their utmost as soon as possible to get reconciled with each other. This will spread peace, love and prosperity throughout the country.

Dear Arya brethren, can you possibly say after reading the valuable sentiments and precious words quoted above that the Guru Sahib did not utter the Vedic truths according to your own beliefs. Are we not bound to respect and honour such exalted souls in whom did shine the Divine light of love and piety?

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With one Omkar begins the Granth Sahib and the very holy Divine name has been exalted and praised in the first Chapter of the Satyarth Parkash and is truly the watchword of the Arya Samaj. So long as the Khalsa and the Arya are united in the adoration of 'Om,' they must claim spiritual brotherhood with each other. They are also related to each other by blood. And if it is true that blood is thicker than water, then there is no power on earth that can separate us. This blood relationship is not fanciful but real. Both have sprung from the so called Hindus. Hindu parents gave birth to both : Sri Guru Nanak Sahib and Sri Swami Dayanand Saraswati. Both tried to discard this odious foreign and degrading name. No such word is found in our dictionaries. It is of evil import to which the Persian lexicographer gives a very bad meaning. Both rejected the word Hindu but dearly loved those who were mistaken in calling themselves by this name. Both the Sikh Khalsa and the Arya have been recruited from these very Hindus with whom both have ever lived as brethren inspite of differences in belief.

The mild inoffensive Hindu has one great virtue. His toleration knows no limit. He seldom gets angry with those who abuse his religion, his gods, his sacred books and does not like to interfere with other people's belief. Having no firm faith in anything he falls an easy prey to all the proselytising religions. Sacrificing intellect at the altar of religion is his motto. A Hindu may read Qoran, believe in the prophet, pray in the Mahommedan fashion, accept the Mohammedan creed and still remain an ornament of the Hindu society if he simply chooses to stick to the term Hindu, though he may with impunity break every commandment of his faith. The elasticity of his beliefs is truly marvellous. From time to time have however appeared saints and reformers who felt scandalised at this state of things and tried to give stability to the rolling

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beliefs of the Hindus. The Sikhs and the Aryas owe their birth to such holy saints and reformers. Both movements are a protest against the degradation and degeneration of the so called Hindu faith. The Sikhs however did not escape the allurements of the seemingly plausible and attractive Hindu conventions. The mild Hindu by his non-militant spirit in the course of time, most insidiously gets hold of every reformation, and pulls it down to his own level. The Khalsa unfortunately shared this fate and an honest effort on their part now to reassert themselves once more deserves the sympathy and support of every Arya. We should be on our guard in time. Let the faith of Sikhism furnish us with an object lesson in order to avoid the jaws of all-devouring Hinduism. It also behoves our Sikh brethren to render every help to this young movement instead of trying to pull down to pieces, for the Samaj tries to take its stand on the rock of reason and not on the sand of superstition according to its own light. The Arya Samaj has thrown open its doors to all and welcomes every creed and caste to its fold just as was done by the Sikhs of old.

In points of contest the two movements come very close to each other and if instead of quarrelling they become friendly, the holy mission of their founders will be fulfilled.

Union of those who entertain similar sentiments and in the present case of the two reforming bodies like the Sikhs and the Aryas is the crying need of the time. Both are enjoying the blessings of British rule to which sincere allegiance is due. Both ought to sink their differences at this juncture when a European war has broken out which has also dragged our peace-loving Government to join it. At such a time all of us should have but one idea *i.e.*, how to help our Government with men and money and maintain internal peace in order to establish our claim to

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sincere loyalty and prove to the world that Indians are still true to noble and ancient ideals.

With an earnest appeal, therefore, to all the newspapers which are generally the foremost in lighting the torch of discord to change their policy by pouring oil on troubled waters of insensible quarrels and with a request to my Arya and Sikh brethren to see better I quote below an appeal by Sri Govind Singh Sahib on the occasion when the hill Hindu Rajas had assembled to hear him.

Addressing the hill Rajas Guru Govind Singh Sahib said. "How has your religious, political and social status deteriorated. You have abandoned the worship of the true God and address your devotions, to gods, goddesses, rivers, trees etc. Through ignorance you know not how to govern your territories, through indolence and vice you disregard the interests of your subjects. In your quarrels regarding caste and lineage you have not adhered to the ancient divisions of Hinduism into four sections, but you have made hundreds of subdivisions and subordinate minor castes. You despise and loathe one another through your narrow prejudices and you act contrary to the wishes of the great Almighty Father. Your morals have become so perverted that through fear and with a desire to please your Mohamedan rulers you give them your daughters to gratify their lust. Self-respect hath found no place in your thoughts and you have forgotten the history of your sires. I am intensely concerned for your fallen state. Are you not ashamed to call yourselves Rajputs when Mussalmans seize your wives and daughters before your very eyes? Your temples have been demolished and mosques built on their sites and many of your faith have been forcibly converted to Islam. If you still possess a trace of bravery and of the ancient spirit of your race, then listen to my advice, embrace the Khalsa religion

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and gird up your loins to elevate the fallen condition of your country."

In conclusion I give below a few words, as translated by Mr. Durga Parshad, of Sri Swami Dayanand Saraswati to show what was the wish of his heart. In the Introduction to the Satyartha Parkash Swami Dayanand Saraswati says :—

" Since there are many learned men in all the religious bodies, the common people can obtain and enjoy comfort and pleasure provided they give up their partiality and acknowledge the truth of universal maxims which hold good in all times and are beneficial to all people, and that they reject what is prejudicial to their good and live in peace with one another for, the dissensions learned men kindle the flames of mutual antipathy of the valgur which tend to the increase of the various kinds of distress and to the decrease of ease and comfort.

I try for the advancement of the Hindus as well as for that of other nations. " May the infinite God who is all truth, all intelligence, all happiness and the innermost spirit of all, out of His grace give success and permanence to this object of mine. ' Verbum sat sapienti ' *i.e.*, a word to the wise.

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DAVID AND GOLIATH.

(By Her Excellency Princess Mary Karadya.)

An Esoteric Interpretation.

The story related in I Sam. XVII concerning the struggle between a frail Israelite and a powerful Philistine is not intended merely to record an historical event which occurred many thousands of years ago; it is also meant to describe the terrible contest between *Good* and *Evil*, which has been in progress all through the ages.

The champion chosen by God is always "a young child" that is, a being who is simple, small and humble.

If the prophet who is to prepare the champion for his mission feels inclined to anoint a more important personage, then the Lord says unto him: "Look not on his countenance or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth, for Man looketh on the outward appearance but the Lord looketh on the heart." (I Sam. XVI, 7).

The career of the selected champion invariably begins with a *sacrifice*, (as related I Sam. XVI. 5).

His name is "*David*" which means "*beloved*," for he is dear to God.

He is a "*shepherd*," because he becomes responsible for the welfare of the flock.

He knows to "*play the harp*," for he is acquainted with the harmony of the spheres. The lyre of Orpheus—the Greek Initiate—stilled the fury of wild beasts, and David's harp refreshes Saul's sorrowful spirit.

The name "*Saul*" signifies "*Death*" "*Sepulchre*" or "*Hell.*" It is the destiny of David, "he who is beloved by God" to reign in the place of Saul.

The Lord's champion will ultimately become a *King*. the victor's recompense is the heavenly crown, the "Kether."

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The mightly Philistine, the representative of Mis-used power, has an armour which is entirely made of brass. Copper or brass corresponds to the astral plane, the domain of the Enemy of God.

The Israelites—God's chosen people—are, alas, "the slaves of Saul' (I Sam. XVII, 8) (1). Our race is subject to death as long as evil exists amongst us.

The army of the Living God is every day insulted and threatened by His enemies.

When the young David wishes valiantly to advance to fight the Lord's battle, then he is kept back by his "elder brother" whose anger is kindled against him. (I Sam. XVII, 28). This "elder brother" represents the Ecclesiastical Power established in so many places by an ambitious Priesthood.

This "elder brother" is ever indignant because he has been rejected (I Sam. XVII, 7). He is envious to see his younger brother—the Soul which receives direct revelation—selected to be God's Champion and he accuses him of "pride and malice."

When David beholds this systematical injustice he does well to "turn from him" (I Sam. XVII, 30) and to execute his mission without the assistance of his "elder brother."

David bravely advances to meet his antagonist for he has learned to stay the "Lion" the Lord of the Astral plane. (I Sam. XVII, 35).

But David is incapable of fighting with the armour given him by Saul (I Sam. XVII, 33). The helmet of brass would choke the Initiate who must never make use of the sword. Iron and steel are the metals corresponding to the physical plane. The weapons of earth are unfit to procure victory for the Champion of God.

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(1) This passage is erroneously translated in the English Bible "servants to Saul."

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David must put them off.....discarding the sword, he must take in his hand the "*staff*" the magic wand, which to-day as in the time of Moses can make living water flow out abundantly from the barren rock. (Numbers XX, 11).

Leaning firmly upon his staff, which will some day be transformed into a sceptre, he must advance bravely against the enemy, provided with his sling and five smooth stones, chosen out of the stream of heavenly grace which descends unto him from the holy "Mountain."

His adversary disdains him.....What does it matter? He will nevertheless be victorious for he advances in the name of the Almighty.

"The Lord saveth not with sword and spear" (I Sam. XVII, 47).

Salvation comes through the "*Mystic Stone*," which is "cut out of the Mountain without hands." (Dan. II, 45). That "white stone is given unto him that overcometh" (Rev. II, 17).

That stone, slung by the firm hand if the Initiate "smote the giant in his forehead and he fell upon his face to the earth."

"David prevailed over Goliath, but there was no sword in his hand" (I Sam. XVII, 8). Evil can only be conquered by spiritual weapons.

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OM

LAUS DEO.

Great Lord of Being, who am I
That Thou shouldst harken unto my cry ?

* * * * * *

Light of the World ! Thy Ineffable Name
Is graved on my soul in burning flame.
In Thy rhythmic pulsing of cosmic breath
Is the ebb and flow of life and death.
To Thy perfect measure the world—tide flows—
From sighing winds to the scented rose ;
All nature responding with joyous thrill
Bows to the law of Thy Supreme Will.
But, striving to know Thee, my brain is numb—
Lacking words to voice Thee, my lips are dumb.
Vain effort to glimpse what none may see
Or to pierce the veil of Thy mystery.
Far beyond all silence—beyond all sound—
The ultimate quest of Peace Profound.
Birthless and deathless, Life's fathomless sea,
Can the mind of man encompass Thee ?
Thou Infinite Great, Thou Infinite Small—
Spirit Divine in the soul of all.

* * * * * *

Ever and ever praise to Thee,
Thou Lord High God of Eternity.

AMY DUDLEY,
SAN DIEGO, CALIFORNIA.
U. S. OF N. A.

AMY DUDLEY.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER V.

The Ethics of Valmiki.

In the whole range of Sanskrit Literature, if there is any work, at the mere mention of which a thrilling sensation of joy and reverence runs through the veins of an Indian, it is the Ramayan, the immortal work of the mortal Valmiki. In its literary grandeur and in its historical significance it has no parallel. Its style is so simple but so charming, so fluent and so chaste that any reader possessing an ordinary knowledge of the Sanskrit Language can fully grasp the meaning and thought and enter into the spirit of the author. In the choice of suitable words and expressions, Valmiki is always precise and perspicuous, in the richness of imagery and the selection of beautiful similies he has no equal. The condensed style and the sublime theme are so delightful that every time we read and ponder over those stanzas which are rich in thought and expression, new beauties are discovered and grand ideas are suggested. The natural scenes are so vividly and accurately described and the human characters are so ably and wonderfully delineated that reader, no matter what his caste, color or creed, can not remain without paying a great homage to the great celestial poet. We mortals who are panting after transient joys and ephemeral gains of the world, we, the worshippers of Mammon who are tossed hither and thither on the waves of the stormy ocean of life, we, strenuous fighters of this battle of life, who at times become disgusted at not finding an iota of true peace and harmony, we frail human beings would do well to drink deep at the fountain of the *Adi-Kavi* and then we shall feel we are slowly rising above this sensuous plane. When we bestow mature consideration

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on some of the episodes of the Ramayana, we shall clearly see how men are made and marred and how empires are built and ruined.

From Kashmir to Comorin, from Karachi to Calcutta, Sree Rama's name is a household word. When a man after a hard day's work returns home and stretches himself on the bed to enjoy his hard earned rest, he unconsciously utters "Rama, Rama" and feels as if all his troubles are at an end. When the dead body of a dear friend or a near relative is being carried to the funeral ground the words commonly uttered are "Ram-Nam-Sat-hai." From the cradle to the crematorium this charming word "Rama" proves to be a soothing balm, nay, it is believed by many that a mere repetition of the name several times a day purifies the soul of all sins and leads it on to beatitude. It is also the firm conviction of some parents that in case their children were to write this name over and over again, fame and fortune will fall to their lot. Hundreds of talismans with this name written on them are hanging round the necks of many Bhaktas, who believe thereby that no devil can possess them. When friends meet friends they say "Rama, Rama." Those medicines whose efficacy is believed to be marvellous are described as Rambana—Aushadhas. The walls of certain houses are beautifully painted and this charming little word "Sree Rama, Jaya-Rama" is written on them and it is expected that in such houses peace and plenty will always reign. On marriage and other festive occasions when friends and relatives dine together, they with one voice cry aloud and say "Seeta-Kanta-Smarana-Daya-Rama" only to offer their thanks even in those joyous moments to the Almighty. When professional bards conduct their Kathas and raise the feeling of piety of the audience to the highest pitch, they in unison clap their hands and say "Rama Rama and Rama" and the whole amphitheatre rings with the music of their voice. A professional beggar besmearing his body with ashes goes on repeating this name in the streets, at times wallow-

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ing in the mud, all the while crying out "Rama, Rama Seetaram" and thus moves even a miser to part with his favourite Kowri. A forlorn Hindu Sadhu knocks at the door of a house-holder saying "Seeta-Rama;" forthwith the Grahinee proceeds to dole out a handful of rice to him, only to honor Seeta, the idol of her heart and to revere the blessed memory of her pet Seeta's husband Rama. Above all Rama is believed to be the incarnation of Vishnu, the all pervading Deity, who came to this world to re-establish the reign of justice and uprightness. Even the modern-day reformers, revivalists and rationalists too, who are not prepared to accept the theory of incarnation in any case, believe that Rama was a great personage and that even in these degenerate days when heroworship in the true sense of the word has become a thing of the past Sree Rama's memory deserves to be kept green. Unless there is some extraordinary halo of greatness round the great personality, his name can not wield such a great influence as this on the minds of peasants and princes alike even to this day. Professor Weber is of opinion that the principal characters in the Ramayana are not historical personages but mere personifications of certain events and circumstances. The Seeta (Furrow), he says, occurs both in the Rig Veda and Grihya-Sutra. The Furrow is an object of worship and represents Aryan agriculture. But many scholars after a patient research and careful examination of circumstantial evidence have arrived at the conclusion that the story of the Ramayana is based on solid facts of history. There is no doubt that in the Ramayana historical truth is intervoven with myth and in certain passages the poet Valmiki who seems to have an inordinate love for exaggeration has freely indulged in the use of hyperbole and his fertile brain makes stones float in water and mountains fly in air. Even granting for a moment that the Ramayana is an allegory of "The Ploughman and the Furrow" the loftiness of its ethics and the sublimity of the theme shall ever re

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main the same Call the Ramayana by any name and like a rose it is bound to smell as sweet.

Man is a social being and his everyday life is associated with the paid or the unpaid services of his fellow creatures. If we are to fight this battle of life successfully, it should be our first and foremost duty to know how we ought to conduct ourselves towards our relatives, friends, superiors and subordinates. Failure in realizing our responsibility in that direction means an utter failure in life also. In the Ramayana both by sound precepts and noble examples we are taught how as sons we are to obey our parents, how as brothers we should love one another, how as friends we should help one another, how as servants we should serve our masters and how as rulers we should govern the subject races. In this topsy-turvy world of ours not unoften occasions arise when even the bravest and the wisest are baffled in their attempts to chalk out a right path for themselves and at such a critical juncture the study of the Ramayana would inspire them with zeal and enthusiasm.

Rama an Ideal Son.

Obedience to elders is one of the virtues, which young students ought to cultivate and Rama was fully endowed with that virtue. King Dasharatha who somehow fell a victim to the jealousy, shrewdness and selfishness of his wife Kaikayee, issues the mandate that the prince Rama should be banished and be deprived of all the benefits accruing to him as the crowned monarch of Ayodhya. Why does Rama go into voluntary exile though all the people there assembled to pronounce benedictions on him dissuade him from doing so? Why does he prefer wilderness to the pomp of sovereignty? What charms could asceticism have for a prince? Is it because three thousand years ago civilization had fewer attractions and Ayodhya and the Dandak forest were one and the same? Yes, to be sure, there were in the palace no thundering

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motor cars, brilliant electric pankhas, sparkling soda water, delicious lemonade, crystalline ice but according to the conditions and circumstances peculiar to those times there were articles of luxury such as silken bedsteads, ornamental umbrellas and tempting Rathas which could have tempted the prince. In his case it must be admitted that a sense of stern duty and strict obedience to his father alone compelled him to prefer a forest to a palace. When Bharat, his younger brother, approached him with a request to return to Ayodhya Rama remarked :—

यंद् ब्रवीन्नरमां लोक सत्कृत
पिता महात्मा विबुधाधिपोपमः
तदेवमन्ये परमात्मनोऽयं
न सर्व लोकेश्वर भावमव्ययम्

"Whatever my father who is loved and respected by the people, is noble-minded and wise, commands, that I consider to be conducive to my welfare. And to me the sovereignty of the world is nothing." If there is Casabianca for the English youth, that brave lad who allowed his body to be consumed by fire simply to obey his father, for the Hindu youth there is certainly a Rama, an ideal son, who abdicated his throne and sacrificed all the comforts of his life when he once realised that obedience is a virtue of virtues.

Rama an ideal ruler.

When the time came for Rama to hold the reins of government, he ruled wisely and sympathetically. He respected public opinion to such an extent that even one word of censure spoken by a washerman who comdemned him for having brought his wife back from the abode of Ravana was sufficient for him to be on his guard. All his subjects looked upon him as their father. His reign was one of sympathy and of justice "seasoned with mercy." Even when Ravana was vanquished he chose his brother Bheebhishana as his

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successor and all the feudatory princes were as strictly loyal to him as they ought to have been.

Lakshaman an ideal brother.

Lakshaman is one of the most remarkable characters in this great epic. Voluntarily he accompanies his brother in exile, suffers all privations for his sake, at times takes no proper food, shares all his elder brother's miseries, nobly fights by his side and returns to Ayodha to assist his royal brother in his beneficent rule. Some ingenious writer has suggested that Lakshamana, the ideal brother, deserves to be the hero of Ramayana and there is much truth in this opinion. In times of difficulties when Seeta is alone in the forest, he keeps a constant watch over her. There is a peculiarly interesting episode which clearly brings his nobility of character into greater relief. In the diligent but heart-rending search of Seeta in the forest, it is said that Rama came across a few jewels belonging to Seeta which he could not easily identify. Forthwith Rama asks Lakshamana whether he could recognize them. The younger brother respectfully answers:—"My sovereign lord, I am quite unable to identify them but I can only say that one particular ornament belongs to her and that is the one which she wore on her legs. I saw the same when I used to prostrate myself before her when I could see only her feet." The character of Bharata too is equally noble. He was not at all anxious to be a ruler when his eldest brother had better claims. All the way he went to the forest, begged of his brother to return to Ayodha and when he found him obdurate brought his brother's sandals, placed them on the throne and governed in his name. In the world's history we search in vain to find two such noble princely brothers.

Seeta an ideal wife.

Of the female characters Seeta is indeed the noblest lady. Her sincere love for Rama is simply unparalleled.

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She was the daughter of a king and married to the son of a king. Her mother-in-law and husband too dissuaded her from leading the life of a hermit in a forest. She stoutly refused to do so and remarked, "I shall follow my husband, nay, I shall lead the way in the dense jungles removing the thorns in the way of my lord."

Ravana offers her temptations and promises to make her his queen. She becomes indignant and cries out "Oh, you, villain, bear in mind that chastity is a very strong armour and it is proof against your vain glory and mean power. You can do me no harm. I care not for your pelf and power."

Hanuman's faithful service.

If there was any servant who through thick and thin stood by his master, that was Hanuman. It was he who after undergoing immense miseries discovered Seeta at first, rendered a yeoman's service to Rama in his mighty war with the Rakhasas and saved the life of Lakshman when he received the dealy wound. Hanuman's whole life is one of loyal and disinterested service to his sovereign lord. One incident in his life may deserve a passing notice. It is remarked that Rama after his coronation distributed alms to several of his men but gave nothing to Hanuman. Seeta who was closely watching the proceedings was greatly astonished at this strange behaviour of her husband and remarked "How is it, my Lord," that you have set aside the claims of our loyal subject Maruti? Rama in all sincerity replied "My dear, his services to me and to my cause are so immense that I do not know how to adequately reward him and hence my silence."

Mark, patient reader, the ingenuity of Valmiki. In one story, call it historical or allegorical, he has preached the sublimest and the most practical principles of ethics. Hence it is that among the Sanskrit-knowing the name of that celestial poet and among the Hindi knowing the name of Tulsidas are household words. Kalidas has im-

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mortalised the names of the sovereigns of the illustrious line of the "Solar-kings" in *his Ramayana*. He has in one shloka admirably summarised the salient features of these kings.

शैशवे ऽभ्यस्त विद्यानां यौवने विषयैषिणां
वार्धके मुनि वृत्तीनां योगेनान्ते तनुत्यजाम्

Raghuvansa I.

"In their boyhood they diligently studied and received education. In manhood they ruled well and cared for their worldly prosperity. In their old age they led the life of ascetics, (life of service to humanity at large) and ended their glorious career after a life of *Yogees* by becoming one with the Universal Spirit." Indeed the names of the kings of the type of Dileepa, Dhasaratha and Rama are names to conjure with and so are those of Valmiki and Kalidas, the two great Indian poets who have rendered their lives more illustrious and more worthy of imitation by their splendid poems—but for their laudable efforts these names would have been lost in the haziness of antiquity.

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand M. A.)

(Continued from our last issue.)

Max Muller writes to say, "It is a constant saying among African tribes that formerly heaven was nearer to men than it is now; that the highest God, Creator himself, gave formerly lessons of wisdom to human beings, but that afterwards he withdrew from them and dwells now far from them in Heaven."(92)

Prof. J. Aveny, says, "The legend of the Singphos (an aboriginal tribe of India), to which we have already alluded is that they were originally created, and established on plateau called Majai—Singra—Bhumi, situated at the distance of two month's journey from Sadiyu..... .....during their sojourn they were immortal and held celestial intercourse with the planets and all heavenly intelligences....."(93)

Regarding the Babylonian conception of the Golden Age, Alfred Jeremias states as follows: "The age of perfection lies at the beginning. Just as pure knowledge, revealed by the Godhead, lies at the beginning, so that it is the task of science to discover the original truth by observation of the book of Revelation written down in the stars and obtain freedom from the errors which have crept in through human guilt, so also the age of pure happiness lies at the beginning.(94) In Egyptian records of the 14th century B. C. (Turin Papyrus of Kings) reference is made to two dynasties of Gods which peopled earth before human beings and to "the counsels of them of old, who listened to Gods."

The Edenic age of the Bible and the Kuran, the Ahoi of Homer, 'who passed their days like the Gods in Universal peace and plenty,' the passages in Ovid, the

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(92) The Hibbert Lectures, p. 175.

(93) Journal of Translations of the Victoria Institute, Vol. XI, p. 109

(94) The Encylopedia of Religion and Ethics, V. 187.

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spiritually produced creatures of the *Pahalavi Bundami Shu*—all these and many others are fragmentary reminiscences of the Golden Age of the past.

References to this age are also found in the Vishnu, Padama, Brahmavarta, Bhagwat and other Puranas. The Mahabharata says, "Oh best of the Bhara'a race ! In the Kreta age, everything was free from deceit and guile, avarice, covetousness. Virtue like a bull was among men with four legs complete."(95)

Not only does the Evolution Theory clash with this general and widespread tradition, for which the Evolution is not able to offer any explanation, but it also breaks down when it is applied to language, religion and other faculties of man.

Language has been considered by great linguists as a barrier between man and beast. Prof. Max Muller states : "Now, howevermuch the frontiers of the animal kingdom have been pushed forward, so that at one time the line of demarcation between animal and man seemed to depend on mere fold in the brain, there is one barrier which no one has yet ventured to touch—the barrier of language."(96).

In support of the above Prof. Max Muller quotes from Locke who writes : "This I may be positive in, that the power of abstracting is not at all in brutes and that the having of general ideas is that which puts a perfect distinction between man and brutes. For it is evident, we observe no footsteps in these of making use of general signs for Universal ideas, from which we have reason to imagine that they have not the faculty of abstracting or making general ideas, since they have no use of words or any other general signs."(97).

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(95) Vana Parva, Chapter CXC, quoted in the Vedic Magazine V l. VI, p. 640.

(96) The Science of Language, Vol. I, p. 13.

(97) Ibid, p. 14.

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Not only has language been represented as the barrier between man and brute, but it has been held as the one side of the coin whose second side is thought.

"Without language," says Schelliny, "it is impossible to conceive philosophical, nay even any human consciousness.(98).....Herder, Von Humboldt Hegel, Hamilton and many others pay allegiance to this view. Prof. Max Muller holds that "we never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare my conviction, as explicitly as possible, that thought in the sense of reasoning is not possible without language."(99).

Now whence this origin of language? From time to time various theories have been proposed. First is the theory of convention. This is the theory of Locke and has the strong support of Adam Smith. According to it "man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body and in the changes of countenance, till at last, when ideas multiplied that could no longer be pointed at with the fingers, they found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement." (100).

This is as good a theory as that of social compact. Those who believe in this theory, in the first place, transfer their own thoughts to the primitive man who according to them could not have possessed such a developed mind as they do. Secondly the theory fails to explain

(98) The Science of Language, Vol. II, p. 72.

(99) Ibid, Vol. II, p. 62.

(100) Dugald Stewart's works, Vol. III, p. 27, quoted by Muller in the Science of Language.

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how these men came to an agreement and in what way they held the discussion to decide the merits of each word.

Another objection to the convention theory is that it has no historical basis. Prof. Potts writes : "If we consider that whatever view we take of the origin and growth of language, nothing new has ever been added to the substance of language that all its changes have been changes of form, that no root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live; if we bear in mind that in one sense, in a very just sense, we may be said to handle the very words which issued from the mouth of man when he gave names to all cattles and to the fowls of the air and every beast of the field, we shall perceive I believe that the Science of Language has claims on our attention, such as few sciences can rival or excel." (101)

Another theory which is put forward by some of the Evolutionists is Onomatopoetic Theory. 'One of the first steps in the making of the spoken words was taken by human beings when they imitated the calls or other sounds produced by living things, and tacitly agreed to recognize the imitation as a symbol of making it.....After a time words which were at first simply imitations and which referred only to the things that made these sounds, came to refer to certain qualities of the things imitated, so that the naming of the other than natural objects, such as qualities, began, leading ultimately to the use of words for qualities to many and different objects in the way of abstractions." (102)

This theory is also not at all supported by any existing tongue. The number of words formed on this

(101) Pott Etym. Forsch II, 230.

(102) The Doctrine of Evolution by Crampton, p. 221.

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basis is very small and they are more or less sterile—very few derivations being formed from them. Prof. Max Muller writes: in connection with this theory "The absurdity of this theory is obvious. The English word 'horse' is derived from the Latin 'equos,' Persian 'Asp,' Sanskrit 'Asva.' What similiarity is there between these words and the noise which the animal makes? How again were the abstract ideas of 'thinking,' 'doing' and others put into words. With the exception of a few Onomatopoetic words *which are not the tools but the playings of language*, nearly all the words of a language may be reduced to roots which have no similarity of sound with the objects denoted by them. The Sanskrit 'Asva' for example singnifies 'swift,' that being the general quality detected by man in the animal to which he gave the name." (103)

One more theory to explain the origin of language is the Interjectional Theory. Regarding this, Prof. Max Muller states, "Our answer to this theory is the same as that which we gave to the 'Bow—Vow' theory. There are no doubt in every language interjections, and some of them may become 'traditional,' and enter into the composition of words. But these interjections are only *the outskirts of real language*. Language begins where interjections end." (104)

Prof. Max Muller himself reduces the material of language to some 400 to 1000 roots. These, according to him "may be called phonetic types." The learned professor adds, "And whatever explanation the Psychologist or the metaphysician may produce, to the student of language these roots are simply ultimate facts. We might say with Plato, that they exist by nature, though with

(103) Quoted by Pt. Vishnu Lal—A Handbook of the Arya Samaj, p. 24.

(104) The Science of Language, Vol. I, P. 507.

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Plato we should have to add that when we say by nature, we mean by the hand of God." (105)

Thus we conclude that language is a gift of God bestowed upon man in the beginning of creation. Were it not so, were it a human invention, we would find men inventing language even now. But all experiments hitherto performed to see if man can learn the use of language without being provided with one ready-made, have failed. The experiments are said to have been performed by Psammetichus of Egypt, the Swabian Emperor Frederic II, James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put gaurds over them, so that nurses might not teach them their language. This he did in order to find out what language they would speak, since he was resolved to follow the laws and customs of the country whose language was spoken by them. At twelve years of age the children were brought before the Emperor and a great assembly of linguists. "Every one was astonished to find that they did not speak any language at all."(106)

The results of the above experiments lend support to the following arguments of Swami Dayanand in favour of revelation. "If a child be brought up in a solitary place or in company of ignorant persons or beasts, he will become just like them when grown up." (107)

Language is not a human invention but a gift of the Great Father bestowed upon His children. Was there originally one language or no ? That is an interesting question. Prof. Max Muller writes "..... can we reconcile with these three distinct forms, the radical, the termina-

(105) The Science of Language, Vol. I, P. 528.

(106) Transactions of the Victoria Institute, Vol. XV, P. 336.

(107) The Satyarath Prakash, P. 213. (Hindi 9th edition) Master Durga Prashad's Translation.

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tional and the inflectional, the admission of one common origin of human speech ? I answer decidedly, Yes."(108) And again he writes " If you wish to assert that language had various beginnings, you must prove it impossible that language could have had a common origin." (109)

What was that primitive language ? The scientists have not yet found out that language. Swami Dayanand, on the other hand, believes that the language of the Veda is the primitive language of man. Regarding the genesis of various languages he says. " Owing to differences of place, time, owing to inertia and laziness of man, the one original language in practice has come to be divided into many." (110) The above explanation of the Swami includes the "Law of Least Effort" and other physical laws by the help of which the scientists usually explain the genesis of the languages of the same family. Against the position taken by Swami Dayanand it would be urged that the natural process through which a language has to pass, is from radical through terminational to inflectional, that the genesis of monosyllabic languages from the language of the Veda is not possible. It may be said, in reply, that the development may have followed the opposite process, that "phonetic decay or the Law of Least Effort is constantly working in favour of monosyllabism, that many Tibetan words, at present monosyllabic, were formerly polysyllabic and that the polysallabic of the roots of the Bantu family is well-known (111) and that the languages of savages which are "degraded and decaying *fragments of the* nobler formations."(112) In support of Dayanand's theory the

(108) The Science of Language, Vol. I., 461.

(109) Ibid, P. 466.

(110) The Upadesha Manjri, p. 139 (Lecture on History).

(111) The Journal of the Transactions of the Victoria Institute. Vol. XV p. 352.

(112) The Chips from a German Workshop p. 225.

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following suggestive remarks on the language of the Veda may be profitably quoted here :—

"A study, however superficial, of the Veda, will not fail to impress upon our minds not only the simplicity but also the great antiquity of the Veda and its wholly unsectarian, universal character. The language of the Vedas, its purity, simplicity, and universality, the absence of sectarianism and the elucidation of general principles in it, all point to its great age. It is not Sanskrit, as is commonly believed. Sanskrit, the classical language of India and the eldest sister, according to Prof. Max Muller, of Zend, Greek, Latin, etc., is only a daughter of the Vedic tongue. Sanskrit, Zend, Greek, Latin, Gothic, Anglo-Saxon, Icelandic and the other members of the Indo-European group of languages are all connected with that of the Veda in a very remarkable manner. Nay, some scholars even hold that the so-called Dravidian and Semitic groups are also related to the Vedic language. The late Prof. M. Sheshagiri Shastriyar of Madras, a philologist of no mean order and a writer of several original works on philological research, finds a striking relation between the Vedic tongue and Tamil, Hebrew, Arabic, etc.

Not only Sanskrit, Zend, Persian, Greek, Latin and the other members of the so-called Aryan family of languages are closely connected with that of the Veda, but it seems certain that even the so-called Dravidian and Semitic groups differ from one another so much that they are commonly supposed to be quite independent families, and yet the Vedic tongue supplies a connecting link between all these various groups. This shows how old the Veda must be—to what a great antiquity it takes us. What Sanskrit is to the venaculars of Northern India, or Latin is to those of South-west Europe, to a certain degree the Vedic tongue appears to be to the Aryan, Dravidian and Semitic groups—groups so different from one another that till recently they were thought to be not cognate but quite independent."(113)

(113) The Vedic Magazine, Vol. I., No. 8, p. 5—6.

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A glance on the history of religion would show how defective the Evolution theory is. The Evolutionist holds:—

"The natural course would now seem to be that this supersensuous world should develop into the religious world as we know it, that out of a vague animism with ghosts of ancestors, demons and the like, there should develop in due order momentry gods (Augenblicks—Göthev), tribal gods, plytheism and finally a pure monotheism."(114)

Thus Evolution requires that monotheism should be the latest phase of religion. But the facts point exactly to a contradictory state of things. The more ancient a religion is the purer is the conception of the Deity and the more perfect is its monotheism. As days roll on that pure conception is slowly forgotten and corrupt polytheism and fetishism take the place of lofty monotheism.

Speaking of the religions of Africa Prof. Max Müller remarks. "But I maintain that fetishism was a curruption of religion in Africa, as elsewhere, that the negro is capable of higher religious ideas than the worship of stocks and stones....." (115)

Of the Kaffirs of Natal it is affirmed that "They have a tradition of a former worship of 'one God' which has now almost died out." (116)

The legends of Singphos an aboriginal tribe of India is that "during their sojourn there (at Majai-Singa-Bhumi), they were immortal and held celestial intercourse with the planets and all heavenly intelligences following the pure worship of the Supreme Being." (117) It is further stated that of the attributes of the Supreme Being they can give no account at present.

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(114) Darwin and Modern Science, p. 503.

(115) Origin of Religion, p. 108.

(116) The Journal of the Transactions of the Victoria Institute, Vol. XIV, p. 135.

(117) The Journal of the Transactions of the Victoria Institute, Vol. XIV, p. 109.

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As with these savages, so with those of Australia and Polynesia there is a dim conception of a Supreme Being. The name of the Supreme Being is known ; sometimes some traditions regarding creation are also current. But the general tendency is to forget the traditions. The result is that the idea has already become dim and is every day becoming more and more so. (118)

On Ancient Egyption belief in one God, Cudworth has observed :—"Having now made it undeniably manifest that the Egyptians had an acknowledgment amongst them of one Supreme, universal and unmade Deity, we shall conclude this whole discourse with the two following observations ; first that the great part of the Egyptian polytheism was really nothing else but the worshipping of one and the same Supreme God, under many different names and notions, as of Hammon, Neith, Isis, Osiris, Serapis, Kneph ; to which may be added Ptha, and those other names in *Jamblicus* of Eicton and Emeph. And that the pagans universally over the whole world did the like, was affirmed also by Apuleius in the fore-cited passage of his .....the whole world worshipped one only Supreme in a multiform manner; under different names for one and the same supreme God might therefore be mistaken by some of the *nottish vulgar* amongst the Pagans, as well as they have been by learned men of later times, for so many distinct unmade and self-existent deities." (119) The same book makes the following remarks regarding the classical gods of Greece.

"Herodotus after giving an account of the origin of the names of the principal Grecian divinities proceeds to tell us, that being at Dadona, he was there assured (apparently by the priests of the far-famed temple of Jupiter) that anciently the Pelasgian ancestors of the Grecian people sacrificed

(118) Journal of the Transactions of the Victoria Institute Vol., XXXII, p. 61.—The following.

(119) The Hindu Mythology.

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and prayed to gods to whom they gave no name or distinguishing appellations; for, he adds they had never heard of any; but they called them gods as the disposers and rulers of all things. It is hence evident that the Pelasgians can have acknowledged but one God; for where many gods are believed distinguishing appellations will and must be given; but the unity of the deity precludes the necessity of names."(120)

It has also been often said that monotheism of earlier Parsi scriptures is more complete than that found in later scriptures. The idea of duality slowly engrafted itself on the earlier monotheism; owing to the forgetting of the real significance of the original writings. (121)

What is true of other countries and nations is true of Bharat and its Aryas. All attempts made to show that there has been an evolution from element worship or polytheism to monotheism in the Veda have broken down. According to Swami Dayanand, the Veda nowhere enjoins the worship of more than one God. The European writers who believe that the different portions of the Veda were composed at different times find the idea of one supreme God even in those parts which they suppose to be the oldest parts. This is very clear from the following quotations.

Commenting on the 17th verse of 54th hymn of Book III of the Rig Veda Griffith remarks, "The meaning, as Prof. Ludwig points out, is that the glory of the gods consists in their recognition as forming a part of the true Supreme and all-embracing divine principle in which as the absolute good, all their individual attributes are absorbed and vanish."(122)

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(120) The Hindu Mythology.

(121) A separate evil spirit of equal power with Ahura Mazdu and always opposed to him, is entirely foreign to Zoroastrian Theology though the existence of such an opinion amongst the ancient Zoroastrians can be gathered from some of the later writings such as Venidad." (Aoug's Essays, p. 30.)

(122) The Vedic Magazine, Vol. V, No. 8, page 74.

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"THE WAR AND AFTER"

1. The greyness falls but Thou art there—
From me Thou canst not hide!
All thick the Crust and everywhere!
It seems there's naught beside!
2. Thy children fight and rush headlong
In dire destruction's way!
'Tis not the righteous but the strong
That seem to win the day!
3. And we with finite eyes all dim
Do quake and wonder too!
For each believes Thy love's for *him*—
For *others* naught must do!
4. And thus they pray "Oh let us slay
"And those in front destroy!
"But *us* protect! *Us* shew the way!
"The foe for *us* decoy!"
5. Yet all are Thine Oh God of Love—
None dearest is to Thee!
Thou art the Father there above
Since all Eternity!
6. The Bright Ones that didst send to teach—
To guide and shew the way—
All spake of Love! Else naught did preach
Save "no" to self to say!
7. For us who wait and sit aside
In fear for those we love,
There's naught to do but watch the tide
And gaze to Thee above!
8. Thou'lt stop the fight when so 'tis good,
And not before—that's sure!
Thy hand is there! Else none that could
Such hosts to death allure!
9. In Thine own time the Light shall shine
And clearly all men call!
For LOVE it is that must entwine
Our hearts as *Brothers* all!

ELIZABETH ARNOLD

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Ancient Indian Chemistry.*

In Chemistry as well as in Surgery of which we spoke last month, the Hindus of Ancient India were far ahead of any other contemporary nation. A study of Dr. Ray's treatise on Hindu Chemistry shows how a great many things which are generally considered to be the discoveries of modern Western Chemists were fully known in Ancient India. It would be wronging the chemical talent of ancient Hindus to expect from them the knowledge of every modern improvement; nevertheless, no modern chemist, however prejudiced, can read an account of Hindu Chemistry without visible signs of respectful wonder and astonishment. Without any further introduction we introduce the reader to several extracts from the great modern Hindu chemist's book.

The Constitution and Properties of Matter.

1. *Prakriti*—The ultimate back ground.

"The manifested world is traced in the Sankhya to an unmanifested ground, Prakriti, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and uncontrolled, without beginning and without end. But the unity of Prakriti is a mere abstraction; it is in reality an undifferentiated manifold, an indeterminate infinite continum of infinitesimal Reals. These Reals, termed Gunas, may by another abstraction be classed under three heads, (1) Sattva, the Essense which manifests itself in a phenomenon, and which is characterised by this tendency to manifestation, the Essence, in other words, which serves as the medium for the reflection of Intelligence, (2) Rajas, Energy, that which is efficient in a phenomenon, and is characterised by a tendency to do work, or overcome resistance, and (3) Tamas, mass or inertia, which counteracts the tendency of Rajas to do work, and of Sattva to conscious manifestation."

Matter was generally considered to be composed of five elements which are known in Sankhya as Bhutas.

Earth-Substances—Heavy, rough, hard, inert, dense, opaque, exciting the sense of smell.

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* Compiled and adapted from Dr. P. C. Ray's remarkable work "*A History of Hindu Chemistry*."

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Ap-substances—Liquid, viscous, cold, soft slippery, fluid, exciting the sense of taste.

Tejas-substances—Hot, penetrative, subtle, light, dry, clear, rarefied, and luminous.

Vayu-Substances—Light, cold, dry, transparent, rarefied, impingent.

Akasa-Substances—Imponderable (or light), rarefied, elastic, capable of sound (vibrations).

The Atomic Theory.

"Material substances are by Kanáda considered to be primarily atoms; and secondarily, aggregates. He maintains the eternity of atoms; and their existence and aggregation are explained as follows:—

"The mote, which is seen in a sunbeam, is the smallest perceptible quantity. Being a substance and an effect, it must be composed of what is less than itself, and this likewise is a substance and an effect; for the component part of a substance that is magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed; else the series would be no difference of magnitude between a mustard seed and a mountain, a gnat and an elephant each alike containing an infinity of particles. The ultimate atom then is simple.

"The first compound consists of two atoms; for one does not enter into composition; and there is no argument to prove, that more than two must, for incohation, be united. The next consists of three double atoms; for, if only two were conjoined, magnitude would hardly ensue, since it must be produced either by size or number of particles; it cannot be their size and, therefore, it must be their number. Nor is there any reason for assuming the union of four double atoms, since three suffice to originate magnitude The atom then is reckoned to be the sixth part of a mote visible in a sunbeam

"Two earthly atoms, concurring by an unseen peculiar virtue, the creative will of God, or time, or other competent cause, constitute a double atom of earth; and, by concourse of four triple atoms, a tertiary atom is produced; and by concourse of four triple atoms, a quaternary atom; and so on, to a gross, grosser, or grossest mass of earth; thus great earth is produced; and in like manner, great water, from aqueous atoms; great

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light from luminous ; and great air, from aerial. The qualities that belong to the effect are those which appertained to the integrant part, or primary particle as its material cause and conversely, the qualities which belong to the cause are found in the effect."

Rasayana Defined.

Medicines are of two kinds :—The one promotes the strength and vitality of the healthy, the other cures diseases.

Whatever promotes longevity, retentive memory, health, virility, etc., is called Rasayan (derived from *rasa* juice and *ayana* way).

Preparation and use of Alkalies and Alkaline Caustics.

"Alkalies for escharotic use are prepared like other alkalies by straining alkaline solutions as elsewhere explained in detail. They are made of three strengths, namely, weak, moderate and strong. He who wishes to prepare alkalies should in an auspicious day in autumn, fasting and in pure body, select a middle-aged, large-sized, uninjured *ghantapatli* tree with black flowers (*Schrebera swietenioides*) growing on an approved spot on a mountain, and address it with certain *mantras* or incantations as a preliminary ceremony called *adhivasa*. Next day the tree should be cut or killed after reciting the following *mantra* or prayer : 'Oh you great fiery power may not thy strength be lost ! Oh you auspicious tree, stay here and accomplish my work. After accomplishing my work you will go to heaven.' Then the ceremony of *homa*, or burning the sacrificial fire, should be performed with one hundred red flowers. The tree should then be cut to pieces and piled in a place free from wind. Some limestone should be placed on the pile which should be set on fire by stalks of *Sesamum Indicum*. When the fire is extinguished, the ashes of the *ghantapatali* tree and the burnt lime should be kept separate. In the same way some other trees may be burnt, with their roots, branches, leaves and fruits for the preparation of alkalies."

Lixiviation of the Ashes. "Thirty two seers of ashes should be stirred or mixed with six times their quantity of water or cow's urine and the mixture strained through cloth. This should be repeated twenty-one times. The strained fluid should then be boiled slowly in a large pan and agitated with a ladle. When the fluid becomes clear, pungent and soapy to the feel, it should be removed from the fire and strained through cloth,

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The filtrate (This is evidently a mistake. According to the original text it should be "the dregs," *i. e.*, the precipitate) being thrown away, the satrined fluid should be again boiled. From this alkaline solution take three quarters of a seer."

Rendering the Alkali Caustic. "Then take 2 palas each of Bandue nut, burnt limestone, conch shells, and bivalve shells, and heat them in an iron pan till they are of the colour of fire. Then moisten them in the same vessel with the above mentioned three-quarters of a seer of alkaline water and reduce them to powder. This powder should be thrown on sixty four seers of the alkaline water and boiled with constant and careful agitation by the ladle. Care should be taken that the solution is neither too thick nor too thin."

How to Store up the Akali. "When reduced to proper consistence, the solution should be removed from the fire and poured into an iron jar. The opening or mouth of the jar should be covered, and should be kept in a secluded place. The preparation is called *Madhyama kshara* or weak alkaline solution. The strong alkaline caustic is prepared by boiling the weak solution with two tolahs each in fine powder of such of the undermentioned ingredients as are available, namely :—

Danti,	Baliospermun montanum.
Dravanti	Salvinia cucullata.
Chitraks	Plumbago zeylanica.
Langaliki	Gloriosa superba.
Putika	Guilandina bonducell.
Kanaka	Salvinia cucullata.
Kshiri	Cleome felina.
Vacha	Acorus calamus.

" Aconite root, carbonate of soda, asafœtida, black salt and corals.

"This solution is used for brining to a head or opening abscesses. These three varieties of alkalies should be used according to the state of the disease. In weak persons, the alkaline water without the addition of other caustic ingredients, should be applied to strengthen the parts."

Characteristics of the Good and the Bad Alkali.

On this subject there are the following verses :—

"Good alkaline caustics should be neither too strong nor too weak. They should be white in colour, smooth and soapy to the touch, should

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not spread beyond where they are applied, and act rapidly and successfully. There are eight good properties of caustics. Their bad qualities consist in their being too weak or cool, too strong or hot, too slippery and spreading, too thick or too under-boiled, or they may be deficient in ingredients."

Why the Acid Neutralises the Alkali—"If you question, my son ! how is it that the application of the pungent acid of *kanjika* relieves the burning of the fire-like hot alkaline caustic, then hear the following explanation from me. Alkalies possess all the tastes except that of the acid. The acrid taste prevails in it and the saline one to a less degree. The sharp saline taste when mixed with acid becomes very mild, and gives up its sharp quality. From this modification of the saline taste, the pain of caustics is relieved, just as fire is extinguished by the water."

Mild and caustic Alkalies—"It will be noticed that there is distinct mention of "mild" and "caustic" alkalies in the body of the text. The process of lixiviating the ashes and rendering the lye caustic by the addition of lime leaves very little to improve upon, and appears almost scientific compared to the crude method to which M. Berthelot pays a high tribute."

The three alkalies are : carbonate of potash, carbonate of soda (trona or natron) and borax.

Mercury.

In the Hindu Materia Medica the mineral kingdom is broadly divided into the Rasas and the Uparasas (inferior Rasas), the Ratnas (gems) and the Lohas (metals). Mercury which is sometimes called the only Rasa is the best known of its kind. It has got many mythological stories centring round its name. The internal use of killed mercury is perhaps the earliest of all other metals.

Purification of Mercury—" There are three natural impurities in quicksilver, *visha* (poison), *vanhi* (fire) and *mala* (dirt, dregs) and two artificial, due to its being alloyed up with lead and tin. Mercury is rendered free of all impurities by several processes of purification including that of distillation. Purified mercury is to be preserved in the hollow of a horn or tooth or bamboo.

Killing of Mercury—Mercury can be *killed* by aid of Sulphur about which it is said that there is no such elephant of a metal which can not be killed by the lion of a Sulphur. Furtheron we have got some purely vegetable *recipes* for killing mercury.

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Tests for killed Mercury—"Killed mercury is that which is devoid of (metallic) lustre, not so ponderous, white,* destroyer of metals, divested of fluidity and non volatile when stirred over a fire."

Another writer says:—

When the substance, being heated over a fire of paddy husks, does not further decrease in weight, it should be considered as reduced to calx.

(Sal ammoniac.)

"Navasara (sal ammoniac) is begot of the decomposition of the shoots of bamboos and of the wood of *careya arborea*; it is an alkali, its another name is *chulikalavana* (lit. salt deposited in the earth), it is produced during the burning of the brick .....it kills mercury, liquefies iron, is a stomachic, an absorbent of the spleen, and aids digestion after much eating."

(It is of interest to note that 'Royle, who wrote in 1837, regrets that "no Hindu work on this subject (chemistry) has been yet translated" and is bold enough to predict that "Salammoniac must have been familiar to the Hindus, ever since they have burnt bricks, as they now do, with the manure of animals as some may usually be found crystallized at the unburnt extremity of the kiln" —Antiquity of Hindu Medicine) Royle's surmises have proved to be literally correct.

Alum.

Dutt speaking of alum states: "it is not mentioned by Susruta, in his list of metallics, but later writers give its synoms and uses." This is evidently incorrect. Alum, with green vitriol, is distinctly referred to in the Susruta.

"Alum ashes, so called, are of rare occurrence in peninsular India, and, so far as is known, the only considerable native manufacture is situated in Rajputana; but as will be gathered from what follows, the tertiary rocks of the extra peninsular regions often contain such shales.

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* The author previously has red, black, white and even yellow ash (calx) of mercury; it is not clear why he should here restrict himself to the white variety only. Chlorine or sulphide of mercury when treated with a metal and heated, kills (*i. e.*, parts with its chlorine or sulphur to) the latter and in that sense it is a destroyer of metals.

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"In two localities lumps of alum occur naturally in sufficient abundance to be a regular article of export.

"Alum is principally used as a mordant in dying, but as a drug its employment is extensive in India."

Sulphur.

"Sulphur is of three kinds; that of the first quality resembles the back of a parrot; that of the second quality is yellow; whereas the white variety is the worst. Another authority says: There are four kinds of sulphur according as it is of white, yellow, red and black colour respectively...the black variety is rare.

"Melted sulphur is poured into the juice of *verbesina calendulacea* and thus purified. A vessel which contains milk has its mouth tied down with a piece of cloth, over which is deposited finely powdered sulphur; the latter again covered with an earthen bowl. Heat is applied from above by burning cow dung cakes. The melted sulphur drops into the milk and is thus purified."

Zinc.

"The process of the extraction of zinc from the ores is so elaborately described in R. R. S. that it may be quoted almost verbatim in any treatise on modern chemistry; it is practically the same as distillation *per descensum*—the flame of bluish tint issuing from the mouth of the crucible indicates the combustion of carbon monoxide so often observed in metallurgic operations."

Extraction of zinc.

"Rub calamine with tumeric, the chebulic myrobalans, resin, the salts, soot, borax and one fourth its weight of *semicarpus* anacardium, and the acid juices. Smear the inside of a tubulated crucible with the above mixture, and dry it in the sun and close its mouth with another inverted over it, and apply heat. When the flame issuing from the molten calamine changes from blue to white, the crucible is caught hold of by means of a pair of tongs and its mouth held downwards and it is thrown on the ground, care being taken not to break its tubulure. The essence possessing the lustre of tin which is dropped is collected for use.

"Calamine is to be powdered with lac, treacle, white mustard, the myrobalans, natron and borax and the mixture boiled with milk and clarified butter and made into balls. These are to be enclosed in a crucible and strongly heated. The contents are then poured on a slab of

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stone. The essence of calamine of the beautiful appearance of tin (thus obtained) is to be used.

"Or a vessel filled with water is to be placed inside a koshthi apparatus and a perforated cup or saucer placed over it; a crucible charged as above is to be fixed in an inverted position over the saucer and strongly heated by means of the fire of jujube (zizyphus injuba) charcoal; the essence which drops into the water should be applied (in medicine.)

"This essence is to be mixed with orpiment and thrown over an earthen dish and rubbed with an iron rod till it is reduced to ashes."

Silver.

"Silver melted with lead and borax undergoes purification. Arrange on an earthen dish a mixture of lime and ashes in a circular row and place in it silver with its equal weight of lead. Now roast it over fire until the lead is consumed. Silver thus purified is to be used for medicinal purposes.*

"Silver-leaf is to be rubbed with mercury and the juice of artocarpus lakoocha and is to be embedded in sulphur and heated in a covered crucible over a sand bath; when cold, the mass is once more rubbed with orpiment and acids and roasted 12 times. By this process, the silver is reduced to ashes."

Iron.

There are three kinds of iron namely *mundam* (wrought iron), *tikshnam* and *kantam*; *mundam* again is of 3 varities *viz*; *mridu kantham* and *kadaram*.

That which easily melts, does not break and is glossy and *mridu*; that which expands with difficulty when struck with a hammer is known as *kantham*, that which breaks when struck with a hammer and has a black fracture is *kadaram*.

Tikshnam (properly cast iron, steel). There are 6 varieties of it. One variety is rough and free from hair-like lines and has a quicksilver-like fracture and breaks when bent. Another variety breaks with difficulty and presents a sharp edge.

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* *Cf. Rasarnave* : नागने क्षारराजेन दावितं शुद्ध मुच्छिता

"Silver is purified by being melted with lead and the ashes." The process is practically that of cupellation.

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Kantam. There are 5 varieties of it namely, *bhramaka*, *chumbaka*, *harshaka*, *dravaka* and *romakanta*. It possesses one, two, three, four and five faces and often many faces (with which to attract iron) and is of yellow, black and red colour respectively. The variety which makes all kinds of iron move about is called *bhramaka*, that which kisses iron is called *chumbaka*, that which attracts iron is called *karshaka*, that which at once melts the iron is called *dravaka* (lit. a solvent) and the fifth kind is that which, when broken, shoots forth hair-like filaments.

Iron pyrites. [$Fe\ S_2$] is brass-yellow in colour, and its dimorphous form marcasite is pale bronze-yellow ; but there are other pyrite-like minerals which are silvery white, for instance, cobaltite ($Co\ S_2\ Co\ AS_2$), smaltite ($Co\ AS_2$), lollingite ($Fe\ AS_2$ with S) and levcopyrite ($Fe_2\ AS_4$). Iron pyrites roasted in air would give a red residue of Fe_2O_3. But it seems more likely that the "golden-yellow" variety is copper pyrite, which has a deep yellow colour and besides which iron-pyrite when freshly fractured would appear almost silvery in colour In that case the "essence of the appearance of copper" might be the metal itself.

The Hindu Chemists recognised only 6 metals.* They are gold, silver, copper, tin, lead and iron ; *kamsya* and *Pittala* being artificially made (*i.e.*, alloys). Other metals known to them were regarded either as *Rasas* or *uprasas*. They were acquainted with many of the compounds of these metals. They prepared "the oxide of copper, iron, lead (of which they had both the red oxide and litharge), tin and zinc ; the sulphuret of iron, copper, mercury, antimony and arsenic ; the sulphate of copper, zinc and iron ; and the carbonates of lead and iron."

Colour of Flames.

"Copper yields a blue flame.....that of the tin is pigeon-coloured ; that of the lead is pale-tinted.....that of the iron is tawny...that of the 'peacock' ore (*sasyakan*) is red."

Tests of a Pure Metal.

"A pure metal is that which, when melted in a crucible, does not give off sparks nor bubbles, nor spurts, nor emits any sound, nor shows any lines on the surface, but is trauquil like a gem.†

* This extract being meant primarily for casual readers we have omitted the description of the other metals, their salts, and several other things which could interest only research students who are, therefore, referred to the volumes of Dr. Ray himself.

† Or in modern phraseology shows "signs of tranquil fusion,"

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Initiation into Discipleship.

"The instructor must be wise, experienced, well-versed in chemical processes, sober and patient. The pupil should be full of reverence for his teacher, well-behaved, truthful, hard working, obedient, free from pride and conceit and strong in faith.

"Chemical operations are to be performed under the auspices of a ruler, who is God-fearing,.....and whose territory is free from anarchy; and the Laboratory, to be erected in the depth of a forest, should be spacious, furnished with four doors and adorned with portraits."

The above account it must be remembered has a special significance. In almost every country the progress of chemistry can be traced to medicine and belief in the artifiicial gold-making,—the search after *elixir vitae* and the philosopher's stone. In India, however, these ends have played a secondary part in promoting a knowledge of the chemical processes. Hence the origin of astronomy, geometry and anatomy—no less that of alchemy—is to be sought in the exigencies of religious rites.*

On the Laboratory.

"The Laboratory is to be erected in a region, which abounds in medicinal herbs and wells.....it is to be furnished with the various apparatus. The *phallus* of mercury is to be placed in the east, furnaces to be arranged in the south-east, instruments in the south-west; washing operations in the west; drying in the north-west The *Koshti* apparatus or the extraction of essences, the water-vessels, a pair of bellows and various other instruments are also to be collected as also the thrashing and pounding mortars, the pestles, sieves of various degrees of fineness, earth for crucibles, charcoal, dried cowdung cakes, retorts made of glass, earth, iron and conch-shells, iron-pans, etc

"Those who are truthful, free from temptations, given to the worship of Devas and Brahmanas, self controlled, used to live upon proper diet and regimen such are to be engaged in performing chemical operations.

"Such herbalists as are not deceitful and are well-versed in the knowledge of the drugs and plants and in the languages of many countries should be employed."

We have reserved for our next issue a large amount of information regarding, Light, Sound, the metallurgic skill of the Hindus, Chemistry of Digestion, preparation of mineral acids and several other important subjects.

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* Cf. the opening remarks of the late Dr. Thebaut on the Sulvasutras:—It is well known that not only Indian life with its social and political institutions has been at all times under the mighty sway of religion but that we are also lead back to religion and worship when we try to account for the origin of research in those departments of knowledge which the Indians have cultivated with such remarkable success. At first sight, few traces of this origin may be visible in the Sastras of the later times, but looking closer we may always discern the connecting thread. Journ. As. Soc. (1875), Vol. XLIV Part 1 p. 227.

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VIEWS AND REVIEWS.

Some Recent Literature on Ancient Vedic Religion and Polity.

(*By Professor Indra, Vedalankar*).

Vedopdesha.—1st part. By Prof. Raja Ram Shastri. Price 0-10-0.

In this booklet Pandit Raja Ram has given the translation and exposition of a few Veda Mantras on God and His attributes. Some parts of the Upanishads and other scriptures have also been quoted with translation to support the Vedic principles. The booklet is very serviceable for those who want to have an idea of the Vedic conception of God.

Nana Darshana Sangrah.—By Prof. Raja Ram, Shastri.

In this *sangrah* the author has given an outline of nine systems of ancient Indian philosophy. Of these nine, three are termed Nastik, and six Astiks. Charnaka Darshana is decidedly a Nastika Darshana but as to Bauddha Darshana being a Nastika system there is not such unanimity of opinion. Some persons may object to professor Shastri's classification on that point. Buddha was not an Atheist they will say. The worst that can be said of Buddha is that he was an agnostic. But to call him an atheist is a libel. But we think, Pandit Shastri's classification can be defended on two grounds. The first ground is custom. Writers of mediæval India class the Bauddha Darshana with the Nastika Darshana. The second ground may be that the word Nastika does not precisely convey that idea, which is conveyed by the word atheist. A Nastika is not necessarily a man who does not believe in God, but also a man who is sceptic about God and the

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Vedas. Buddha might not even have been a sceptic because he did not found the Buddhistic philosophy. He did not bother his head about the subtlities of deep metaphysics. His was the most practical head among the long list of the founders of faiths. Buddha philosophy is a product of much later times. Buddha is not directly responsible for it. And that philosophy is not only sceptic but is positively atheistic.

The summary of every system is given separately, without any attempt to establish a chain of connection. This diminishes the value of the book for a scholar, but as it is meant for general public it may be excused. The summary system is never very interesting, and Pandit Raja Ram has tried to make it as tedious as possible. But in a philosophic work what in wanted is not the interest of the reader but the interest of the subject, and that has been faithfully preserved by the author.

Vedon ka Anaditiva.—(In Hindi) By Prof. Govardhan, B. A., late of the Gurukula, Hardwar.

This is a very convincing essay on the difficult but important subject of Vedic Revelation. Last year, it was read before the large audience gathered on the occasion of the Saraswati Summalana. The Sahitya Parished has done well to publish it for the benefit of the public. The arguments that have been used are mostly scientific. The conclusion is a little startling for those not believing in the Vedic Revelation, but this every one who goes through it will have to say that the chain of argument is well knit, and compels thought. The language of the essay is a little artificial and heavy. The writer had coined some new words that may not be acceptable to Hindi scholars. There are a few glaring misprints, which we hope, will be removed in the next edition.

Life in ancient India.—By Mr. Shrinivas Iyengar, M. A.

In the words of the writer 'This is the first of a series of monographs on the History of the Indian people, in

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which an attempt will be made to reconstruct the life of the people of India, age by age from Indian literature, epigraphical records, and records of foreign travellers." In this first little volume, an attempt has been made to present a sketch of the life as it was led by the Indians of the Vedic period. The book is full of much that is conjectural and uncertain and there is nothing new. Even the facts presented here are not dealt with in a new way. By references to the Vedamantras and Brahmanas a picture of the Vedic time has been put up, that is both ridiculous and unauthentic. The author is a faithful disciple of the Western orientalists and something more. He has a brain that is inventive and he possesses the mythopic faculty in a marvellous degee. Those who have read the books written by western scholars on Ancient India, need not waste any time in reading this book but those who want to enjoy a couple of hours in studying unfounded fables that are called history, may order a copy from Mess. Shrinivas Varadachari and Company, Madras, the publishers of the book.

Constitutional Theory of Hindu Law.—Mr. O. K. Trivedi has laid the lovers of India under great obligation by bringing out this charming little volume on the Constitutional Theory of Hindu Law. The book is a real contribution to ancient Indian History.

There is a brief but nice introduction in which the author has clearly stated the object and scope of the book, which is undoubtedly one of the best of its kind. The classification is scientific and the style easy and clear. We copy here the headings of the chapters to give the reader a fair idea of the subject matter of the book.

(1) The King and the Law. (2) The Law and its Sources. (3) Kingship. (4) The Administrative Organization. (5) The Public Exchequer. (6) The Extent and Character of the King's Authority. (7) Administration of Justice : General (8) Judicature. (9) The King and the People.

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The book ought to be on the shelf of all those who are in any way interested in India.

Christianity in India.

Transformed Hinduism. (*In Two volumes*) *By E. P. Berg.*

The conversion of India.—By the same author.

The Christian missionary has travelled all over the world, but nowhere has he found so hard an enemy as in India. Here his artifices have failed him. In these three volumes the author has tried to investigate the whole question in scientific spirit. In the first book, he has given a sketch of ancient Indian thought in a very systematic and sympathetic way. Beginning with the Rigveda, he has travelled over the vast Indian lore with rapidity but with sympathy begotten of a complete grasp of the subject and has made an attempt to write the history of religious decay in India. Treatment of the whole subject is very clear There is no beating about the bush. The current of Indian thought flows gently and rapidly through the thick mass of the Tantric or Pauranic shrubs, which have hidden so many a bright gems of the best quality under their dense darkness. The author has succeeded in following down the current upto the present time. We do not agree with all the views expressed in the book, but cannot but admire the sympathetic attitude, of the author towards our religious thought. He has made many gross mistakes in stating the present-day position of Hindu thought, but we are certain that it is only owing to the scantiness of the material on which he had to build up his theory.

The conversion of India is more important production from every point of view. It explicitly puts forth the opinions of the author, which were but indistinctly visible in the other book. The book deals with the problem of Christianity in India. In the author's opinion, the gospel of Christ should be interpreted in a new way, if it is to be spread over Indian soil. The present day Christianity

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with its, superstitions and myths cannot win over the Indian people to its side because there the present Hinduism is more than its match so, if Christianity is to be propagated through the length and breadth of India, it must be made more simple and more reasonable. This, in our opinion, is the purport of the whole volume. In the main we quite agree with the author. But then we cannot understand where is the need of introducing a new element—of bringing a new faith—from distant lands to India, because all that the author proposes to incorporate in Christianity, is already existant in the pure religion of the Vedas, to which he also refers in a very enthusiastic tone. The proposal in itself is a clear proof of the superiority of the Indian religious thought over the religions of Europe, because a faith that is almost universally held by Europe requires to be improved and amended in the light of the Vedas before it can be made acceptable to India.

The questions raised in the book must be pondered over by those who are interested in the religious evolution of India.

The author relates his interviews with Hindu gentlemen who wanted to see Christianity spreading all over India. Why should there be any such Hindus? What is the cause of this dissatisfaction with the present conditions. There is certainly something rotten in the state of Denmark. Has India nothing to offer to such dissatisfied souls? Such are the questions that rush through the mind of a reader of this book.

We have praised the impartial tone of the author, but we must confess that at places it is only partially so, especially when the writer comes to deal with the question of the political salvation of India, he is as a rule carried away by the sentiments dear to him as an Englishman, in opposition to his sympathetic attitude as a missionary. In this connection there are some wrong statements also, which our space does not allow us to comment upon. It seems that he is more well-informed about the ancient history of India than about its present condition. He will not find many Europeans residing in India to agree with him, when he says that 'the high hopes entertained in India some years ago for the party of reform, which sought to bring the Hindus back to the primitive faith of the Vedas, have not been realised.' The Arya Samaj, to which the author most probably refers in the above quotation was never more hopeful of its success than at the present time.

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The Gurukula Samachar.

(*By Prof. Seva Ram*).

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Our Yatras.

'To-morrow is a holiday. Yes, Let us go somewhere' so proposed Prof. Indra. 'We shall do a good twenty miles and sleep wherever we can—at any village in our way and come back on the morrow.' As for the bedding at night why, a blanket and *Asan* would suffice. So some take a blanket and *Asan* and others a blanket only. One doubles his blanket over his shoulders. Another folds up his in the striped *Asan* binds it up into bundle and carries it under his armpit. Another still prefers carrying it hanging like a Satchel. Each Brahmachary, of course, takes up his 'Dandam' and so off they march the dozen and a half talking and laughing and discussing plans and making merry all the way. Out of the College quarters, past the School Ashram and Karyala, crossing by the Nandlal Road see them going near Ghaziwalla and take the road to Shampur. On the broad open see them grouping in fives and sixes and on the narrow 'Pagdandi' see, them march in a line, feet and head bare, the 'Dandam' in hand and the bedding on head, shoulder, back or somehow disposed of in a manner good, bad or indifferent. The Shampur Pathshala is reached.

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A slight halt there. 'Shall we go to Lal Dhang.' No we have seen that often let us take a new route.' 'There is Nangel some fourteen miles off if you care to do it, it is by the Ganges Bank all the way and so it will be rather nice for you.' Yes, to Nangel they do the merry group. Thus have we our walking tours, introduced this season by Prof. Indra. Every fortnight a pleasant excursion somewhere or other. I was not with them to Nangel so I cannot tell you any more about that. But about the next trip—the trip to Rishikesh—I can tell you something. Just listen.

Off to Rishikesh.

This time we leave by the big entrance gate. It is to be a longer trip. Beds, Laths barefooted Brahmacharis the same as in the last trip. The quaint company starts. We shall take a short cut through the overgrown bushes. Over the beaten track twist head—high reed and rush, greeting many a tree in romantic pose, we come to the Ganges bed. The current going past the Gurukula is dry this winter. So on we skip over the boulders and reach the sandy patch yonder. Once through yielding sand we have gained the green patch. Crossing that we come near another current of the Ganges. This one is not dry and not yet bridged either. Up go the Dhotis bare legs and bare feet, beddings on head, we wade through the crystal sparkling, beautifully cold water and resume our march. Thus we cross the Ganges over the bridges where any have been built and wade where none are yet to be seen and reach Kankhal at last with Dhotis half wet and half dry. Once on the other side of the Ganges we wring the wet portion of our Dhotis and continue over the metalled road and further. The crude old pavement to the Kankhal chouk and thence to Mayapur Batika. 'Shall we foot it right upto Rishikesh? 'Yes, but it will be hard to get further to Lakshman Jhula and see the superb river scenery and mountain sights. So let us take the train upto Rishikesh Road and thence foot the eight miles

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to Rishikesh. So into the train we get; and out of it again at the Rishikesh Road. Now we have eight miles to do to get to Rishikesh before it is night. So march we on, the legs in constant tread, the eyes feasting on the greenery around, the ears attentive to engaging talk and tongues of course getting their turn, now in a happy joke and now in merry outburst of laughter. Thus we move through ruts and fresh-laid earth, through pricking pebbles and smooth beaten hardened patches.

At the bridge we make a short halt, wash hands and face, munch pukwans sweet and saltish, wash our mouths take a handful or two of water and resume our march. Prof. Indra adopts the old old method of relating a long long story to make all forget the weary way. The legs move automatically, all ears attend the thread of the story, one tongue, Prof. Indra's, has to do the major part of the talking, with just a remark or two slipped in to relieve the monotony. Right upto Rishikesh prolongs the Prof. ji's story. The distance is done. We have but to go to Kali Kambliwalla Nath's who fortunately met us on the way and extended a welcome invitation. So we pass the night at the Nath's, avail ourselves of his hospitability. That night the Nath's Kothi witnesses the Havan of the Gurukulites, rings with their sacred chant, hears the 'Sahna Vavatu' at meals and the sleeping song at night. Out stretch the weary limbs at full length, on the Dari provided by the hospitable host sleep the whole party. All are up at 4-30. By six the morning Havan is over. It is drizzling still and sometimes there is a brisk shower too, we must make one more demand upon the resources of our rich host. We haven't the umbrellas. He sends us a dozen or so from his ample stock and we start for Lakshman Jhula. We are now in the midst of Nature's palaces. Heights tower on heights, green tree-clad mountains on way side, the river breaking into foam at the fall there, lying broad serene and still a few yards, yonder clouds above drizzling gently, berry plants on either side of you, quaint

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huts of the crudest kind ; with long, haired, naked Sadhus searching for eternity or banking on human credulity and pious superstition—altogether the scene is impressive, grand, majestic, sublime. From a broad forest you come over a sparkling stream, go by the river bank dotted with thatched huts at respectable distance one from the other, then pursue the winding path up the heights. At times you are caught between heights on either side, a nature's palace of green trees and leafy roof and hardly a glimpse of the sky here and there. At another the river leaps into sight and the river below and tree-clad mountains above make a charming variety. As you descend to Lakshman Jhula you see many a stream of water leaping over a projecting stone, dancing in sparkling spray at another place and rushing madly at a third to join the blue depths of the river below. Thus you come to the Lakshman Jhula—the suspension bridge—bridging the two heights, below which runs the river deep and still, observing a becoming solemnity. Sure the spot was made for quiet contemplation, for spiritual meditation, for satisfying the souls yearning for the great quest of the Infinite. But what do we see now. Except for a place or two like the Kailas Parbat Pathshala bearing a superb statue of Shri Shankar and perhaps a few sincere students into nature's mystries, the situation has been monopolized by muscular men of lowest mental and moral fibre who live on public charity and give nothing, it so appears, in return. With a few we talked. We found them lacking in the ordinary requirements of desent discourse. So by the side of the good the bad has fixed itself parasitically and feeds on pious superstition and widespread ignorance. Enough of this, we return, saddened and gladdened, glad because the scene is so superb. Sorry for the sham and fraud that has infested the place and like weeds bids the real seekers after the infinite. Back from Lakshman Jhula, we come to our host's, take a hasty meal, pack and walk again eight miles to the Rishi-

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kesh Road Station, catch the train and come to Hardwar. It is evening now and once more walking upto Kankhal and then over the broad and varied bed of the Ganges, over bridges and through cool currents we walk and wade and reach our Kula once more having done thirty-two miles of walking altogether. Thus are the Brahmacharis hardened and taught to be prepared to rough it when necessary for their preaching purposes.

The Gurukula and the Phoenix School Boys.

Sometime back a misleading paragraph appeared in the editorial columns of our esteemed contemporary "The Tribune" of Lahore in which there was a suggestion that the relations between Mr. Gandhi and the Gurukula were not what they were represented to be.

Just as we were going to write to the editor with a view to remove the possible misinterpretation the following letter of Mr. Andrews, which speaks for itself appeared in that very paper.

Mr. Gandhi's sons at the Gurukula.

SIR,

May I correct a false impression that might possibly have been obtained from a paragraph in your issue of to-day? Mr. Gandhi placed his own sons and the Phoenix boys entirely in my own hands. He was quite willing that they should be sent to the Gurukula, Kangri Bolpur, as I should decide; he mentioned both places by name, but he expressed a wish that if possible they should be at Bolpur as he desired them to be under my special care While I have been at Hospital, through my dear friend Mahatmaji's great kindness they have been the guests of Gurukula. They have written to me the happiest letters from there speaking of the love with which they have been welcomed. But now that the new term at Bolpur has commenced I have sent them to be there permanently and I hope, as soon as the Doctor will allow me, to rejoin them. I cannot be too grateful for the generous kindness to me in this matter of the Gurukula authorities in my hour of need.

C. F. ANDREWS.

Delhi.

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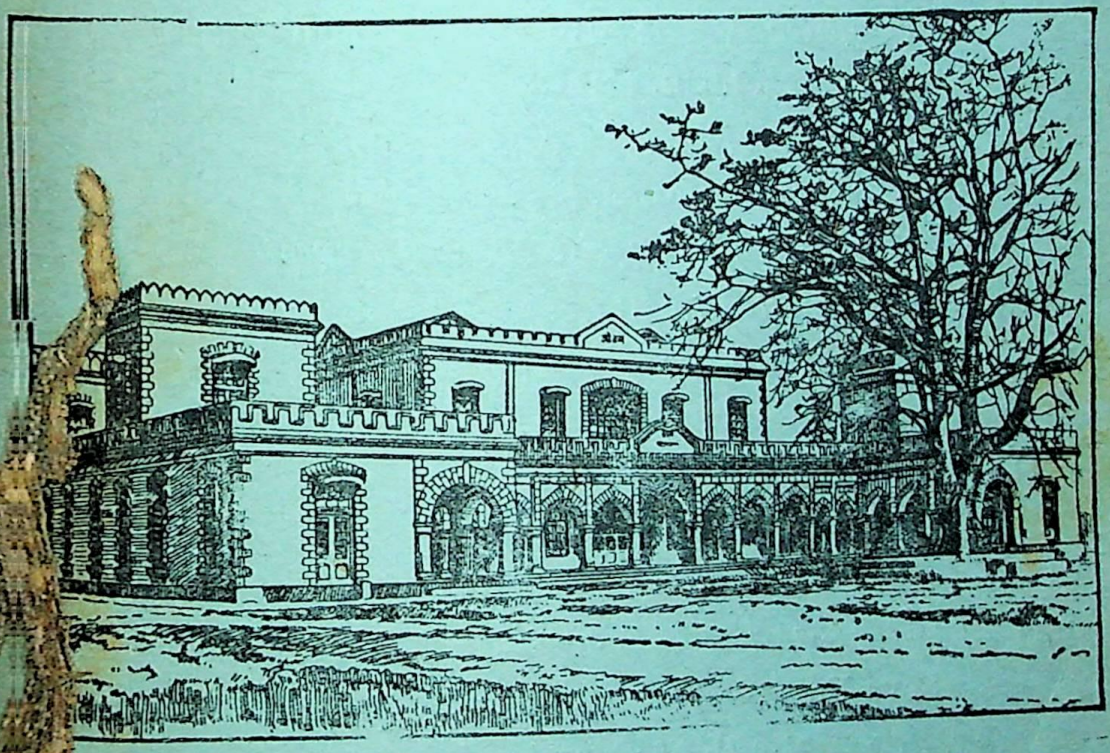
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"ANGER."

Use not anger as a force

of *thy* forces, or 'twill weaken

thee—touching not the fault

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of him whom thou hadst desired to correct.

But use it as a force of *His* forces—regarding thyself but as the agent. Then will its use be mingled with Wisdom and Compassion and these—directing the whole—shall give thee more, not less, of strength than thou hadst anon!

ELIZABETH ARNOLD.

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NOTES.

The Metaphysical Aspect of the War.

The Great War is dragging along its weary and dismal course. There is almost a lull in the terrible carnage of civilized humanity. Hundreds of thousands have lost their lives or liberties in Christendom.

The grim fun of the situation is that all this is being done in the name of civilization and Christianity. Intercessory prayers are being offered to the Lord of Hosts for the victory of the arms of each of the belligerents. Both Germany that provoked the war and England that has been drawn into it are pleading before the footstool of the Most High the righteousness of the cause for which each stands. It is indeed a pity that the combatants, contrary to the behests of Jesus, are taking the name of the Lord in vain—of course not deliberately but unconsciously. Is it possible that there are any Christian divines who seriously believe that the Father of all nations—not merely of Isaac and Abraham—will be influenced by intercessory prayers and will side with the party that sets up the loudest lamentation and the most piteous wail. Does not Omniscience know which party is in the right and does He need the pleadings of surpliced and paid advocates to understand the issues involved and to arrive at a decision? The very thought is blasphemous.

The only prayer suitable for genuine theists at this terrible juncture of time is "Do thou, O Lord, end this terrible conflict of nations in thy own good time when the evil karma of civilized humanity has worked itself out. Do what is right in thy sight"—Amen. यद्भद्रं तन्नासुव

But who is responsible for this unconscious blasphemous attitude so rampant in Christendom?

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The Old Testament undoubtedly. Jehovah in the Old Testament is so clearly a tribal deity and so decidely takes a partisan attitude in the quarrels of the "chosen people"—the Israelties—against other tribes that the temptation on the part of those who believe in the verbal inspiration of the "scripture" to unduly influence Him by flattery is irresistible. Abraham, the Lord's prophet, passed off his wife as his sister. The Pharoah took her to wife in ignorance. Jehovah did not punish Abraham for this act of cowardice and greed but threatened the poor victim of his cupidity with plague—the germs of which He kept always in stock.

Now what does the feast of Passover symbolise? Slaughter of the enemies of the Jews on the part of Jehovah in a spirit of partisanship. (See Exodus XII) Not only this. The Lord even sanctions attacks upon others' property in order to enrich His people. We read in the Old Testament.

"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians" (Exodus III 22.)

Again so long as the Old Testament is not relegated to the limbo of exploded myth, wars cannot cease, for Jehovah is essentially the God of War and Thunder. In Exodus XV, 3 we read.

"The Lord is a man of War. The Lord is his name."

In Exodus XVII, 16 it is written,

"For he said because the Lord has sworn that the Lord will have war with Amalek from generation to generation."

The Progress of the War and Indian Troops.

The advance of Germany in both the Eastern and the Western theatres has been definitely checked although

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communications from Petrograd have to be taken *cum grano salis.*

Our countrymen who have valiantly rallied round the Union Jack at this supreme crisis in the fortunes of the empire are giving a very good account of themselves.

A European princess of English extraction in a private communication to us writes as follows about the War.

"I have no doubt your lecturing tour must have resulted in blessing for many souls. Indeed " Wisdom and Love " are needed in this dark hour, when all the evil forces are let loose on this poor globe. The suffering in Belgium is *terrible*, it is distressing to be powerless to help. I do what little I can and hope to organise Relief Work when circumstances allow and the work of reconstruction can begin. *The bravery of the Indian troops is exciting universal admiration in Europe. I saw a detachment lining the road when the King drove to open Parliament and I have never seen finer types of manhood. The calm dignity of their bearing and the gentle expression of their faces struck me particularly.*

How sad to think the very flower of the nation mowed down in this appalling manner. So many of my friends have lost their sons. There is mourning in many thousands homes this Xmas. May it end soon.

Let us hope and trust that Armageddon will result in peace everlasting."

The italics are, for the most part, ours.

Let us hope that Indian blood shed in defence of the Empire will bring the blessings of self-government to this hoary land and despite the hysterious outvapourings and balatant swagger of the reactionary party represented by the *Pioneer*, the solemn promises made by eminent British statesmen and by responsible organs of sane British public opinion will be redeemed, when the ultimate victory of the allied arms—of which there can be no doubt whatever—enforces international treaty obligations and restores the empire of right and justice and the domination of international good faith and demolishes the rule of homicidal earth-hunger and devastating lust for territorial aggrandisement and expansion at the expense of the weak and the helpless.

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Honourable Mr. Basu's Appeal to British Morals.

In his memorable speech delivered on the occasion of the 29th session of the Indian National Congress, Mr. Bhupendra Nath Basu, the president elect of the session gave a true and fitting expression to the feelings of the Indian people. Coming to the constructive programme of the Congress, he quoted the Charter Act of 1833, the memorable despatch of the Board of Directors accompanying the said Act and lastly, the most important of all, the solemn declaration of the Great Queen of blessed memory to show the position "where we stand to-day." "These Charters," said the Hon'ble gentleman "form the solid foundations on which the Government of India rests: one removes the disqualification of the subject, the other defines the obligation of the sovereign." Mr. Basu refrained from considering how far the injunction of the Board of Directors or the solemn declaration of the sovereign had been loyally carried out and how wide was the gulf which divided our actual position from our legal status : and we would not rush in where he did not tread. But whatever the condition of the Government to-day, it would not matter much if, even now, after the war has shown how very deserving the Indian people are of British confidence, the Government accepted the solemn appeal of the president of the Congress which he has made to British sense of morality and justice. Said the Hon. gentleman :—

"And may I, addressing myself to Lord Hardinge, tell him that this future is in his hands, that it will be a glory all his own, unparalled in history, if India realises this future before he lays down his office: my appeal to him is not in the name of personal glory, it will be a glory to the Most High, for future generations in India and England will bless his name, for he will have done incalculable good to both, and this is not an appeal *ad misericordiam* ; we stand at the bar of the humanity and claim the fulfilment

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of obligations, of declarations and solemn pledges. It is the appeal of Belgium for enforcement of her guaranteed rights. England is pouring forth her wealth, and what is more and no wealth can buy, the precious blood of her men for the fulfilment of her plighted word; her name will live as long as human history lives. Will India say that England had failed in her duty to India? It is not a prayer, but a call in the name of the people of India enforced by the moral sense of mankind, which if religions are not mere myths and their teachings empty shibboleths, will survive the clash of arms and the fate of nations."

The Action of Drugs on Plants.

We Indians have been taught from long ages to believe not only that plants have life but also that their life is similar to and even identical with our own. Thus we may be sure that, in his wonderfully illuminating discoveries, Prof. Bose proceeded with that most ancient belief firmly established in his mind. Still, however, it is highly creditable to him that what was, up till recently, a mere belief has been turned by his unceasing efforts into a scientific truth. Professor Bose has been on his triumphal tour in the civilized world, lecturing on his subject before the learned assemblies of scientists and impressing them with the greatness and originality of Indian genius which has once more begun in this "other race" to win new glories. His lectures have been received with marked expressions of appreciation. The gist of one of them, such as has appeared in several newspapers. is given below.

In the course of his lecture before the Royal Society of Medicine Prof. Bose explained that it was only by the study of the simpler phenomena of irritability in the vegetable organism that the more complex physiological reactions in the animal tissues could be elucidated; in the

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scientific study of the effect of drugs the aim should be to get at the very root of the matter by discovering the fundamental reactions of drugs on the simplest protoplasmic mechanism as exhibited in the plant. He showed how the effect of medicine on plants can be studied by subjecting the plant to a definite shock and obtaining a record of the responsive twitches. The effect of the medicine is then indicated by the modification of this answering response. If the twitches become large then the drug is stimulating but if they cease, the drug has acted as a poison. Thus, by means of testing blows it is possible to make the plant itself reveal the invisible internal changes which have hitherto been beyond our scrutiny. It was shown that the vitality of the plant as that of human being, is at its lowest in the early hours of the morning. Also that not only does the twitching response in the plant resemble the muscular contraction in the animal, but that there are other tissues which go on pulsating automatically like the animal heart. The throbbing tissues in the animal and in the plant react to drugs in an identical manner, they can both be stopped by the same poison and revived by the same antidote. It was further shown that plants, like animals, possess a nervous system by means of which excitatory impulses are transmitted. Under certain conditions the animal nerve undergoes changes leading to paralysis. What is the change of the tissue by which this is induced? Under what conditions may the cure be effected and conductivity restored or enhanced? His theory had led the lecturer to believe that this most obscure problem of physiology could be solved if two opposite molecular conditions could be induced by some polar force in the conducting nerve. His researches had enabled him to find means by which he was able to exalt or inhibit at will the conducting power of the experimental plant and animal nerve Prof. Bose later explained how the normal effect of a drug is profoundly modified by two other factors, i. e.,

(1) The influence of dose or strength of application and (2) the past histories of organisms, the influence of which was illustrated by the history of three batches of seedling, similar, but grown under different conditions. Under the same poisonous dose the first batch succumbed immediately, the second struggled and ultimately survived while the third was actually stimulated by the poison and manifested this by invigorated growth.

In the matter of contraction to stimulus, transmission of excitatory impulse and automatic throbbings, the plant is very much nearer to us

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than has been imagined. In these and many other ways, (e.g. life reactions in plant and man are alike, and thus, through the experience of the plant, it may be possible to alleviate the sufferings of man.

The Science Vernacular Society, Gujerat.

A few years back when few ever thought of the possibility of making Indian Vernaculars the media of instruction in the schools, it was the Arya Samaj and its revered leaders who showed their keen foresight and practical wisdom by setting up at Hardwar an institution (Gurukula Kangri) one of the most important features of which is the imparting of all instruction in Arya Bhasha (Hindi). Since then the idea has been struggling to come to the surface, and now at last there is a strong hope of its receiving proper attention at the hands of the educated public. People have come to realise that any expectation of true scientific and industrial progress in India, so long as the medium of instruction continues to be a foreign language, is merely chimerical. Here and there an individual may work wonders in Science and Industry but the entire nation cannot move a step further. It is no great exaggeration to say that most of our Masters of Science cannot properly understand the toy machines of the American boys, which the latter make for themselves. Their knowledge does not go very far beyond their "courses." The foreign medium obstructs their thought and all but stifles originality.

As regards industries, "the present war has demonstrated how very much dependent we are for almost all necessaries of our existence on foreign people ; in spite of the fact that India is so exceptionally rich in the raw products and minerals, that go to make the finished articles of our daily use ; and also inspite of the desire of the Government and the public to a certain extent on the present occasion, to manufature these things on the spot, and to handle this opportunity to capture the German

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trade. The great obstacle, however, is the general ignorance of industrial processes, and the want of experience. These obstacles can be removed only, if the commercial and enterprising classes are made familiar with industrial processes and that in their own language."

We have before us the examples of countries like Russia and Japan to show that when people are enthusiastic, "the dissemination of scientific principles works with miraculous speed." "India with its stores of rich material, with its intellectual population, its ancient traditionary skill, its huge extent, its varied climates, its diverse flora and fauna, its unequalled fertility should not remain behind and *would* not remain behind if only her sons were taught the lessons of the modern application of science to industries and arts, and its general bearing on life in their own language, and in simplified ways." To achieve this end a Scientific Vernacular Society was lately formed at Allahabad, under the presidency of Hon. Dr. Sundar Lal, with the object of creating a scientific and undustrial literature in Hindi and Urdu. Another society of the same kind though with higher and much more practical aims has been proposed to be started in Baroda, the State which may very well claim to be the pioneer state of India. The objects and functions of the society are as follows.

The object of the Society shall be to create an atmosphere of Science and Industry in Gujerat; to bring the people in touch with modern progress, and the developments of science; to inculcate the spirit of self-help, co operation and scientific management; to introduce method and system into all the routines of our daily existence and to infuse the spirit of scientific inquiry into all the details and minute of life.

Its functions.—Dissemination, creation, translation, adaptation, or encouragement of scientific, technological, commercial and industrial literature through the medium of Gujerati by (*a*) Offering rewards and prizes, (*b*) Opening libraries (*c*) Holding popular magic lantern and bioscope illustrated lectures, (*d*) Opening industrial schools on the model of the

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fachschule in Germany and starting travelling schools, (*e*) Organising a system of correspondence schools like those existing in America, (*f*) and holding examinations like the City and Guilds of London Institute.

Needless to say, we are entirely in sympathy with the aims and objects of the society and would like to see many such established in different parts of our country. But there is one thing about which we would like to utter a word of warning to the organisers. No doubt, Hindi is not yet the *lingua franca* of the whole of India and at present we must "move along the lines of least resistance," but it would be dangerous as also almost impossible to try to ignore Hindi which contains almost all terms of technical scientific use and from which an easy access can be had to the "mother of all languages," and to invent new scientific terms in Gujerati which offers no such facilities. Also the whole of India, consistently with its national aims, can afford to have scientific terms of one kind and one kind *alone*. It is high time for the new societies to keep this end in view.

The Human Skull 25,000 years Old.

Modern history claims to have some knowledge of the world so far back as two thousand years. The unknown ages that preceded are relegated to an insignificant corner called the "Dark Ages;" all that is considered known of these times is based very largely upon mere conjecture and sometimes utterly unfounded and the result only of the original prejudice of the historians. The Age of the Earth may have been considered very long, but the idea of the Age of Man upon it, though unexpressed, and unconsciously formed, did not carry the historians very far back of the Christian belief that the creation of Man took place about six thousand years ago. The recent astounding discoveries of Anthropology, a science only of very recent growth, have as "Theosophy in India" points out, given a death blow to all such ideas and beliefs. Very recently Prof. Wilson showed a human skull in a meeting of

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the British Association in Australia about which he said "It may rank with some of the more important historical finds elsewhere. Indeed its discovery would seem to place the entire question of the early existence of man upon this continent upon an entirely new basis." According to Prof. Wilson the skull was brainy about 25,000 years back.

To-day this remnant of a long-dead human body acts as a great stimulus to thought and sets our brains athinking about that most mysterious being, the Man. In the first place, while falsifying the beliefs referred to above, it assures us that the age of Man upon this planet is at least 25,000 years and more : and though this represents only a fraction of truth, the full measure of which is to be found in the ancient Aryan literature, its consequences are sure to extremely facilitate the acceptance of the truths of Ancient Indian Civilization at the hands of the hitherto unwilling modern scholars, and compel their attention to the facts which they had hitherto but half-realised. For if the world is even as old the skull would seem to show, is it not probable that the long ages which are called "dark" as compared with the insignificant period of so-called civilization, should have developed civilizations of their own which after reigning for thousands of years came to an end and did not leave traces of their existence by means of which it should be possibe to-day to identify them. We are aware of such later names as the Egyptian, Carthagian, Greek and the Roman civilizations about all of which it is said that they can ill-compare with the present one, and that they were but crude forerunners of this high and towering standard. But there may have preceded, there certainly did precede mightier civilizations. To-day we are aware of one at least. The Ancient Aryan Civilization, is simply discoverable through the ancient books and its greatness is being gradually asserted by the oriental scholars : the great cataclysm of to-day is itself serving to remove some of the shadows which so long prevailed

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over it. Even in our last issue we quoted from a manifesto signed by some of the most eminent persons of the day which showed how the moderns were gradually lighting upon the principles, which alone can afford shelter from war, the principles, indeed, which were defined long ago by the great Indian law-givers and acted upon by the Chakravarti kings of old.

The National Social Conference

The National Social Conference or more correctly the Hindu Social Conference was presided over this year by the Yuvaraja of Mysore, who though evidently a young man acquitted himself creditably. As usual he enumerated the reforms that need to be introduced, with his remarks upon them, showed what the State has done and what yet is expected from it, and in the end gave some practical suggestions as to how the work of reform can be accomplished.

The key to the whole address is provided in the preliminary remarks where the Yuvaraja while avowing the deep interest which, he said, he had been taking in questions of social reform, claimed for his special qualifications the advantages of foreign travel which had been his privilege to enjoy. Generally, foreign travel is useful as widening the horizon of one's vision of thought, thus rendering one capable of studying one's national social system from a distance and comparing it with the others. But with the Yuvaraja the case is different. He seems to be dominated by the western social ideals as distinguished from our own and most ready to vote for the former as against the latter. According to him there is something radically wrong in our own social system and nothing less than a complete overhauling of it according to the western ideals would enable us to "regain lost ground in the scale of the civilized communities of the world." His comparison of our own society with western societies is interesting as further showing the inner workings of his mind. For says he, "It is idle at this hour of day when

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all of us are hankering for the Westernisation of our political conditions to cry out against Westrnisation in general as rank heresy."

We are by no means in favour of the caste system as it exists to-day, but there is no doubt that our national social ideals which inspite of the tremendous invasions upon us from outside for the last one thousand years and more, have kept us living upto this day may not unfairly claim the respect of the Hindus. Societies are not made but grow; and if our society, at the present day, is unhealthy, the proper remedy is not, certainly, to destroy it root and branch and to try another xperiment. But as Dryden says in his Absalom and Achitophel,

"If ancient fabrics nod and threat to fall,
To patch the flaws and buttress up the wall,
Thus far 'tis duty but here fix the mark,
For all beyond it is to touch our ark,
To change foundations, cast the frame anew,
Is work for rebels who base ends pursue,
At once divine and human laws control,
And mend the parts by ruin of the whole.
The tampering world is subject to this curse,
To physic their disease into a worse."

The English system of government, which is thought to be the best of all, is so simply because it is indigenous and has had an almost unbroken carrier of progress and improvement.

The body of the address is just as good as might be expected. Near the end the Yuavaraja changes his tone, and here his remarks, though not a little incongruous to his introduction, are entirely sound. For says he :—

It will not do to shock public feelings deeply attached to ancient traditions, by radical and extraneous innovations and the skill of a successful reformer of Hindu Society lies in finding a Sastric sanction to the changes he advocates and so interpreting our ancient texts as to suit the needs of the changing time.

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"There is I believe nothing wrong with our religion or our Sastras, but from the way they have been interpreted it is rank heresy to preach any of their reforms. People have to walk out of their religion or remain as they are socially, and this while with a more rational interpretation of our texts we can both be within our religion and adopt these changes. What we therefore require is not any alteration in our Sastras but a proper and more liberal interpretation of them."

We are sure that if our reformers would proceed with their work on the basis of our Shastras, the work of social reform would be accomplished sooner as well as more soundly than otherwise.

Winnowed Christianity.

In his volume upon "Eighteenth Century Literature" speaking of Collins' poetry, Gosse says, "From his wheat very little chaff can be winnowed:" doubtless the remark is quite correct. Now in the number of the *Unity*, America, just now before us we find advocated a similar winnowing of Christianity by Professor G. Dawes Hicks with a result which is quite opposite to the one stated by the literary critic. In his address to the students of the Presbyterian College, after speaking of the important features of nations in the near future, the learned professor goes on to describe the needs of the present age. The imminent danger to the New Democracy, according to him, is from the multitudes who are at last awakening to a sense of their manhood and whose one century of wrong is bound to engender a certain amount of retaliation. The question, therefore, is, 'How to meet this difficulty?' The only answer given by him is 'that superstition must give way to knowledge, that love must cast out fear, that the bondsman must become a son, and God a Father.' 'To accomplish this is the task that falls to-day to the *Cristian-Teacher.*'

As to the essence of the Christianity which these Christian teachers are to believe in and preach, the Professor quotes another distinguished theologian who says:—

"Jesus may "have been greeted at his birth by pæans of angels. or simply have sprung as other men, from [the[pure wedded love of two

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human hearts. Jesus may have risen radiant from the baffled tomb, or for him, as for other men, the sepulchre may have proved relentless, I, for my part, hold him no exception to the rule the wise men laid down of old 'All men have one entrance into life and the like going out of it.' But though no choir of angels greeted his infant cry, though no portent of rent veil or lowering darkness marked his dying cry, though nature yielded to his hand no manner of obedience, she will not yield to men of common clay, though gem after gem be torn from the garland of shining myth that decks his head, and only the wreath of thorns be left pressing on his throbbing brow; yet to have in us for one moment pure and strong and full that kingdom of God that found lodgement of his soul, would be to have risen above every orthodoxy on which the church built her pride and every heresy against which she plied her scourge. I know not details of this man's days, I have no means to lay down any dogma about his sheer impeccability. How should I? I doubt not, motions of human weakness shook even his incomparable spirit. But I do know that could this race of striving, struggling, sinning, sorrowing men rise to the height of his superb and gracious manhood and touch the glory of his communion with the father, that would be the coming of the New Jerusalem more nearly than any other thing that we can dream of."

The result of this winnowing must be very disastrous to Christianity. In fact the little of it that is left is this: Follow the example of Christ even though he had weaknesses. Now the question arises why should these impartial spirits fix upon Christ as their exampler. The answer given to this question at another place in the address shows that this partiality for Christ is due to a reason which is no other than the long acquaintance which the Western people have had with the Son of God. The Professor says :—

"Yes : I yield to no one in my admiration for the sages of classic antiquity and for the saints, of civilizations other than our own. But we, who have been nurtured in the conceptions and ideals of a great tradition, we whom from earliest childhood have caught the accents of one voice and have been drawn in tenderest affection to the feet of a common master—we cannot forget the rock of which we were hewn, nor the pit out of which we were digged We speak the language of Palestine, and its words of wisdom come home to our hearts as no other words can."

This is an encouraging feature of the new Christianity. Let us hope that these receptive spirits will have no hesitation in do.etailing into winnowed Christianity the teachings of the ancient Aryan sages who were, doubtless, the spiritual and intellectual guides of Lord Jesus Christ.

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INTRODUCTION TO THE COMMENTARY ON THE RIG AND THE OTHER VEDAS.

(By Pandit Ghasi Ram, M.A., LL.B.)

May God protect us both (the author and the reader), may He send us enjoyments, may we acquire strength together, may our learning be full of lustre and glory, may we never hate each other (*a*).

Taithriyopnishad, II Valli I, Annuvaka.

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1. Having bowed to Brahma, who is without beginning or end, who is the universal creator, unborn, eternal, the true and the highest reality, and whose ancient knowledge, called the Veda, is the upholder of law, the destroyer of unlawfulness, pure, beneficial to the world and bestower of prosperity on all men, I, with a mind to explain and interpret the Vedas, undertake to write this commentary.

2. I commenced this commentary on Sunday, the first day of the bright half of the month of Bhadra in the (Samvat) year 1933.

(*a*) सहनाववतु सहनौ भुनक्तु सह वीर्य्यं करवावहै ।
तेजस्विना वधीतमस्तु मा विद्विषावहै ॥
तैत्तिरीयोपनिषद वल्ली २ अनुवाक १

1 ब्रह्मानन्तमनादि विश्वकृदजं नित्यं परं शाश्वतम् ।
विद्या यस्य सनातनी निगमभूद्वैधर्म्य विध्वंसिनी ॥
वेदाख्या विमला हिता हि जगतः नृभ्यः सुभाष्यप्रदा ।
तन्नत्वा निगमार्थ भाष्यमतिना भाष्यंतु तन्तन्यते ॥

2 कालरामाङ्क चन्द्रेऽब्दे भाद्रमासे सिते दले ।
प्रतिपद्यादित्यवारे भाष्यारंभः कृतो मया ॥

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3. Let the virtuous know that this work has been composed by one whose name (Dayananda Sarasvati) is synonymous with noble qualities and Vedic study. The delight (*ananda*) of compassion (*daya*) realised by one's consciousness shines forth as the greatest joy and in its presence dwells learning (*Sarasvati*) under the Divine protection doing good to all (men).

4. May I write this Vedic commentary with the favour of God for the good of all men, giving the correct interpretation supported by valid proofs.

5. Herein I shall give the exposition of the meaning of the *mantras* in elegant Sanskrit and the Vernacular which will satisfy all desires.

6. In explaining the mantras I shall follow the ancient method of interpretation of the Aryan sages and seers and shall not swerve from it.

7 and 8. May this attempt of mine, to destroy the blemishes of modern commentaries and glosses which cast

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3 दयाया आनन्दो विलसति परः स्वात्मविदितः,
सरस्वत्यस्याग्रे निवसति हिता हीशशरणा ।
इयं ख्यातिर्यस्य प्रतत सुगुणा वेदमननाऽ-
स्त्यनेनेदं भाष्यं रचितमिति बोद्धव्यमनघाः ॥

4 मनुष्येभ्यो हितायेव सत्यार्थं सत्यमानतः ।
ईश्वरानुग्रहेणेदं वेद भाष्यं विधीयते ॥

5 संस्कृत प्राकृताभ्यां यद्भाषाभ्यामन्वितं शुभम् ।
मन्त्रार्थ वर्णनं चात्र विक्रयते कामधुङ्मया ॥

6 आर्याणामृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्थो विधास्यन्ते तुनान्यथा ॥

7&8 येनाधुनिक भाष्यैर्यै टीकाभिर्वेददूषिकाः ।
दोषा सर्वे विनश्येयुरन्यथार्थ विवर्णनाः ॥
सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः ।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम् ॥

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a slur upon and grossly misinterpret the Vedas and to bring to light their ancient and correct interpretation be successful *through* the help of God.

Lord's Prayer.

O Lord ! Thou art all existence, all consciousness, and all bliss, most merciful, infinite, possessed of knowledge and wisdom, illuminer of knowledge and of the whole universe—the sun, &c., bestower of all happiness and maker of the entire universe. Do Thou chase far away from us all ills and evil qualities and surround us and provide us, through Thy grace, with that good in which there is no admixture of pain and which, through the acquisition of true knowledge, leads to exaltation in this and to final beatitude in the next state. Do Thou remove all untoward obstacles from this work of writing a commentary on the Vedas even before they have time to occur.

O Supreme Brahma ! be gracious unto us and give us all good things such as bodily health, mental vigour, helpful co-operation of others, skill and the light of true knowledge, &c. May we so compose, through Thy favour, this true commentary on Thy work the Vedas that it may shine forth with the light of true knowledge and have the support of proofs such as direct perception, &c. Make it by Thy grace conducive to the good of all mankind. Do Thou ordain O Lord ! that all men may have the greatest faith in and the utmost respect for this commentary. Om ! * (Yajurveda, XXX. 3.).

We offer our profoundest reverence to God, the greatest and the most high, who presides over the whole universe and over all times, past, present and future, who is the Lord of all and whose glory transcends Time, in

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* विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रं तन्न आसुव ॥ यजु० अ० ३० मं० ३

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whom there is neither change, nor the slightest trace of pain and who is the sum total of bliss. (*a*)

We offer our highest reverence to God, the greatest and the most high, whose feet are the earth living on which we acquire true knowledge, whose abdomen is the space intervening between the sun and the earth and who has formed the uppermost region illumined by solar rays as the head. (*b*)

We offer our deepest homage to God, the greatest and the most high, whose eyes are the sun and the moon which are renewed again and again in the beiginning of creation and who has formed fire as the mouth. (*c*)

We offer continuous worship to that greatest Being of infinite wisdom whose in-breathings and out-breathings are the atmospheric air, whose eyes are the illuminating rays and who has formed the directions of space, which are the seat of all activities, as the organ of hearing. (*d*)

[The word angirasah according to Ms. III. 17 means illuminating rays] *

May we perpetually adore with offerings of love and devotion the blissful Deity, the Lord of Creatures, who is the giver of knowledge and wisdom, who imparts strength,

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(*a*) यो भूतञ्च भव्यञ्च सर्वं पश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*b*) यस्य भूमिः प्रमान्तरिक्षमुतोदरम्
दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*c*) यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*d*) यस्य वातः प्राणापानौ चक्षुरङ्गिरसो भवन् ।
दिशो यश्चक्रे प्रज्ञानी स्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
अथर्व० कां० १० प्रपा० २३ अनु० ४ मं० ३१, ३२, ३३, ३४

* अंगिरा अंगारा अकना अचना इति । निर० अ० स्व० १७

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nourishment, energy, prowess and firmness to the body and bodily organs, the breath, the soul and the mind, whom the learned worship and whose commandments they obey, whose protection is salvation and whose disfavour and want of protection is the causer of birth and death. (*a*)

[According to Shatapatha VIII. 3, the word Kah means the Lord of Creatures].

O Almighty Lord ! May the earth, the shining firmament, the intermediate region between the sun and the earth, water, the annual plants, the learned, the Vedas and the whole universe, through Thy favour and our devotion to Thee, be full of peace, free from disturbance and productive of happiness to us for ever and ever and may they be agreeable to us so that we may be able to write this Vedic commentary with ease and comfort. O Lord ! advance us as well as the whole world in every way by means of this universal peace and by affording us the best helps of knowledge, wisdom, intellect and health. (*b*).

O Lord ! may we have no fear from any of the regions wherever it may be Thy will to plant a world and maintain it so that we may have no cause of fear from any quarter in any way whatsoever. O Lord ! may we have no fear from men and animals inhabiting those regions. O Lord ! make all regions as well as their men and animals a source of peace to us and endow us, through thy grace with the bliss of righteousness, worldly prosperity, enjoyment and emancipation. (*c*)

(*a*) य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥
यजु० अ० २५ मं १३ ।

(*b*) द्यौः शान्तिरन्तरिक्षँ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव-
शान्तिः सामाशान्तिरेधि ॥ यजु० अ० ३६ मं० १७ ।

(*c*) यतो यतः समीहसे ततो नो ऽभयं कुरु ।
शन्नः कुरु प्रजाभ्यो ऽभयं नः पशुभ्यः ॥
यजु : अ० ३६ मं० २२

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O Lord ! Ocean of mercy ! may the mind in which are firmly established the Rigveda, the Yajurveda, the Samaveda, and the true knowledge of emancipation and by which men's faculty of memory is held together like pearls by a string or spokes by the hub—may that mind of mine, through Thy grace, love only what is good and shine with the light of truth so that the correct interpretation of the Vedas may come to light. O Lord ! Thou art possessed of every kind of knowledge and thou knowest everything. Let Thy grace descend upon us so that we may be able to make this Vedic commentary correct and complete without disturbance and to proclaim Thy glory and the true interpretation of the Vedas. May all of us acquire noble qualities of the highest order by reading it. Do Thou bestow on us this favour O Lord ! With this end in view I offer this prayer to Thee. Give me Thy blessing without delay so that this work, which will conduce to the good of all, may be brought to a successful termination. (*d*)

The Origin of the Vedas.

The Rigveda, the Yajurveda, the Samaveda and the Atharveda were produced by the Supreme and perfect Being, Parabrahman, who possesses the attributes of self-existence, consciousness and bliss, who is Omnipotent and universally adored. The meaning is that the four Vedas were revealed by God alone. (*a*)

(*d*) यस्मिन्नृचः सामयजूँषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तँ सर्वमोतं प्रजानां तन्मे मनः शिव संकल्पमस्तु ॥
यजु० अ० ३४ मं० ५ ।

(*a*) तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाँ सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥
यजु० अ० ३१ मं० ७

In order to render the explanation of the words of the text intelligible to the English knowing reader, I give below a literal translation of the mantra :—

'From (Sarvabuta) the universally adored Being the (Yajna) Vishnu—the all-pervading were produced the Riks and the Samans. (Tasmat) from him (Japnine) were produced the chhandansi—the Atharvaveda (tasmat) from Him (ajayata) was produced the Yajus. (Tr.)

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[The word '*Sarvahuta*' can also be taken as an adjective qualifying the Vedas because they also are worthy of acceptance by all.

In the mantra the verbs '*Jagnire*' and '*Ajayata*' both meaning 'produced' are used to show that the Vedas contain numerous sciences.

Similarly the pronoun '*tasmat*' (from him) is used twice for the purpose of laying stress on the fact that God alone is the author of the Vedas.

The Vedas contain various metres—Gayatri, &c., but notwithstanding this, the word chhandansi—metres—is used to indicate that the Atharvaveda also was revealed by God.

The word 'Yajna' means 'Vishnu' according to Shatapatha I. 1. 1.* where it is said 'verily Vishnu is Yajna.' Now Vishnu means God. See Yajurveda V. 15§ The attribute of creating the universe can be applicable to God alone. He is called Vishnu because He pervades the animate and the inanimate world].

Tell me who is that Divine Being, the Almighty and Supreme Brahman by whom was produced the Rigveda, by whom was brought to light the Yajurveda and by whom were made the Samaveda and the Atharvaveda; or, metaphorically, who is He whose mouth—the foremost part—is the Atharvaveda; the hair, the Samaveda; the heart, the Yajurveda and the breath, the Rigveda? This is the question. The answer to it is: know thou that

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* यज्ञो वै विष्णुः । शत० कां० १ अ० १ ब्रा० १

§ इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । यजु० अ० ५ मं० १५

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that Being is the Skambha—the all sustaining God. (*a*)

The meaning is that no other *Deva* than the all-sustaining God is the author of the Vedas. Yajnavalkya addressing Maitreyi employs words to the following effect: O Maitreyi ! the four Vedas—the Riks and others—came out of God, who transcends even space, easily and naturally like the breath. As the breath comes out of the body and is again taken into it, so the Vedas are revealed by God and are again withdrawn (at the time of dissolution.)(*b*)

Some one might here object : How could the Vedas, consisting as they do of words, be produced by God who has no bodily organs ? Our reply to this is that such an objection cannot be raised in connection with the Almighty. He has always the power of acting without the help of such instruments as the mouth, the breath, &c. Besides this, as at the time of thinking we pronounce the words, ask questions and answer them mentally so we may believe that the same is true of God also. Verily the Almighty can never require the help of any body or thing in His work. It is true, we cannot do anything without aids and helps. But such is not the case with God. When the incorporeal God has fashioned the entire cosmos what objection can possibly be raised to his having made the Vedas. God has created extremely wonderful objects in the world, whose composition is as fine as that of the Vedas.

(*a*) यस्मादृचो ऽपातक्षन्यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।
स्कंभं तं ब्रूहि कतमः स्विदेव सः ॥

अथर्व० कां० १० प्रपा० २६ अनु० ४ मं० २० ।

(*b*) एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदो ऽथर्वाङ्गिरसः ।

शतपथ० कां० १४ अ० ५ ब्रा० ४ कं० १० ।

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(The objector might retort by saying that the analogy was not true) because in the case of the creation of the world no one except God could have done it, but in the case of the composition of the Vedas men might have had the power to compose them just as they have got the power to write other books. As to this we have to observe that men have been able to write books after studying the Vedas of Divine authorship and not otherwise. Even now we see that no one can become learned without self study and receiving instruction from others. Men acquire knowledge by reading books, receiving oral instruction from others and observing the course of events. Suppose you were able to keep a human child up to his death in a lovely place, taking care, of course, to provide him with food, drink, &c., but never holding the slightest intercourse with him by means of speech, &c. Now as that child would not acquire the smallest knowledge worth the name and as the wild dwellers of the great forests behave like beasts until they receive instruction from others, so men too, would have continued to behave like beasts from the beginning of creation to the present day if they had not received instruction through the Vedas. What to say then of their composing books ?

The objector might further say that our position was untenable because God has given man innate knowledge which was superior to all book-learning and without which even the knowledge of the revelation of Vedic words and their meanings would have been impossible to acquire. Men could write books by improving that knowledge and it was not necessary to believe in the Divine anthorship of the Vedas.

Having arrived at this point we ask :—
Did not God give this innate knowledge to the child who was kept in a soiltary place without receiving any in struction, as described ab ove, or to the dwellers of the great forests ? Also, how is it that we do not become learned

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without receiving instruction from others and without studying the Vedas. It is, therefore, proved that mere innate knowledge is of little avail to man without instruction and study. As men write books after learning many things from their teachers and by studying the works of the learned and by associating with them so all men have ultimately to depend on Divine knowledge. Now, in the beginning of creation there was no system of teaching and learning, nor was there any book to read; consequently, it was not possible for any man to have acquired knowledge without receiving instruction from God. Men not being independent in the matter of empirical knowledge and innate knowledge alone being insufficient for the acquisition of knowledge in general, how could men have written books (without extraneous help)? The position that innate knowledge is self-sufficient is absurd, because like the eye it falls under the category of instruments. As the eye is unable to do anything without the co-operation of the mind so innate knowledge also cannot accomplish anything without the help of Divine knowledge and the learning of learned men.

The question, 'what was God's object in revealing the Vedas?' should be met by the counter question, 'what could be His object in not revealing them?' To this the objector can only say? 'No one knows how to answer this question.' We shall now describe God's object in revealing the Vedas.

Q. Is God's knowledge infinite or is it not?

A. It is.

Q. Of what use is it to Him?

A. It is for His own benefit.

Q. But, does not God do good to others?

A. He does, but what of that?

This shows that knowledge has for its object the interests of self as well as of others. If God were not to

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employ His knowledge for our instruction it would become useless in one respect. By employing His knowledge in the shape of the Vedas for the instructional purposes He only rendered it useful. God is most merciful like a father. As a father always shows kindness to his children so did God in his great mercy reveal the Vedas for the benefit of all men. If He had not done so crass ignorance would have been perpetuated and men could not have achieved righteousness, worldly prosperity, enjoyment and emancipation and would have been deprived of the highest bliss. When the most merciful God created bulbons roots, fruits and herbs, &c., for the good of His creatures, why should He not reveal the Vedic knowledge which brings to light all kinds of happiness and contains all sciences. The pleasure one experiences in enjoying the best thing of the world does not equal the one thousandth part of the pleasure one feels after acquiring knowledge. It is, therefore, certain that the Vedas were revealed by God.

Q. Whence did God get the writing materials such as pen, ink, paper, &c., for writing the books of the Vedas?

A. Ha! Ha! This is, indeed, a formidable objection, which you have made. As God created the world without the help of bodily organs, the hands, the feet, &c., and without the aid of such materials as wood, clay, &c., so He made the Vedas also. You should not raise such a doubt in connection with the composition of the Vedas by God Almighty. He did not, however, produce the Vedas in the form of books in the beginning.

Q. In what form then (did He produce them)?

A. He revealed them to the consciousness of Agni, Vayu, Aditya and Angirasa.

Q. But they (fire, air, sun, light) are inanimate objects devoid of consciousness?

A. No, they were human beings in human bodies in the beginning of creation. No inanimate object can be

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capable of doing an intellectual act. When it is not possible to take a word in its literal sense, it is taken in its indirect or secondary sense, *e. g.*, if a trustworthy gentleman were to tell another that the bedsteads were shouting then others would understand that men sitting on the bedsteads were shouting. The same course should be adopted here also (*i.e.* in taking Agni, Vayu, Aditya and Angirasa as names of human beings and not as names of inanimate objects, fire, air, sun and light) ; for, the light of knowledge can shine in man alone. On this point there is the authority of the Shatapatha XI. 5 where it is said that from them, when they meditated, were produced the three Vedas, *viz.*, from Agni was produced the Rigveda, from Vayu, the Yajurveda and from Surya the Samaveda. (*a*). God inspired their consciousness and produced the Vedas through them.

Q. That's all right. God gave them knowledge and with that knowledge they composed the Vedas.

A. No, you should not take it in this sense. God gave them knowledge in the shape of the Vedas.

Q.—Was that knowledge of God's or theirs ?

A.—God's no doubt.

Q.—Then who composed the Vedas, God or they ?

A.—God, because He is the real author of the Vedas, they being His own knowledge.

[We introduced the objection that the Vedas were composed by them, *i.e.*, Agni, &c., for making the argument convincing].

Q.—Is God just or is He partial ?

A.—He is just.

Q.—Why then did He reveal the Vedas to the minds of four men only and why not to the minds of all ?

(*a*) तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्य्यात्सामवेदः।

शत० कां० ११ सू० ५ ब्रां० ८ कं० ३

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A.—This does not make God partial in the least; on the contrary, it brings into clear light the justice of the just God. Justice means to award one fruits according to one's actions. The (the four rishis, Agni, &c.) possessed previous merit and it was but proper that the Vedas should have been revealed to their minds.

Q.—But they were born in the beginning of creation, whence did they get previous merit?

A.—All *Jivas* are without a beginning in their nature, and their actions and this great effect—the universe also, are without a beginning they are like the members of a series which has no beginning and which flows on continually. We shall adduce proofs in support of their having no beginning later on.

Q.—Were the metres—the *Gayatri* and others also composed by God?

A.—Whence arose this doubt? God knows all the sciences and He has therefore, the knowledge requisite for composing the metres—the *Gayatri* and others. This doubt is consequently groundless.

Q.—Does not the tradition say that the Vedas were composed by the four-faced *Brahma*?

A.—Don't say so. Tradition is included in the proof called 'oral testimony' which has been defined by Gotamacharya in the Niyayashastra I. 7* as the saying of a trustworthy person (*Apta*). The commentary of Vatsyáyana on the above aphorism is to the following effect. 'An Apta is he who has realised the truth (about a thing) and who, actuated by a desire to instruct others, represents to them the facts exactly as they have fallen under his own observation. Apti is the realisation of truth about a thing and a person who possesses it is called an Apta.* That

* आप्तोपदेशः शब्दः। न्याय शास्त्र अ० १ सू० ७

* आप्तः खलु साक्षात्कृतधर्मा यथ दृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्ट साक्षात् करणमर्थस्याप्तिस्तया प्रवर्त्तत इत्याप्तः।

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tradition alone is, therefore, authoritative which is true and not that which is false. Consequently that tradition is *Aitihya* and worthy of acceptance which stands the tests of truth and is the saying of a trustworthy person and not that which is contrary to it, for, that which is false is (unworthy of credit) like the ravings of a mad man. The saying that the Vedas were composed by *Vyasa* or the *Rishis* is also false. The modern Puranas and tne Tantric books (which contain such stories) are worthless and of no use whatever.

Q.—Why can it not be the case that the *Mantras* and *Suktas* were composed by the *Rishis* whose names are written over them ?

A.—Do not say so, because Brahma and others themselves studied the Vedas and learnt them from others. There is a passage in the Shveto Shvatarapanishad VI. 18* which says : 'He (God) who first creates Brahma and then gives the Vedas to him !' Manu also bears testimony to the fact that the Vedas were known to Brahma when the Rishis had not been even born. For, says he in I. 23† 'For the purpose of the success of the *Yajna* He (God) milked (caused to be revealed) from Agni, Vayu and Ravi the three eternal Vedas, the Rigveda, the Yajurveda land the Samaveda, and again in II. 153 §' Kavi, the young son of Angiras, taught his fathers (elders)'. Brahma himself learnt the Vedas from Agni, &c., what then should we say of Vyasa and others ?

Q.—Why are the Rik and the other *Samhitas* given two names, *viz.*, *Veda* and *Shruti* ?

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* यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
श्वेताश्वतर उप० ६ मं० १८

† अग्निवायु रविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्धयर्थं ऋग्यजुः साम लक्षणम् ॥
मनु० अ० १ श्लो० २३।

§ अध्यापयामास पितॄन् शिशुरांगिरसः कविः। मनु० अ० २। श्लो० १५१

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A.—Because each of these names connotes different qualities. The word 'Veda' is formed by adding the suffix 'ghan' to the roots '*Vida* to know, '*Vida*' to exist, '*Vidal-ri*' to get, obtain and '*Vida*' to think, in accordance with the rule 'halashcha'* in the instrumental and locative (Karaka) noun-relations. Similarly the word '*Shruti*' is formed by adding the suffix 'ktin' to the root '*Shru*' to hear in the insrumental noun-relation. The *Samhitas* are called Veda because all men know all true sciences in or through them, or because all true sciences exist in them, or because all men acquire true knowledge through them or because men become learned by studying them. The *Samhitas* are called '*Shruti*' because from the beginning of creation to the present day Brahma and others have heard all true sciences read out of them. The Vedas having been revealed by God who has no bodily organs, no one ever saw them being composed by a being having corporeal body. God used Agni, Vayu, Aditya and Angirasa as His instruments only for revealing the Vedas. The Vedas are not the products of their minds. God being possessed of perfect knowledge the relations between the Vedic words and their meanings also were established by Him.

It is, therefore, established that God revealed the Vedas through Agni, Vayu, Ravi and Angirasa who were *Jivas* in human bodies.

Q.—How many years have elapsed since the revelation of the Vedas?

A.—1, 960, 852, 976§ years and the current year is the 1960, 852, 977th. The same number of years has elapsed since the creation in the present Kalpa.

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* हलश्च । अष्टाध्या० ३ । ३ । १२

§ The late Pandit Lekhram, Arya Musafir, pointed out that an error had crept into this calculation. The correct figure according to the Surya Siddhanta is 1955884976. See also Urdu translation of the present work by Babu Mhel Singh of Karnal. Tr.

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Q.—How do you know that only so many years have elapsed and no more?

A.—Because in the present creation it is the seventh *manvantra* called *vaivasvata* which is now running, six *manvantaras* having run their course before it. The names of these seven manvantaras are *Svayambhava*, *Svarochisha*, *Anttami*, *Tamasa*, *Raivata*, *Chakshusha* and *Vaivasvata*. These together with the seven the *Savarni*, &c., that are yet to come make fourteen *manvantaras*. The length of each *manvantara* is 71 *Chaturyugis* (4 years) One thousand *Chaturyugis* have to run their course to make a day of Brahma. The duration of a night of *Brahma* also is the same. The time during which a cosmos lasts is called the day and the time occupied by dissolution is named the night. In the present day of Brahma six *manvantaras* have already rolled by and the 28th *Kaliyuga* is running in the 7th, *i. e.*, the present manvantara called Vaivasvata. Of this *Kaliyuga* also 4796 years have already passed and the present year is the 4797th, the Aryas call the Samvat 1933 of King Vikrama's reign. We quote Manu in our support.

'But hear now the brief (description of the duration of a night and day of Brahma and of the several ages (of the world) according to their order.

'They declare that the Krita age (consists of) 4,000 years (of the Devas): the twilight preceding it consists of as many hundreds and the twilight following it of the same number.

'In the other three ages (the *Treta*, *Dvapara*, and the *Kali*) with their twilight preceding and following the thousands and hundreds are diminished by one in each.

'These 12,000 years which thus have been just enumerated as the total of 4 (human) ages are called one age of the Devas.

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'But know that the sum of 1,000 years of the Devas makes one day of Brahma and that his night has the same length.

'Those only who know that the holy day of Brahma indeed ends after the completion of 1,000 ages of the Devas and that his night lasts as long, are really men acquainted with the length of days and nights! (*a*)

'The before mentioned age of the Devas or 12,000 (of their years) being multiplied by 71 (constitutes what) is here named the period of a Manu-*Manavantara*.

'The manvantaras, the creations and destructions (of the world) are numberless sportings, as it were Parameshthin (God) repeats this again and again! (*b*)*.

(*a*) ब्राह्मस्य तु क्षपाऽहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तान्नि बोधत ॥
चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम ।
तस्य तावच्छती संध्या संध्याशश्च तथा विधः ॥
इतरेषु ससंध्येषु ससंध्याशेषु च त्रिषु ।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥
यदे तत्परिसंख्यातमादावेव चतुर्युगम् ।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥
दैविकानां युगानां तु सहस्रं परि संख्यया ।
ब्राह्ममेक महर्ज्ञेयं तावती रात्रिरेव च ॥
तद्वै युगसहस्राणां ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव ते ऽहोरात्रविदो जनाः ॥
मनु० अ० १ श्लो० ६८, ७३ ।

(*b*) प्राग्द्वादशसाहस्रं मुदितं दैविकम् युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥
मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥
मनु० अ० १ श्लो० ७९ । ८०

* In translating the above couplets of Manu I have almost entirely followed Dr. Buhler's excellent translation in the Sacred Books of the East series edited by Professor Max Müller.

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The terms day of Brahma, night of Brahma, &c., being of easy comprehension have been adopted for measuring time, so that it may be easy to calculate the age of the creation and dissolution of the world and also of the Vedic revelation. A *manvatara* is so called because on the change of a *manvantara* some modificatious occur in the external arrangements of creation. The system of numeration to be followed in counting the years should be the following as given in the Surya Siddhanta, *viz.*,

'Eka = 1, dasha = 10, shata = 100, sahasra = 1000, ayuta = 10000, laksha = 100,000, niyuta = 1,000,000, koti = 10,000,000, arbuda = 100,000,000, vrinda = 1,000,000,000, kharva = 10,000,000,000, nikharva = 100,000,000,000, sankha = 1,000,000,000,000, padma = 10,000,000,000,000, ságara = 100,000,000,000,000, antya = 1000,000,000,000,000, madhya = 10,000,000,000,000,000 parardhya = 100,000,000,000,000,000 and so on multiplying by 10 in succession.' (*a*)

According to the Shatapatha VII, 5, 2, 13* the word '*Sahasra*' means '*Sarva*' (all). It says: '*Sahasra*' means Sarva; thou art the giver of '*Sarva*,' and the Yajurveda XV, 65 § says: 'O God thou art the measurer of *Sahasra*, the reckoner of *Sahasra*.' Thus 'Sarva' means the universe as well as time because this Mantra occurs in a general sense and its meaning is that God is the measurer of the universe, '*Brahmanda*' whose periods of existence and dissolution (technically called) Day and Night consist of 1000, Mahayugas (acons) each.

(*a*) एकं दशशतं चैव सहस्रम युतं तथा ।
लक्षं च नियुतं चैव कोटिर्बुद मेव च ॥
वृन्दः खर्बो निखर्बश्च शंखः पद्मंच सागरः ।
अन्त्यं मध्यं परार्ध्यं च दशवृद्धया यथा क्रमम् ॥ सूर्य्य सिद्धान्ते ।

* सर्वं वै सहस्रं । सर्वस्य दातासि । श० कां० ७ अ० ५ ब्रा० २ कं० १३

§ सहस्रस्य प्रमासि सहस्रस्य प्रति मासि । यजु० अ० १५ मं० ६५

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Works on astronomical science lay down daily observances. The Aryas have clearly reckoned and do reckon even to-day, according to the rules of arithmetic the divisions of time from a Kshana (=$\frac{4}{5}$ths of a second) upto the *Kalpa* and *Kalpanta* and they pronounce them daily and are familar with them.

All men, should, therefore, accept this firmly established doctrine (of the age of the world and Vedic revelation). They should accept none else. It has been embodied in a formula which is as follows:—Om tat sat! I do or did this in the second quarter of the day of Brahma, in the first quarter of the 28th Kaliyuga of Vaivasavata Manvantara, in such and such year, solstice, season, month and fortnight (Paksha), on such and such day when the moon occupies and occupied such and such mansion नक्षत्र and at the time of the sun's entrance into such and such zodaical sign and at such an hour.* This formula is a matter of every day knowledge to every Arya, young or old, and it is prevalent in the whole of Aryavarta in an identical form. It is, therefore, not possible for any man to disturb it (*a*)

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* ओं तत्सत् श्री ब्रह्मणो द्वितीय प्रहरार्धे वैवस्वते मन्वन्तरे ऽष्टा विंशति तमे कलियुगे कलि प्रथमचरणे ऽमुक संवत्सरायनर्तुमासपक्ष दिन नक्षत्र लग्न मुहूर्त्तेऽत्रेदं कृतं क्रियते ॥

(*a*) I think it advisable to give here the duration of the day of Brahma according to the calculation adopted by Manu.

1 year of the Devas = 360 human years.

Krita Yuga	= 4000 Daiva years or 4000 × 360 human years	= 1440000
Twilight preceding	= 400 Daiva years or 400 × 360 human years	= 144000
Twilight following	= Ditto	= 144000
	Duration of Krita Yuga	= 1728000

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We shall explain the Yugas further at a later stage, *qui vid.*

From these observations it is evident that the opinion of European Profs. Max Muller, Wilson, &c., that the Vedas are of human and not of divine origin as well as their verdict that the Vedas were composed 240 0, 2900, 3000

Treta Yuga	= 3000 Daiva years or 3000 × 360 human years	= 1080000
Twilight preceding	= 300 Daiva years or 300 × 360 human years	= 108000
Twilight following	= 300 Daiva years or 300 × 360 human years	= 108000
	Duration of Treta Yuga	= 1296000
Dvapara Yuga	= 2000 Daiva years or 2000 × 360 human years	= 720000
Twilight preceding	= 200 Daiva years or 200 × 360 human years	= 72000
Twilight following	= Ditto	= 72000
	Duration of Dvapara Yuga	= 864000
Kali Yuga	= 1000 Daiva years or 1000 × 360 human years	= 360000
Twilight preceding	= 100 Daiva years or 100 × 360 human years	= 36000
Twilight following	= Ditto	= 36000
	Duration of Kali Yuga	= 432000
	Total of four Yugas	= 4,320,000

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or 3100 years ago is rooted in error. The like views of the writers, who have written Vedic commentaries in the vernaculars are also erroneous.

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1 Manvantaras	= 71 four Yugas or 4,320,000 × 71	=	306,720,000
14 Manvantaras to form a day of Brahma.	= 306,720,000 × 14	=	4,294,080,000
To this must be added 15 twilights, *i.e.*, one at the beginning of each Manvantara and one at the end of the last Manvantara, and as each twilight is equal to a Krita Yuga, we should add 15 × 1728000 year		=	25,920,000
Total duraration of a day of Brahma		=	4,320,000,000
Fifteen twilights	= 1,728,000 × 15	=	25,920,000
Six four Yugas	= 4,320,000 × 6	=	25,920,00

∴ 15 twilights of Manvantaras are equal to 6 four Yugas.

A day of Brahma consists of 1000 four Yugas because 71 × 14 = 994. To this if we add the 6 four Yugas—the duration of fifteen twilights we get 1000 Chaturyugis.

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THE LAST WORDS OF Dr. A. R. WALLACE.

His Views on the Theory of Evolution as applied to Human History.

(*By Professor Tara Chand, M. A.*)

Dr. A. R. Wallace's name is well-known in the scientific world. He was born in the year 1823 at Usk. In 1854 he went out on a voyage to the Islands of the Pacific. Here he wrote his essay on "The Law which has regulated the introduction of new species" and sent it on to Charles Darwin, who was struck to see that Wallace's opinions closely resembled his own. At the suggestion of Sir Charles Lyell, Mr. Wallace's essay was incorporated in that of Mr. Darwin and the new essay which was then the joint product of two of the greatest Englishmen was read before the Linnean Society in the year 1858. The essay at once raised Wallace above the average thinkers. Ever after the reading of that essay Mr. Wallace remained true to the theory which he had developed one evening in a fit of fever. Though he worked for establishing and popularizing the theory of Evolution, yet he very magnanimously allowed his older fellow-worker in the field to have the whole credit. He himself always referred to this theory as the "Darwinian Theory of Evolution."

Mr. Wallace, who had given proof of a keen intellect and an original mind, continued to apply himself closely to the subject of his study. He wrote several original works on the subject. However he did not confine himself like Darwin to the study of Biological Evolution only. Darwin knew little about religion. As a matter of fact he had no time for that study. Wallace who enjoyed a long life, on the other hand, found many opportunities of studying religion and sociology. The study of religion had a

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very great effect in modifying his views on the evolution of man. In 1881 he published his "Miracles and Modern Spiritualism." From this and some other earlier works it is clear that Wallace believes that man has not, like other animals, been produced by the unaided operation of Natural Selection, but that other forces have been in operation. We here can clearly see the influence of his convictions regarding spiritualism.

The same position has been taken in his later works, "Man's Place in the Universe," "Character and Life" and the "Social Environment and Moral Progress." The last is the last work of this great writer. In the present article we shall briefly describe the forces which brought about Mr. Wallaces' conversion and state his views on the present state and future of man.

Wallace begins his book with two questions. He wants to define 'moral progress' and then to find out if 'such progress has occurred in recent times, or even within the period of well-established history.'

"By morals," he means, "right conduct, not only in our immediate social relations, but also in our dealings with our fellow citizens and with the whole human race." He goes on to say that "it is based upon the possession of clear ideals as to what actions are right and what are wrong." To the question if the knowledge of these ideals is inherent in man, he replies in the negative and adds: "But that this cannot be wholly, if at all, true is shown by the fact that in different societies and at different periods the standard of right and wrong changes considerably." He illustrates his statement by referring to the history of slavery. Towards the conclusion of this introductory chapter he says :—"We are obliged to conclude, therefore, that what is commonly termed morality is not wholly due to any inherent perception of what is right or wrong conduct, but that it is to some extent and often very largely a matter of convention, varying at different times and places

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in accordance with the degree and kind of social development which has been attained often under different and even divergent conditions of existence."

In the second chapter we are told that morality "is largely based upon human nature." On this account he proceeds to consider the nature and probable origin of what we term 'character.' He defines "character as the aggregate of mental faculties and emotions which constitute personal or national individuality. It is very strongly hereditary, yet it is probably subject to more inherent variation than is the form and structure of the body.' Next he describes the influence of environment on character and of character on environment, and defines the nature of a hypocrite. He concludes the chapter in the following words :—"Now it is this inherent and unchangeable character itself that tends to be transmitted to offspring, and this being the case, there can be no progressive improvement in character without some selective agency tending to such improvement. By means of a general discussion of the nature and origin of "character," I have elsewhere shown that there is no proof of any real advance in it during the whole historical period. I show later on what the required selective agency is, and how it will come into action antomatically when, and not until, our social system is so reformed as to afford suitable conditions."

In the next chapter he calls the reader's attention "to a few of the facts which lead to the conclusion as to the stationary condition of general character." He alludes to Socrates, Plato, Confucius, Budha, Homer and the characters of the Mahabharata as examples of great moral teachers. He then refers to two passages in the Mahabharata describing Savitri in persuit of Yama and the final meeting of the heroes of Mahabharata in the spirit world. Then he concludes :—"No one can read his (Dutt's) beautiful rendering (of the Mahabharata) without feeling that the people

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were our intellectual and moral equals." We cannot but regret that Dr. Wallace does not appear to be familiar with the characters depicted in the Ramayana and with the well-known assertion of King Kaikeya Ashwapati to the effect that there were neither thieves, nor gamblers, nor drunkards in his kingdom.

From the Mahabharata the learned writer turns to the Vedas. He says: "The wonderful collection of hymns known as the Vedas is a vast system of religious teaching as pure and lofty as those of the finest portions of the Hebrew scriptures.....; its various writers were fully our equals in their conceptions of the Universe, and of the Deity, expressed in the finest poetic language.....In this we find many of the essential teachings of the most advanced religious thinkers—the immediate entrance to a higher life, the recognition of friends, the persistence of the human form, and the shining raiment, typical of the loss of earthly taint.....If we make allowance for the very limited knowledge of Nature at this early period, we must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere present in these Vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons."

Such is the opinion of this great man regarding the Veda as he has found it in its distorted western garb. How infinitely would that opinion have been influenced if Swamiji's views had been known to him or if an English rendering of Swamiji's Bhashya, had reached his hands. On thinking of this, one cannot but deeply regret the fact that the leading Samajists have not yet seen their way to concentrate themselves on the Veda, so as to show to the world that the claims advanced for the Veda are fully justified.

Having established that the ancient man was in no way inferior to the modern in his morality, Dr. Wallace pro-

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ceeds to prove that intellectually too the modern is not a whit superior to the ancient. He refers to the very old Indian buildings which have not survived, but "which show an originality of design, a wealth of ornament and a perfection of workmanship equal to those of any other buildings in the world."

He then refers to the great height attained by the Mesopotamiac and Egyptian civilisations in far antiquity. But as Egypt "presents us with the most definite proof of attainment of a high degree of what is specially scientific proof of the attainment at the very dawn of historical knowledge," he confines himself to its consideration. He refers to the Pyramids in general and to the great Pyramid of Gizeh in particular. He contradicts the statement in the "Historian's History of the World" according to which the pyramids are nothing but mere tombs, by profusely quoting from R. A. Proctor, and establishes that the Pyramids were large astronomical observatories built on scientific principles. Towards the end of this chapter he quotes the following from the "Historian's History of the World" :—"But when one considers the ancient resident of the valley of the Nile as a human being, with desires, emotions, and aspirations almost precisely like our own, a man struggling to solve the same problems of practical socialism that we are struggling for to-day—then, and then only, can the lessons of ancient Egyptian history be brought home to us in their true meaning, and with their true significance. And clearest of all will that significance be, perhaps, if we constantly bear in mind the possibility that the whole sweep of Egyptian history, during the three or four thousand years that separated the Pyramid builders from the contemporaries of Alexander, was a time of national decay—a dark age, if you will—in Egyptian history."

In conclusion he says :—

"That a great historian, from a study of the ideas and social aspirations of the earliest known civilisations,

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should have arrived at similar views as to the identity of their mental capacity with our own as I have deduced from their scientific attainments, must be held to be a very strong argument in suppport of the accuracy of our independent conclusions."

Dr. Wallace now adduces another independent proof to show 'that the faculties of mankind at a very early epoch were fully equal to those of our own times.' This refers to speech and writing which, according to Dr. Wallace, were "almost simultaneous, and certainly quite independent of each other, in countries not very distant apart." If these faculties had been developed by the process of evolution, their acquisition would have been "an extremely slow process and speech would have preceded writing." But this is not historically true. Again, if speech had been developed by evolution, we should have found "some isolated group of speechless man," for in that case an 'important faculty' like speech would have originated in some one centre and to have spread rapidly over the world with only slight modification in isolated communities." But there is no example of a speechless man and 'the fundamental diversities we find (in various languagas) seem to accord better with the conception that when, as a mere animal, his material organism had reached the required degree of perfection, there occurred the spiritual influx which alone enabled him to begin that course of intellectual and moral development, and that marvellous power over the forces of Nature, in which speech and writing, followed by printing, have been such important factors.'

With regard to the above we would like to state that in our opinion the diversities of speech have rather been exaggerated by Dr. Wallace. There is a fundamental unity underlying different groups of language and in the beginning, man being very close to his brothers—either in Central Asia, Tibet or Persia, as Dr. Wallace himself states elsewhere, there are greater probabilities in

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favour of a primitive original language. This no doubt was the result of 'spiritual influx' or what we would prefer to call Divine Revelation to the pure souls of the Rishis.

He next proceeds to show that the so-called savages are not morally inferior to the civilized man. He contends that the current opinions regarding them are false, because their knowledge has been got "from low class Europeans who captured them for slaves or shot them down as wild beasts." He then quotes the evidence of impartial witnesses like Darwin, Cook and Mr. Curr. In conclusion he says :

"The fact that the physical characteristics of the Australians are substantially those of the Caucasian race in its lowest type has led me to conclude that these interesting people may have been descended from much more civilised remote ancestors, and are thus an example of degradation rather than of survival."

"In intellect, where the greatest advance is supposed to have occurred, this may be wholly due to the cumulative effect of successive acquisitions of knowledge handed down from age to age. Euclid and Archimedes were probably the equals of any of our greatest mathematicians of to-day, while the architecture of Greece, of India, and of Central America is little inferior to mediæval Gothic. But none of these, though as different in style, can be said to prove any real advance in intellectual power from that of the builders of the much more ancient temples and pyramids of Egypt. This latter country, too, in its high material civilisation and its remarkable religious system, shows itself the equal of any that has succeeded it."

Having established that man has neither intellectually nor morally changed for the better, Dr. Wallace proceeds to find the cause of this. The acquired characteristics are not hereditary. Genius is not cummulative. It follows mediocrity and is followed by mediocrity in its turn. Hence

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the only way to improve the race is to find out some selective agency.

In order to impress upon the reader the necessity of introducing the selective agency and to bring clearly before his mind the indications of moral degradation as observed in the history of England in the 19th century, he devotes a few chapters to the consideration of the environments during that century. "During the 18th century," wites Dr. Wallace, "our material civilization, which had long been stationary, began to advance with the growth of Physical Science, but at first with extreme slowness. The earliest steps were made by the application of machinery to some of the domestic arts Some refinements were made in the manners and customs of our daily life, but there were few, if any, indications of permanent or widespread change, either for better or worse, in our intellectual or moral nature.

"The nineteenth century, however, saw the initiation of a great change in the economic environment due to the rapid invention of labour saving machinery which, with the equally rapid application of steam power, led to an increase of wealth production such as had never been known on the earth before. During the same period new modes of locomotion were brought into daily use, the facilities for, inter-communication were increased a hundred fold, scientific discoveries opened up to us new and unthought of mysteries of the universe, and the whole earth was ransacked for its treasures, both vegetable and mineral, to an extent that surpassed all that had been accomplished since the dawn of civilisation.

"But this rapid growth of wealth, and increase of our power over Nature, put too great a strain upon our crude civilisation and our superficial Christianity, and it was accompanied by various forms of social immorality almost as amazing and unprecedented."

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He then refers to the textile industry and the practical slavery of children. The cruelty to which the children were subjected induced the legislature to pass protective laws. But "these legislative efforts were always opposed by the employers, who usually succeeded in so mutilating them in committee of the House of Commons as to render then almost useless." He then proceeds to show that the condition of employers in many trades is very bad and then adds:—"It is one of the great defects of our law that deaths due to preventible causes *in any profit-making business* are not criminal offences." A still worse state of affairs is depicted in the following sentences:—

"Notwithstanding Acts of Parliament and numerous Inspectors (whose salaries should be paid by the mine owners), explosion and other accidents underground continue to increase, the year 1910 being a record year, with its 1,775 deaths; and even the number in proportion to the workers employed is the highest for the last twenty years."

The above words should be read very carefully by those who are so loud and insistent in praising the Western mechanical civilization.

He then proceeds to consider the Insanitary Dwellings and Life-Destroying Trades. To get an idea of congestion amongst the poorer classes, let the reader read the following:—There are, however, about 20,000 persons living *five in a room*, and 20,000 more who have *six, seven, or eight in a room*." Why is not this state of affairs improved? Because "many of the members of the Corporations and Local Boards are often themselves owners of such property, or have intimate friends who are, so very little has been done to remedy the evil. Again and again, in all parts of the country, the Health Officers have duly reported, but their reports have been ignored. In some cases where the Health Officer has been too persistent, he has been asked to resign or has been discharged.

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The same is the case with the unhealthy trades. In the case of the South Wales Plate Industry, "though two Home Office Inspectors have fully reported on its horrors from 1888 onwards, no notice appears to have been taken of them, nor has there been any Government interference with conditions of labour which are a disgrace to civilisation."

On Adulteration, Bribery and Gambling he has the following:—"Almost every fabric, whether of cotton, linen, wool, or silk, is so widely and ingeniously adulterated by the inter-mixture of cheaper materials that the pure article as supplied to our grandparents is hardly to be obtained.....

"Then, again, there is a widespread system of bribery of servants or other employees in order to obtain more customers or to secure contracts.

"Yet another and more serious form of plunder of the public is carried on by means of Joint Stock Companies, of which there are now more than 50,000 in England and Wales. In the year 1911 the number of new Companies was 5,959, while 4,353 ceased to exist, giving an increase of 1,606 in the year. The Limited Liability Act was passed in 1855, in order that the public might invest their savings in Companies, and thus share in the profits of our industry and commerce. It was supposed to be quite proper that any one should benefit by the enterprise and industry of others, but to do so is essentially immoral, and has resulted in a vast system of swindling and terrible losses to the innocent investors.

"We see, then, that the whole commercial fabric of our country—our immense mills and factories, our vast exports, and imports, our home trade, wholesale and retail, and innumerable transactions in our Stock Exchanges—is permeated with various forms of dishonesty, gambling, and direct robbery of individuals or of the public. No class is wholly free from it, and it increases in volume

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from decade to decade, just as our boasted commerce and accumulated wealth increases."

We recommend a careful perusal of the quotations given above. They clearly prove that the Western civilization is rotten to the core and that the western methods which have failed to make Europe happy can never prove a remedy for our ills.

He now goes on to consider the system of administering justice. He writes "Jermy Bentham satirised this by supposing a father of a large family to adopt the same method of settling a dispute between two of his sons. He would not hear either of them himself but each must tell his story to a stranger (a solicitor), who wrote it down and then instructed another stranger (a barrister) to explain it to the father (as judge) and twelve neighbours (the jury), then the stranger (barrister) on each side asked questions of all the family who knew any thing about it, and the barristers, who had only third hand knowledge of the facts tried to make each witness contradict himself, or to acknowledge having done something as bad another time, till the jury became quite puzzled, and often decided as the cleverest of the barristers told them. He adds, then, "That is really the system of law courts to this day, and it is grossly unfair, because the party who can pay the highest fees for the services of the most experienced counsel is most likely, through the lawyer's skill and eloquence, to secure a verdict in his favour."

Let our Indian brothers learn a lesson from this and revert to their old Panchayat System which is cheap, quick and sympathetic.

He then devotes a chapter to the Increasing Moral Degradation in England. Here it is proved that the evils of drink, of prostitution, of gambling and of bribery are on the increase. Let the Indians study the figures quoted by Dr. Wallace and ponder over the lessons they convey: they

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ought to be a warning to us that our salvation does not lie in blindly imitating the West but in listening to the dictates of *Dharma*, and in remembering that it is only Righteousness which exalteth a nation.

Deaths from Alcoholism.

Most persons will be amazed to find that in England there has been since 1861 "a continuous increase in deaths from alcoholism," though the drinking habit has certainly diminished. But when "the habit becomes so powerful and lasts so long as to be the *direct* cause of death, we are able to see the dimensions of the most exaggerated form of the drink evil." The following figures speak for themselves :—

Averge of years.		Deaths from Alcoholism per Million living.
1861—65	...	41·6
1866—70	...	35·4
1871—75	...	37·6
1876—80	...	42·4
1881—85	...	48·2
1886—90	...	56·0
1891—95	...	67·8
1896—1900	...	85·8
1901—1905	...	78·4
1906—1910	...	54·6

The ratio was nearly equal for the first twenty years after which there was such a continuous increase that in 1896—1900 the mortality doubled. During the last five years the decrease has been very marked, though there is no knowing how long the improvement will last.

"But a still worse and more disquieting feature is the recent large increase of mortality from alcolohism in

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women": the figures for the separate sexes were not given till 1876, and the following table shows the comparison up to 1910.

Average of years.	Deaths from Alcoholism. per Million. Men.	Women.
1876—80 ...	60·1 ...	24·0 ...
1881—85 ...	66·6 ...	31·0 ...
1886—90 ...	73·9 ...	39·2 ...
1891—95 ...	86·6 ...	50·2 ...
1896—1900 ...	106·2 ...	66·6 ...
1901—1905 ...	95·0 ...	63·0 ...
1906—1910 ...	66·6 ...	43·6 ...

It may be noted that death from drink, more than in the case of any other disease, is the "ultimate and rarely attained result of the vice of habitual intoxication." Men and women may "greatly injure their health, ruin their families and be disgraceful drunkards, and yet not die of it. What is the proportion of those who are morally and physically injured by drink to those who kill themselves by it is unknown, but "one in a thousand is probably too high an estimate, and that one death among ten thousand moderate drinkers, who also occasionally or frequently become intoxicated, would be nearer the mark."

Increase of Suicide.

This increase has been long known; it is attributed "to the ever-increasing struggle for subsistence in our great cities, the consequent increase of unemployment and the dread of the workhouse as the only alternative to starvation.". The following are the figures taken from official publications:

Average of years.	Deaths from Suicide per Million living.
1866—1870 ...	66·4 ...
1871—1875 ...	66·0 ...
1876—1880 ...	73·6 ...
1881—1885 ...	73·8 ...
1886—1890 .	79·4 ...
1891—1895 ...	88·6 ...
1896—1900 ...	89·2 ...
1901—1905 ...	100·6 ...
1906—1910 ...	102·2 ...

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Such a table as this, says Dr. Wallace, occurring in a "country which boasts of its enormous wealth, of its ever increasing commercial prosperity, of its marvellous advance in science and the arts and command of natural forces, should surely give us pause, and force upon us the conviction that there is something radically wrong in a social system which brings about such terrible evils." The worst of it is that the same increase is taking place in all those countries which approach England in wealth and commercial prosperity.

Infantile Mortality.

There is a group of diseases which are fatal to infants soon after birth. They have been steadily increasing during the last half-century, and call for special notice, "as they seem to indicate physical degeneration as well as personal immorality of a dangerous and perhaps even a criminal nature."

		Proportion of Deaths to 1000 Births.
Five-year average	Premature Births.	Congenital Defects.
1861—65	11·19	1·76
1866—70	11·50	1·84
1870—75	12·60	1·85
1876—80	13·38	2·39
1881—85	14·18	3·23
1886—90	16·1	4·2
1891—95	18·4	4·7
1896—1900	19·6	4·9
1901—05	20·2	5·9
1906—10	20·0	6·6

The large increase of infantile mortality involving abnormalities of mother or child seems very significant.

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Prostitution.

On this vast subject no statistics are available but the present movement for the suppression of what is called the "White Slave Traffic" is but one aspect of this evil. "But as the conditions have all been favourable for it, I have no doubt" (says Dr. Wallace) "that it has increased in proportion to population. Such conditions are, (1) the enormous growth of great cities, (2) an increasing number of unmarried and wealthy young men, (3) with an enormous number of girls and young women whose wages are insufficient to provide them with the rational enjoyments of life."

"The proceedings of the Divorce Courts show other aspects of the result of wealth and leisure, while a friend who had been a good deal in London Society assured me," writes Dr. Wallace, "that both in country houses and in London various kinds of orgies were occasionally to be met with which could hardly have been surpassed in the Rome of the most dissolute emperors."

War.

War has always been more or less chronic in the West since the rise of the Roman Empire. Thirteen years have only passed since the present century began, and we have had (1) the Russo-Japanese War on a large scale; (2) the Revolutions in China and (3) Persia which led to civil wars and great bloodshed; (4) the usurpation of Tripoli by Italy; (5) the recent war between Turkey and the Bulgarian allies, (5) the war between the allies; (7) the Civil War in Mexico and (8) other South American States and (9) the present war between the United States and Mexico. It is perhaps true that there is a disinclination for war now among all civilised peoples, but "the vast burden of armaments taken together with the most pious declarations in favour of peace, must be held to show an almost total absence of morality as a guiding principle among the governing classes."

In the next part of the book he first treats of the importance of Natural Selection in the animal world. He

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shows the defects of Lamarck's theory, lays great stress on the two facts of the Organic World—(1) great variability in all common species and (2) enormous power of increase of animals. He then points out that Darwin should not have been so hesitant and modest in his statement regarding the variability in the existing species that Natural Selection is a sufficient explanation of the production of all species. Furtheron he says that the purpose of the great variation is "the development of a life-world culminating in Man—a being capable of studying, and enjoying, and to some extent comprehending, the vast universe around him, from the microscopic life in almost every drop of water to the whirling nebulae of the glittering star-depths extending to almost unimaginable distances around him."

"Looking at him thus, man is as much above, and as different from, the beasts that perish as they are above and beyond the inanimate masses of meteoritic matter which, as we now know, occupy the apparently vacant spaces of our solar system, and from which comets and stars are in all probability the aggregations due to the action of the various cosmic forces which everywhere seem capable of producing variety and order out of a more uniform but less orderly chaos.

"But besides this lofty intellect, man is gifted with what we term a moral sense, an insistent perception of justice and injustice, of right and wrong, of order and beauty and truth, which as a whole constitute his moral and aesthetic nature, the origin and progress of which I have endeavoured to throw some light upon, in the present volume. The long course of human history leads us to the conclusion that this higher nature of man arose at some far distant epoch, and though it has developed in various directions does not seem yet to have elevated the whole race much above its earlest condition, at the time when by the influx of some portion of the spirit of the Deity man became "a living soul."

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He then proceeds to consider the changes which this higher nature of man has produced in the action of the Laws of Variation and Natural Selection. He states that men have failed to understand the causes which modify the Law of Natural Selection in the case of man, exactly because this law so successfully explains the production of species.

He, next proceeds to describe the ways in which the Law of Natural Selection has come to be suspended. "But so soon as man appeared upon the earth, even in the earliest periods at which we have any proofs of his existence, or in the lowest state of barbarism in which we are now able to study him, we find him able to use and act upon the forces of Nature, and to modify his environment, both inorganic and organic, in ways which formed a completely new departure in the entire organic world."

"Among the very rudest of modern savages the wounded or the sick are assisted, at least with food and shelter, and often in other ways, so that they recover under circumstances that to the most of the higher animals would be fatal. Neither does less robust health or vigour, or even the loss of a limb or of eye-sight, necessarily entail death. The less fit are, therefore, not eliminated as among all other animals, and we behold, for the first time in the history of the world, the great Law of Natural Selection by the survival only of 'the fittest' to some extent neutralised."

The mind of man is another great factor in superseding the Law of Natural selection. Man has found out a new method of obtaining his food as well as of escaping from his enemies. This consists in making implements, tools and weapons.

He now tries to explain the probable origin of this higher nature of man. He first shows that the acquired characters—the effects of education and training are not hereditary. This he states is for the good of man. Had

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it been otherwise man should have become thoroughly corrupted. But it is very strange that inspite of tyranny, oppression, systematic efforts to degrade man's nature, man has not become incorrigible. In explaining this he writes :—

"To myself, there seems only one explanation of the very remarkable and almost incredible result just stated. It is, that the Divine nature in us—that portion of our higher nature which raises us above the brutes, and the influx of which makes us men—cannot be lost, cannot even be permanently deteriorated by conditions however adverse, by training however senseless and bad. It ever remains with us—the central and essential portion of our *human* nature, ready to respond to every favourable opportunity that arises—to grasp and hold firm every fragment of high thought or noble action that has been brought to its notice, to oppose even to death every falsehood in teaching, every tyranny in action."

Before finishing the chapter the learned doctor gives a few pages to the explanation of the origin of evil.

He next suggests a new form of selection for moral progress. In doing so he points out that the "dread of over-population as the result of the abolition of poverty is wholly and utterly fallacious——a mere bugbear created by ignorance of natural laws and of presumption in thinking that we can cure the social evils while the man-made causes which produce them remain unaltered.

He next rejects the proposals of Eugenists. He has not so much to say against Galton's proposals, as against those of his followers. He thinks that the field of Eugenists is very limited, that the pecuniary considerations in the matter of selection have been a cause of much mischief and that they would, if helped by the Eugenists, do greater mischief yet. To the interference of legislature in the matter of marriage he objects very strongly. He believes

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that legislature is unworthy of being trusted with this sacred work. Writes he :—

"Let any one consider, on the one hand, the lives of the wealthy society as protrayed in the newspapers of the day, with their endless round of pleasure and luxury, their almost inconceivable wastefulness and extravagance, indicated by the cost of female dress and the fact of a thousand pounds or more being expended on the flowers for a single entertainment. On the other hand, let him contemplate the awful lives of millions of workers, so miserably paid and with such uncertainty of work that many thousands of the women and young girls are driven to the streets as the only means of breaking the monotony of their unceasing labour and obtaining some taste of the enjoyments of life at whatever cost; and then ask himself if the Legislature which cannot remedy *this* state of things should venture to meddle with the great problems of marriage and the sanctities of family life. Is it not a hideous mockery that the successive Governments which for forty years have seen the people they profess to govern, so driven to despair by the vile conditions of their existence that in an ever larger and larger proportion they seek death by suicide as their only means of escape—that Governments which have done nothing to put an end to this continuous horror of starvation and suicide, should be thought capable of remedying some of its more terrible *results*, while leaving its *causes* absolutely untouched."

He thinks that the future progress of the race will depend upon the free choice of woman in marriage, on Swayama-Vara in our phraseology. To make this selection effective he proposes to raise the social and economical status of woman to give her a higher kind of education and provide her with opportunities so "to mould public opinion, through home training and social influence, as to render the women of future regenerators of the human race."

The last chapter of the book is devoted to the means for initiating 'era of moral progress.' He refers to the gross

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injustice with which wealth has been distributed, to the over-crowded insanitary slums of the great cities, starvation that compels thousands of girls to work in empoisoned environment, vain struggle of millions to get a bare livelihood, the bribery and petty dishonesty rampant amongst the middlemens, the capitalists driving down wages below the level of bare subsistence and last to the *unjust* justice. Having detailed all these he sums up the situation, "Taking account of these various groups of undoubted facts many of which are so gross, so terrible, that they cannot be over-stated, it is not too much to say that our whole system of society is rotten from top to bottom, and the Social Environment, as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen."

He then refers to the root causes of this state and suggests the remedies. We give in his own words the causes.

1. They are due, broadly and generally, to our living under a system of Universal *competition* for the means of existence, the remedy for which is equally Universal *co-operation.*

2. It may be also defined as a system of *economic antagonism*, as of enemies, the remedy being a system of economic *brotherhood*, as of a great family, or of friends.

3. Our system is also one of *monopoly* by a few of all the means of existence : the land, without access to which no life is possible, and capital, or the results of stored-up labour, which is now in the possession of a limited number of capitalists and therefore is also a monopoly. The remedy is freedom of access to land and capital for all.

4. Also, it may be defined as *social injustice* inasmuch as the *few* in each generation are allowed to inherit the stored-up wealth of all preceding generations, while the *many* inherit nothing. The remedy is to adopt the principle of equality of opportunity for all, or of Universal *inheritance by the State in trust for the whole community.*"

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With the above we would request the reader to read Swamiji's views as expressed in the 4th chapter of the Satyarath Prakash on the position of Vaishya or the monied class of society. In our opinion the best method of providing all with equal opportunity is to reconstruct the educational system of the society on the principles laid down by the great Swami. Co-operation is no doubt the most important of these principles.

Towards the end, he recommends to us as the sound moral teaching, the following from the "New Age" of November 21, 1912.

"But what (the rich) fail to perceive is that, in a world like this, made by infinite goodness and wisdom, Right is always the great stand-by for men and for Nations, and for the rich as well as for the poor; and that Wrong, sooner or later, ends in misery and destruction."

This when put in our own phraseology means that Dharma alone shall give salvation to humanity. Let those who set a premium on politics unleavened by religion ponder over what the great savant and pioneer of evolution has to say on the subject.

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THE EUROPEAN WAR—ITS ETHICAL ASPECT.

"I have viewed military from every possible standpoint to see if I could discover anything in it to make it tolerable, but have utterly failed to find in it a single quality that is not degrading to manhood. The soul of military is pride, and pride is never a worker of good, but always, without a single exception, a worker of evil. No matter how great the evil is over which men fight, the war, with its awful results, is always a greater evil. If it was only the loss of life, limb and health, it might not be so bad. But war does not end with these. A war always lasts as long as it is remembered by the combatants and their descendants. Who, after considering all the hatred and revengeful feeling that exist in the breasts of the vanquished, and the malice and pride in the breasts of the victors,—all these elements of wickedness that are passed down from generation to generation ; children nursing all these taints in their mother's milk ; their young minds poisoned by war-stories and wicked statements from parent's lips—can say conscientiously that war does not always bring a greater curse than it removes ? Knowing, as I do, that the human family has never been benefited by war, and that the only way to deliver people from any kind of wrong is by constantly preaching the truth in the spirit of love, when I remember the awful horrors of war, I think that military surely must have originated with the devil, and should exist only in hell."—*Henry Norman.*

Suppose the earth were overrun with some noxious weed, poisonous in itself, prejudicial to all the wholesome fruits of the field, and affording shelter to all baneful and noxious vermin, should we not seek its removal by every means in our power ? We should not only cut down and

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burn the stems, but we should endeavour to destroy the very seeds, to render the soil unfavourable to their growth, and remove all things which might yield them shelter. Now, such a tree really exists, deadlier far than the Upas of fable, deadly to the soul as well as to the body; it is indeed surrounded by bleaching skeletons, and by desolated plains where no harvest ripens. Witness the devoted land of Belgium, which in the dispensations of a mysterious Providence, has become a "potter's field" of woe, a very "Golgotha of famine." It is blood-curdling to visualise this indescribable scene of destitution, desolation and death. The wailings of poor, famished women and children mingle with the moaning winds of the night, and nature and humanity unite in one funeral dirge over this land of heroes. Oh! let these terrible realities of human misery lift from off the races the hounding incubus of militarism encouraged by wolfish spoilsmen.

This bloated militarism must not alone be combated in public; not alone from the pulpit and the platform, but wherever its seeds exist they must be uprooted, so that "peace on earth and good will to man" be realised. Men and women have too long been 'suckled in a creed outworn,' and must no longer countenance despotism which commonly promotes the passive type of character. Tolstoy observes:

"The ruling classes of Germany excited the patriotism of the masses of their people to such a degree that, in the second half of the nineteenth century, a law was proposed in accordance with which all the men had to become soldiers: all the sons, husbands, fathers, learned men, and godly men, had to learn to murder, to become submissive slaves of those above them in military rank, and be absolutely ready to kill whomsoever they were ordered to kill; to kill men of oppressed nationalities, and their own working men standing up for their rights, and even their own fathers and brothers—as was publicly proclaimed by that most impudent of potentates, William II.

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What, indeed, must go on in the head of some Wilhelm of Germany—a narrow-minded, ill-educated, vain man, with the ideals of a German Junker—when there is nothing he can say so stupid or so horrid that it will not be met b an enthusiastic. '*Hoch* !' and be commented on by the Press of the entire world as though it were something highly important. When he says that, at his word, soldiers should be ready to kill their own fathers, people shout '*Hurrah* !' When he says that the Gospel must be introduced with an iron fist—'*Hurrah.*' When he says the army is to take no prisoners in China, but to slaughter everybody, he is not put into a lunatic asylum, but people shout '*Hurrah* !' and set sail for China to execute his commands !

And what supports the present order of society is the selfishness and stupefaction of the people, who sell their freedom and honour for insignificant material advantages."

These seeds are thickly scattered, even where we should least apprehend in the sanctuaries of private life ; they lie for a time dormant, but too often spring up in the end to most fearful growth. We will set out unseen, on a little trip to observe where these seeds are being planted and watered. Let us enter yon house, and, guided by the noise of infantine merriment, ascend to the nursery ; how are those fair haired urchins engaged ? Decked out with tiny sword and musket, they are playing at soldiers ; around them is all the pomp and circumstance of war in miniature ; drums, cannons, wooden and leaden soldiers : here too, are pictures of those whom we still call heroes ; story-books, that tell of battles and sieges, of blood and agony and call this—glory !

And now, fond, sensitive parents, what have ye been doing ? Is it well, think you, to provide your offspring with a killing-made-easy ? Must they so early learn the "gospel of hatred ?" And must the tools of the murderer

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be the playthings of their infancy? You are not, indeed on our side; you look upon war, probably, as a "necessary evil" justible in "extreme cases;" you pray to be preserved from it, and yet you seek thus early to familiarize your children with its horrors, or at least with the tinsel covering beneath which they are hidden; you train them to "lap blood;" Behold those who in unsuspecting innocence, "look up to you for light," and blush, yes, tremble to think how you have given them darkness! Well has Whittier clothed in living words the influence of the early association.

"Without intending any disparagement of my peaceable ancestry for many generations, I have still strong suspicions that somewhat of the old Norman blood, something of the grim Berserkur spirit has been bequeathed to me. How else can I account for the intense childish eagerness with which I listened to the old campaigners, who sometimes fought their battles over again in my hearing? Why did I, in my young fancy, go up with Jonathan, the son of Saul, to smite the garrisoned Philistines of Mechimash, or with the fierce son of Nun, against the cities of Canaan? Why was Mr. Greatheart, in *Pilgrim's Progress* my favourite character? What gave such fascination to the narrative of the grand-Homeric encounter between Christian and Apollyon in the valley? Why did I follow Ossian over Morven's battlefields, exulting in the vulture-screams of the blind scald over his fallen enemies? Still later, why did the newspapers furnish me with subjects for hero-worship in the half-demented Sir Gregor Macgregor, and Ypsilanti, at the head of his Knavish Greeks? I can account for it only on the supposition that the mischief was inherited—an heirloom from the old sea-kings of the ninth century."

When the war-cloud has passed away and the heaving world emerges from the ringing grooves of change; when from the grassy coverlet of many a mighty sepulchre

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nature is wiping out 'the dark, dark stain,' and when the maxims and dogmas of Bernhardi are consigned to the junk heap, Literature must wave her keenly tempered blade, chivalrous for long oppressed and deluded man, and new ideas must supplant those which have resulted in the huge holocaust we witness at present. Military glory, notwithstanding all its bravo and bluster is without sanction and settled verdict of a world speaking from a higher state of thought and perception. For, military glory, what is it made of? Its material is bleeding dying men and fiery passion and desolated kingdoms and impoverished exchequers. To spill blood implies a wrong doing irreconcileable with greatness. Let us, then, kinsmen all, begin to preach the truths which are identical with the abolition of war—for blessed are the peace-makers—and prove that military glory, though it may possess the wisdom of our ancestors, wants the wisdom of their posterity, and like the Penielheugh monument, wants the copestone in the full and perfect assent of an improving age.

Says an American statesman, quoted in *the Herald of the Golden Age.*

"The work of peace-loving men and women, the work of all those who love home, who desire that mankind shall be enlarged in intelligence and in moral vision, who desire to see science and art, and the graces of life, and the love of mankind for one another, continue and grow among men—their work is to aid, by that quiet that resistless influence which, among great bodies of men, makes up the tendency of mankind, and in the long process of the years moves men from savagery and brutality to Peace and Brotherhood.

"It rests with the Army and the Navy to make aggression and injustice unprofitable and unattractive. It rests with you and with me, with every woman withal who is struggling for the right of suffrage, to exercise the powers

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that God has already placed in our hands ; with every man in the exercise of his duties, political and social, to move the conceptions of an honourable life away from the old ideas of savagery towards the new ideas of civilisation, humanity, that in their progress gradually approximate the supreme idea of Christianity.

"If we compare the conditions of to-day with the conditions of yesterday, and the last decade, and the last generation, and the last century, and centuries before, no one can fail to see that in all those qualities of the human heart which make the difference between cruel and brutal war and kindly peace, the civilised world is steadily and surely advancing day by day. No one can fail to see that the continuous and unswerving tendency of human development is towards peace and the love of mankind."

MONEY WASTED IN WAR.

"Give me the money that has been spent in war and I will purchase every foot of land on the globe. I will clothe every man, woman and child, in an attire that kings and queens be proud of. I will build a school-house upon every hill-side, and in every valley over the habitable earth. I will supply the school-house with a competent teacher ; I will build an academy in every town, and endow it, a college in every State, and will fill with able professors ; I will crown every hill with a church consecrated to the promulgation of the gospel of peace ; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill shall answer to the chime on another around the earth's broad circumference ; and the voice of prayer and the song of praise shall ascend like the smoke of a universal holocaust to heaven."

STEBBINS.

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A MANUAL OF HINDU ETHICS.

By Mr. G. A. Chandavarkar.

CHAPTER VII.

Ethics of Vidura.

Vidura-Niti forms a part of the Mahabharata and it is there included in the *Udyogaparva*. Vidura, a philosopher-statesman living at the court of Dhritarashtra king, is the author of this *niti*. The King-Emperor Dhritrashtra speaks of him as "*Mahaprajna*" and "*Dheerga-darshi*" meaning thereby that he was very wise and sagacious. The style of the *niti* is characteristic of the classic period of Sanskrit Literature and the sublimity of the thoughts expressed therein is only equalled by the greatness of the theme. The book is divided into eight chapters and contains about 500 shlokas. In the course of the conversation with *Dhritrashtra*, Vidura first mentions the attributes of a Pandit, *i.e.*, a learned man.

Says he :—

(1). He who performs good deeds and hates all that is evil, who is a firm believer in God and whose attachment to goodness is intense is a Pandit.

(2). He who does not possess anger, pride, impulsive nature and who does not think too much of himself is a Pandit.

(3). He who, in the discharge of his duties, remains uninfluenced either by heat or cold, or by prosperity or adversity is a Pandit.

(4). He who listens attentively for a long time and understands or grasps the meaning quickly, who is not avaricious and who is of a non-interfering nature is a Pandit.

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(5). Those men who aspire not for things unattainable ...who never cry for the moon...who grieve not for things that have already happened and cannot be mended...who do not cry over spilt milk...and who do not lose the equilibrium of their minds in times of distress...are wise men.

(6). Those who take delight in the doing of noble deeds and do only such acts as go to the advancement of prosperity and who do not feel jealous of others are, Oh King, learned men.

(7). He who understands the secrets of all sciences relating to the development of the whole animal creation, who thoroughly recognises the secrets of succcess in any undertaking and is ingenious in the study of human nature is a Pandit.

(8). He who neglects the performance of his own duties and puts obstacles in the way of others, and who proves faithless to a friend is styled a fool.

(9). An uninvited guest, a garrulous person making uncalled for remarks, a person placing confidence in a treacherous person, all these become contemptible.

(10). He who, having obtained immense wealth and education, leads a life of simplicity is a wise man.

(11). What man is more despicable than the one who, having neglected the welfare of his dependants, leads an easy-going merry life ?

(12). An arrow discharged from a bow may or may not kill any body. But a wise man taking leave of his common-sense is sure to bring ruin upon his own country and King.

(13). Truth is like a ladder leading to heaven or like a boat enabling one to cross this ocean of misery.

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(14). Only one defect can be ascribed to persons having the quality of mercy enthroned in their hearts. People consider them as weak-minded.

(15). This is not in reality the weakness of these men. Mercy is in itself power. Even to weak persons it is an attribute. It is an ornament to the brave.

(16). The quality of mercy can control the universe. There is nothing that cannot be accomplished by this. A wicked man even cannot inflict any injury on one in whose hands there is the defensive weapon of mercy.

(17). Duty alone is religion. Mercy alone is tranquillity. Education is the only contentment. Mercy to sentient beings brings ultimate happiness.

(18). These three are the gates leading to hell :—

(1) Lust. (2) Anger. (3) Avarice. Therefore avoid them.

(19). A man desiring prosperity ought to abandon these vicious habits :—(1) Excessive sleep. (2) Idleness. (3) Fear. (4) Anger. (5) Dilatoriness, etc.

(20). He is the best man who has no pride, jealousy, no hatred towards the King, no malignant nature, and does not keep company with wicked men.

(21). No evil falls to the lot of him who is moderate in eating, who distributes things among his dependents proportionately and who helps even an enemy deserving aid.

(22). Ungentlemanly behaviour reduces one to poverty (spoils wealth) just as old age mars the beauty.

(23). One who desires to be prosperous in this world should partake of wholesome and easily digestible food.

(24). Just as a bee sucks honey from a flower without marring its beauty a man ought to acquire wealth belonging to others by honest means without giving the least trouble to the owner.

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(25). *Dharma* is protected by truth, education is retained by concentration of mind, beauty by careful washing and family is guarded by good character.

(26). In my opinion a man destitute of good deeds though born in a noble family is of no consequence while a man with good character though born among the low castes deserves respect.

(27). Education, wealth and birth in a high family are harmful in the case of a wicked man while they are very useful for a noble-minded being.

(28). Character is the noblest possession of a man. Without it he comes to grief. His wealth, his family and his whole life are of no avail in case he loses his character.

(29). Loss of the means of livelihood excites fear to the lowest type of man ; death causes fear to one of the middle type ; but to the best, loss of honour and good name gives cause for greatest sorrow and fright.

(30). A forest that is cut down by axes or arrows (any other means of destruction) may grow again, but a bad word uttered is dangerous in consequences. A wound inflicted upon the feeling of others by the use of bad or indecent words becomes incurable.

(31). He who utters a falsehood for the sake of obtaining cattle commits a sin equal to the killing of five men ; he who lies for the sake of a cow kills 10 men; he who equivocates for the desire of possessing a horse may be said to have killed 100 men; and he who forsakes truth for the sake of a man kills 1000 men.

(32). The more a man endeavours to think and do good deeds the more will he be endowed with a capacity to accomplish his work. There is no doubt about this.

(33). Avoid three things :—(i) The use of intoxicating drugs, (ii) Quarrelsome nature, (iii) Enmity with

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a nation, (iv). Creating disputes or causing quarrels between a husband and a wife, (v) Division or disunion among the members of a family, (v) Disloyalty to a ruler, etc.

(34). Old age spoils the beauty of complexion, greed lessens courage, death deprives one of life, malignant nature spoils the *Dharm*, anger causes loss to wealth, service of an ignoble person degrades one's character, lust deprives one of shame but vanity deprives one of every thing.

(36). These eight qualities make a man well-known:— (1) Intelligence, (2) Nobility of character, (3) Keeping the senses under one's control, (4) Study, (5) Bravery, (6) Speaking much in proper time, (7) Charity within one's means and (8) Gratefulness.

(37). This is the eight-fold division of *Dharma* :— (1) Performance of sacrifice, (2) Study and concentration of mind, (3) Performance of penance, (4) Truth, (5) Forgiveness, (6) Compassion, (7) Want of greed, (8) Charity.

(37). Do such actions in youth as would make you happy in old age. All through your life do those acts which would give you happiness even after death.

(38). A man's character is formed by the nature of the company he keeps. He can develop it according to his will also.

(39). He who always thinks of the welfare of others, and never allows himself to be influenced by ill-feelings towards others, he who is truthful, gentle in nature, controls his mind is the best type of a man.

(40). Happiness and misery, birth and death, profit and loss, fall in rotation, as it were, to the lot of man. Brave men, therefore, are neither overjoyed at success nor feel depressed at defeat.

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(41). Oh King ! It is very easy to find many persons who always talk sweet words. But it is extremely difficult to come across persons who talk disagreeable words but such as really result in ultimate goodness. Fewer still are the persons who will listen to such words.

(42). To a man with cleanly habits, wealth, strength and purity of body and mind, etc., come.

(43). Six advantages accrue to a man eating in moderation:—(1) Health, (2) Long life, (3) Strength, (4) Happiness. (5) Healthy progeny, (6) None calling him by the contemptuous name of a glutton.

(44). He who has intelligence, valour and enterprising spirit, need not be anxious of obtaining his means of livelihood.

(45). Let it be remembered that the performance of good deeds alone is conducive to the welfare of human beings and failing which one will have to repent.

(46). Endeavours should be made to control anger towards wise men, kings, scholars, old men, innocent children and sickly persons (patients).

(47). Man is responsible for the deeds done, words spoken and for the thoughts entertained by him. Therefore, do and think only good deeds.

(48). Men with hundreds live, and men with thousands also live. Abandon, therefore, greed.

(49). *Dharma* is eternal, happiness and misery are ephemeral : Soul is eternal but body is short-lived. Think more of eternal things. Lead a life of contentment. "Contentment alone is a continual feast."

(50). Life is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves thereof. In such a river good men take a dip.

These are some of the *shlokas* which deal with the ethics of Vidura who preached morality to Dhritarashtra

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and advocated the cause of righteousness to him. The cause of the Pandavas was the cause of righteousness. The war of the Mahabharata was a turning point in the history of Vedic India. In this civil war truth ultimately triumphed, but the effects of the war were in many ways disastrous. Many a noble soul fell on that fatal field of *Kurukshetra* (near Panipat) and the future was bound to be gloomy. Once again the civil forces predominated till the advent of Lord Buddha, the embodiment of mercy. His mission was to revive the ethical spirit of true religion. That spirit breathes through this *Niti*. Buddhism is an echo of the teachings of the sublime Upanishads, and Vidura *Niti* like so many other *Nitis* is the essence of the ethical part of the Primitive *Hindu* Religion or better still the Vedic Religion. *Vidura*, the author, it is easy to perceive, lays great stress on truth, nobility of mind and the performance of *Duty*. He also recognises that moral greatness is at the basis of individual or social greatness. He is dinning into the ears of *Dhritarashtra* the significance he ought to attach to the laws of morality in his relations with the *Pandavas*. The shrewd King who gave an indirect applause to virtue ultimately relied upon fate and disregarded the teachings and the result was that he and his party met with a disastrous downfall which they so richly deserved. The fall of the *Kauravas*, we repeat, sounds a note of warning to those that disregard the principles of equity. The triumph of the *Pandavas* who were numerically inferior to the *Kauravas* is a triumph for the cause of righteousness, truth, and *Dharma*.

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CHAPTER VII.

Ethics of Vidura.

SANSKRIT SHLOKAS.

(१) निषेवते प्रशस्तानि निंदितानि न सेवते,
अनास्तिकः श्रद्दधान एतत् पंडितलक्षणं ॥

(२) क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।
अमर्थाभ्याप कर्षति स वै पंडित उच्यते ॥

(३) यस्यकृत्यं न विघ्नंति शीत मुष्णं भयं रतिः ।
समृद्धि रसमृद्धिर्वा स वै पंडित उच्यते ॥

( ) क्षिप्रं विजानाति चिरं शृणोति ।
विज्ञाय चार्थं भजते न कामात् ॥
नासंपृष्टो ह्युपयुंक्ते परार्थे ।
तत् प्रज्ञानं प्रथमं पंडितस्य ॥

(५) ना प्राप्य मभि वांच्छंति नष्टं नेच्छंति शोचितुम् ।
आपत्सुच न मुह्यंति नराः पंडितबुद्धयः ॥

(६) आर्य कर्माणि रज्यंते भूति कर्माणि कुर्वते ।
हितंच नाभ्यसूयंति पंडिता भरतर्षभ ॥

(७) तत्वज्ञः सर्व भूतानां योगज्ञः सर्व कर्मणां ।
उपायज्ञो मनुष्याणां नरः पंडित उच्यते ॥

(८) स्वमर्थं यः परित्यज्य परार्थ मनुतिष्ठति ।
मिथ्या चरति मित्रार्थे यश्चमूढः स उच्यते ॥

(९) अनाहूतः प्रविशति ह्यपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥

(१०) अर्थं महांत मासाद्य विद्या मैश्वर्य मेवचा ।
विचरत्य समुन्नद्धो यः स पंडित उच्यते ॥

(११) एकः समान्नमश्नाति वस्ते वासश्च शोभनं ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥

(१२) एकं हन्यान्नवा हन्या दिषुर्मुक्तो धनुष्मता ।
बुद्धिर्बुद्धिमतो क्षिप्ता हन्या द्राष्ट्रं सराजकं ॥

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(१३) सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ।

(१४) एकः क्षमवतां दोषः द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्त मशक्तं मन्यते जनः ॥

(१५) सोऽस्य दोषो न मंतव्यः क्षमा हि परमं बलं ।
क्षमा गुणो हि अशक्तानां शक्तानां भूषणं क्षमा ॥

(१६) क्षमा वशी कृतिलोके क्षमया किंन साध्यते ।
शांति खडग करेयस्य दुर्जनः किं करिष्यति ॥

(१७) एको धर्मः परंश्रेयः क्षमैका शांतिरुत्तमा ।
विद्यैका परमा तृप्ति रहिंसैका सुखा वहा ॥

(१८) त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मा देतत् त्रयंत्यजेत् ॥

(१९) षडदोषाः पुरुषे येह हातव्या भूति मिच्छता ।
निद्रा तंद्रा भयं क्रोध आलस्यं दीर्घसूत्रिता ॥

(२०) दम्भं मोहं मत्सरं पापकृत्यं राजाद्विष्टं पैशुनं पूगवैरम् ।
मत्तोन्मत्तैर्दुर्जनैश्चापि वादं यः प्रज्ञावान् वर्जयेत् । स प्रधानः ।

(२१) मितं भुंक्ते संविभज्याश्रितेभ्यो ।
मितं स्वपित्य मितं कर्मकृत्वा ॥
ददात्य मित्रेष्वपि याचितः सन् ।
त मात्मवंतं प्रजहत्य नर्थाः ॥

(२२) श्रियंह्यविनयोहंति जरा रुपमिवोत्तमम् ।

(२३) यच्छक्यं ग्रसितु ग्रस्यं ग्रस्तं परिणमेच्चयत् ।
हितं च परिणामे यत्तदाद्यं भूतिमिच्छता ॥

(२४) यथा मधु समादत्ते रक्षन् पुष्पाणि षट् पदः ।
तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया ॥

(२५) सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।
मज्जया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते ॥

(२६) न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।
अंत्यष्वपि हि जातानां वृत्तमेव विशिष्यते ॥

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(२७) विद्या मदोधन मदस्तृतीयो ऽभिजनमदः ।
मदा एते ऽवलिप्तानां एत एव सतां दमा ॥

(२८) शीलं प्रधानं पुरुषे तदस्येह प्रणश्यति ।
नतस्य जीवितेनार्थो नधनेन न बंधुभिः ॥

(२९) अवृत्तिभय मन्त्यानां मध्यानां मरणाद्भयम् ।
उत्तमानांतु मर्त्यानां अवमानात् परम् भयम् ।

(३०) रोहते सायकैर्विद्धं वनं परशुनाहतम् ।
वाचा दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम् ॥

(३१) पञ्च पश्वनृते हंति दशहन्ति गवानृते ।
शतमश्वा नृते हंति सहस्त्रं पुरुषानृते ॥

(३२) यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।
तथा तथा स्य सर्वार्थाः सिध्यंते नात्र संशयः ॥

(३३) मद्यपानं कलहं पूगवैरं भार्या पत्योरंतरं ज्ञातिभेदं ।
राजद्विष्टं, स्त्रीपुंसयोर्विवादं वर्ज्यान्याहुः—

(३४) जरा रूपं हरति हि धैर्य माशा ।
मृत्युः प्राणान् धर्म चर्या मसूया ॥
क्रोधः श्रियं शील मनार्य सेवा ।
ह्रियं कामः सर्वमेवाभिमानः ॥

(३५) अष्टौ गुणाः पुरुष दीपयंति प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाऽबहु भाषिता च दानं यथा शक्ति कृतज्ञता च ॥

(३६) इज्याध्ययन दानानि तपः सत्यं क्षमा घृणा ।
अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ।

(३७) पूर्वे वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।
यावज्जीवेन तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥

(३८) यादृशैः सहनित्यसन्ति यादृशां श्चोप सेवते ।
यादृगिच्छेत् भवितुं तादृग्भवति पूरुषः ॥

(३९) भावमिच्छति सर्वस्य ना भावे कुरुते मनः ।
सत्यवादी मृदुर्दान्तो यः स उत्तम पुरुषः ॥

(४०) सुखं च दुःखंच भावा भावौ च लाभा लाभौ मरणं जीवितं च ।
पर्यायशः सर्व मेतं स्पृशंति तस्माद्धीरो नप्रहृष्येन्न शोचित् ॥

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(४१) सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

(४२) गुणा दश स्नानशीलं भजंते बलं रुपं स्वरवर्ण प्रशुद्धिः ।
स्पर्शश्च गंधश्च विशुद्धता च श्रीः सौकुमार्यं प्रवराश्चनार्यः ॥

(४३) गुणाश्च षण्मितभुक्तं भजंते आरोग्य मायुश्च बलं सुखं च ।
अनाविलं चास्य भवत्यपत्यं न चैन माद्यून इति क्षिपंति ॥

(४४) वृद्धिः प्रभावस्तेजश्च सत्व मुत्थान मेव च ।
व्यवसायश्च यस्य स्यात्तस्या ऽवृत्तिभयं कुतः ॥

(४५) कर्माणां तु प्रशस्तानां अनुष्ठानं सुखा वहं ।
तेषा मेवा नुष्ठानं पश्चात्ताप करं मतं ॥

(४६) दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च ।
नियंतव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥

(४७) कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते ।
तदेवापहरत्येनं तस्मात् कल्याण माचरेत् ।

(४८) सहस्रिणोपि जीवंति जीवंति शतिनस्तथा ।
धृतराष्ट्र विमुंचेच्छां न कथं चिन्न जीवति ॥

(४९) नित्यो धर्मः सुख दुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ।
त्यक्त्वा ऽनित्यं प्रति तिष्ठस्व नित्यं संतुष्य त्वं तोषपरोहिलाभः ।

(५०) आत्मा नदी भारत पुण्यतीर्थे सत्योदका धृतिकुलादयोर्मि ।
तस्यां स्नातः पूयते पुण्यकर्मा पुण्यो ह्यात्मा नित्यमलोभ एव ॥

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

(Continued from our last issue).

Louis Jacolliot writes :—

"The pure Hindu religion recognises and admits but only one God, thus defined by the Veda. Him who exists by himself and who is in all, because all is in him." (123)

Abbe Dubios says :—

"There appears to be no doubt that their Brahmin ancestors worshipped only this one Supreme being ; but with the lapse of time they fell victims to idolatry and superstition and shutting their eyes to the light that they presented shifted the voice of conscience."(124).

Similar is the opinion of Maurice Phillips, Monier Williams, Sir William Jones and William Warder. Even Max Muller acknowledges : "The idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism.(125)

The above quotations clearly support Max Muller's conclusion : " The more we go back, the more we examine the earlist germs of any religion, the purer, I believe, we shall find the conception of the Deity." (126).

The history of other religious ideas also is similar to this. A few words may be said regarding one. The Evolutionists represent the primitive man as a flesh-eater (sometimes a cannibal) pursuing animals for his food. Vegetarianism according to some of them would be an exaggeration of the feeling of pity in man. But when we look to

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(123) The Bible in India.

(123) Quoted in the *Vedic Magazine*, Vol. V, No. 7. p. 54.

(125) A History of Ancient Sanskrit Literature, p. 568.

(126) Quoted in the Teachings of Vedas by Maurice Phillips, p. 195.

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the scriptures we find it otherwise. Regarding the conception of the Golden Age of the Greeks, it is stated :—

"Among the various bits of specific theory imported into the Golden Age by the philosophers, one of the oldest and most important was the doctrine of vegetarianism. This doctrine doubtless goes back to the older Orphics, but the most prominent representatives of it in antiquity were the Pythagoreans. The earliest reference to it, now surviving, is a fragment of Empedocles (1270) and the most complete discussion of it in connection with the Golden Age is Ovid Met, XV, 96 F. In this famous passage Ovid introduces Pythagoras himself as the expounder of his own doctrine. The essence of it is that, in the Golden Age, men lived upon the fruits of the earth, and that the degeneration of the later age is marked by the departure from this rule" (127).

The Zoroastrians too are represented as vegetarians from the earliest times. Bhishma Pitamah states in the Mahabharta :—

"*In yajnas* and such other good works, the pure-souled Manu has considered *Ahinsa* (abstinence from every kind of injury to other sentient beings) as *Dharma* (duty). It is the selfish, who, being covetous of eating flesh, kill animals in connection with *yajnas* or otherwise" (128).

What Bhisma says of India, the Scandinavian scriptures say of Scandinavia (129). The revered founder of the Arya Samaj supports the same view in the following words : "Nowhere in the scriptures and other authentic books it is written that horses, cows and human beings should be killed and offered as sacrifice in the sacred fire called Homa....." Now mark what the Shatpatha Brahmin says on the sub-

(127) The Encyclopedia of Religions and Ethics, Vol. I, p. 195.

(128) The Mahabharta. Shanti Parva Moksha Dharma.

(129).....

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ject:—'A King governs his people justly and righteous This is called Ashva Medha to keep the food pure or keep the senses under control or to make a good use of th rays of the sun or to keep the earth free from impuriti (clear) is Gomedha' (130).

The above facts clash so violently with the Evoluti Theory, that their explanation should be sought elsewhere It may be that the religious ideas of the highest kind a inherent in human mind. But if it were so the savag who has come to forget those noble ideas should be able remember them himself. But history shows that no sava race, which has once fallen off from the primitive high ste has been able to approach that state again except throug external help. Religion, in the higher sense of the word has flourished in the lands that lie close together an are near to the land from which have radiated forth th original religious ideas.

The only theory which can explain the phenomenon i the Revelation Theory—the theory that states that th Divine Father—the source of all knowledge—revealed H supreme will for the guidance of his children. This revel tion of the Divine will is contained in the Veda—the mo ancient document in the world's library—the docume whose mutilated translation made a Veteran Scientist and Evolutionist like Dr. Alfred Russell Wallace candidly say :—"The wonderful collection of hymns known as the Veda is a vast system of religious teaching as pure and lofty as those of the best portions of the Hebrew scriptures—If we make allowance for the very limited knowledge of nature at this early period, we must admit that the mind which conceived and expressed in appropriate language such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of our best religious teachers and our poets—to our Miltons and to our Tennysons" (131).

(130) The Satyarath Prakash XI 305. (Hindi, 9th Edt).

(131) The Social Environment and Moral Progress, p. 11 and 14.

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That the Veda in fact contains the Revealed knowledge is also demonstrable by a study of comparative theology. It is a well-established fact of comparative theology that every prophet calls himself a transmitter or the receiver of the original religion and not a preacher of a new religion. All refer to an anterior pure religion to which they desire to lead back the world. H. P. Blavatsky observes :—" More than one great scholar has stated that there was no religious founder, whether Aryan or Turanian, who had invented a new religion or revealed a new truth. These founders are all transmitters, not original teachers." Therefore is Confucius shown by Dr. Legge, who calls him "emphatically a transmitter ; not a maker" as saying :—" I only hand on ; I cannot create new things. I believe in the ancients and therefore love them " (132).

The Confucian writers are further reported to state that they preach what they have learnt from the ancient writers off 'Sentences' (Sutras) and couplets (Shlokas) (133). These were clearly the Rishis of ancient India who got their inspiration from the Veda. The Sutia Nipatu states :—"When the great Muni was at Sarswati certain old *Brahmins* came to listen to his teaching. They asked him if the Brahmin Dharma was the same as in ancient days. Buddha replied that in olden times the Brahmin Dharma was completely different. It was this Dharma that he proposed to restore in its original purity. (134).

Of the Egyptians, it is said that they believed that the knowledge given by Hermes was contained in four books and that their great reformer Appolonius believed that animal sacrifices could not be put an end to, unless some Brahmin from India went to preach there (135).

The indirect influence of the Vedic Revelation in the Greek thought too is very distinctly seen. Most of the

(132) Secret Doctrine, Vol. I, Introduction p.p. XXXVI—V.

(133) Quoted by Prof. Ram Dev in his article on Swami Daya Nand and the Veda in the *Prakash*, 26-10-13.

(134) Quoted in the *Vedic Magazine*, Vol. IV, No. 9. P. 11.

(135) Prof. Ram Deva's article on Swami Dayanand and the Veda referred to above.

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great men--Pythagoras, Solon, Lycurgus—of Greece are represented by Historians as travelling to India to complete their education. A beautiful passage from the "Metamarphoses" of Ovid is quoted in the *Vedic Magazine* to show how closely was the Greek religious thought connected with the Indian thought (136).

The story of the Zorastrian religion is similar. Dr. Hauq writes :—"In the Gathas (which are the oldest parts of the Zend—Avesta), we find Zarathushtra alluding to old revelation (Yas XL, VI, 6) and praising the wisdom of Stavshyauts, Atharvas, "Fire priests," (Yas XLVI, 3, XLVIII 12). He exhorts his party to respect and revere the Arya (Yas XVIII, 15) *i. e.*, the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to be more closely connected with the ante-Zoroastrian form of Parsi religion than any other of the later Brahminical families. These Angiras are often mentioned together with the Atharvans, or "fire-priests" and both are regarded in the Vedic literature as the authors, (we should say Rishis) of the Atharvangiras, or the Atharvan or Angiras Veda, *i. e.*, the Veda of the Atharvans or Angiras." (137)

Christianity is a daughter of Buddhism and at the foundation of Islam are the prinoiples of Judaism and Zorastrianism.

It is not tradition alone which proves that the Veda is the fountain head of religion. But a critical study of the various religions of the world shows that the fundamental doctrines of all the great religions are the same, that their loftiest description is to be found in the Veda and that the differences of various religions melt away when they are traced back to their original scource, the Veda. For instance, the doctrine of Trinity is to be found in every religion of the world living or dead. The details of the doctrine in different religions closely agree. The true significance of this doctrine comes out when it is traced back to the Veda. For one explanation of this doctrine the reader is referred to an interesting work of Pandit Shiva Shanker Kanaya-Tirath—the Trideva Nrinya. (138)

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(136) *The Vedic Magazine*, Vol. VI. P. 242.

(137) Essays. p. 294.

(138) The writer proposes to deal with this question in a future work of his "Unity within Diversity."

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ANCIENT ARYAN CIVILIZATION & CULTURE.

Ancient Hindu Chemistry.*

CHEMISTRY OF DIGESTION.

"The food we eat contains five classes of penta-Bhautic organic compounds. From their radicles or predominant elements, the substances are named Earth-compounds, Ap-compounds, Tejas-compounds, Váyu-compounds and Akása-compounds. The Earth-compounds supply the hard formed matter of the body, the Tejas-compounds give the animal heat (or the metabolic heat), the Váyu-compounds are the sources of the motor force in the organism, the Ap-compounds furnish the watery parts of the organic fluids, and the Akása-compounds contribute to the finer etheric essence which is the vehicle of the conscious life. Roughly speaking, the Earth-compounds answer to the nitrogen compounds in the food, the Tejas-compounds to the hydrocarbons (heat-producing) and the Váyu-compounds to the carbo-hydrates (dynamic). The Ap-compounds are the watery parts of food and drink. The flesh, for example, is a tissue composed principally of the Earth-compounds, the fat of the Earth and Ap-compound, the bones of Earth, Vayu and Tejas compounds. For purposes of digestion it is stated that different operations of the metabolic heat (perhaps different digestive fluids are also meant) are required to digest the different substances in the food.

The course of metabolism is described as follows. —The entire elementary canal is called Manásrotas (the great channel).

The food goes down the gullet by the action of the bimotor force, the Prána-Váyu.

In the stomach (आमाशय) the food becomes mixed up first with a gelatinous mucus (फेणभूतं कफ) which has a saccharine taste, and then gets acidulated by the further chemical action of a digestive juice (पित्तदाहादम्लगतः ——evidently the gastric juice is meant) The Biomotor force, the Samana Vayu, begins to act and drives down the chyle by means of the Grahani Nadi to the Pittasaya (duodenum), into which bile comes down from the liver, and thence to the small intestines thee (आमपक्वाशय) In these, the bile (or rather the digestive substance in

* Compiled and adapted with some alterations, for the most part, from Dr. Ray's "A History of Hindu Chemistry."

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the bile as opposed to the colouring element) acts on the chyme, and converts the latter into chyle (रस) which has at first a katu taste (pungency). The chyle contains in a decomposed and metamorphosed condition all the penta-Bhautic organic compounds, *viz*, tissue-producing Earth-compounds, water parts or Ap-compounds, heat-producing Tejas-compounds, force-producing Vayu-compounds, and lastly, finer etheric constituents which serve as the vehicle of consciousness. The essence of chyle (सूक्ष्म भाग) from the small intestines is driven by the biomotor force, the Prana Vayu, along a Dhamani trunk (*Cf.* the thoracic duct) first to the heart (which is a great receptacle of chyle), and thence to the liver (and the spleen), and in the liver, the colouring substance in the bile acts on the essence of chyle, especially on the Tejas substance therein, and imparts to it a red pigment, transforming it into blood. But the grosser part ofchyle (स्थूलं भाग) proceeds along the Dhamanis, being driven by the biomotor force, the Vyana Vayu, all over the body.

When the blood has been formed, the essence of chyle in the bloc acted on by Vayu (biomotor force) and Mamsagni (the flesh formir metabolic heat), forms the flesh-tissue, the Earth-compound of the foc substance especially contributing to this tissue of the flesh tissue thu formed, the grosser part goes to feed or replenish the flesh tissue all over the body. The finer essence of flesh in the blood in the chyle, acted on again by Vayu (biomotor current) and the fat-forming metabolic heat (मेदोग्नि) in the menstruum of lymph (कफं समाश्रित्य) receives viscosity and whiteness, and produces the fatty tissue, the Earth-compounds and Ap-compounds of the food especially contributing to the product. This fat in the chyle (or blood), or rather the grosser part of it replenishes the fatty tissue of the body, but the finer essence of fat *in* the flesh *in* the blood, *in* the chyle, acted on by Vayu (biomotor current) and the marrow-forming metabolic heat, in the menstruum of lymph (फूलेठमणावृत्त) becomes hard (or crystalline), and forms bone, the Earth, Vayu and Tejas-compounds contributing principally to the product. The essence of the fat fills the hollow channels of the bones, and acted on again by bimotor Vayu and metabolic heat becomes transformed into the marrow. The marrow is transformed into the semen, which is conveyed down by means of a pair of Dhamanis (ducts) (द्वे शुक्रवहे) lodged in its receptacles (शुक्रधारा—वृषणो)and discharged by means of another pair of ducts

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(द्वे विसर्गाय). The semen, or rather all the elments in their finer essence, give off Ojas, which returns to the heart, the receptacle of chyle and blood, and again floods the body, and sustains the tissues, thus completing the wheel (or self-returning circle) of metabolism (परिवृत्तिस्तु कक्षवत् *Cf.* Charaka and Vagbhata."

Metallurgic Skill of the Hindus.

'Unfortunately very little material is now available to enable us to present a connected narrative of the metallurgical skill of the ancient Hindus. Many important links are missing ; we shall here try to put together only a few, which we have been able to recover.

Megasthenes says that the Indians "were skilled in the arts." According to the Greek writer, the soil too has "underground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity and even tin and other metals, which are employed in making articles of use and ornaments, as well as the implements and accoutrements of war."

Coming to comparatively later times, we find that the Indians were noted for their skill in the tempering of steel, the blades of Damascus were held in high esteem but it was from India that the Persians and, through them, the Arabs, learnt the secret of the operation.

The wrought iron-pillar close to the Kutub near Delhi which weighs ten tons and is some 1500 years old; the huge iron girders at Puri ; the ornamental gates of Somnath and the 24 ft. wrought iron gun at Nurvar———are monuments of a bye-gone art and bear silent but eloquent testimony to the marvellous metallurgical skill attained by the Hindus. Regarding the Kutub pillar, Fergusson says: "It has not, however, been correctly ascertained what its age really is. There is an inscription upon it, but without a date. From the form of its alphabet, Prinsep ascribed it to the 3rd or 4th century; Bhau Daji, on the same evidence, to the end of the 5th or beginning of the 6th century. The truth probably lies between the two. Our own conviction is that it belongs to one of the Chandra Rajas of the Gupta dynasty, either subsequently to A.D. 363 or A.D. 400.

"Taking A. D. 400 as the mean date—— it opens our eye to an unsuspected state of affairs to find the Hindus at that age capable of

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forging a bar of iron larger than any that have been forged even in Europe up to a very late date, and not frequently even now. As we find them, however, a few centuries afterwards using bars as long as this *lat* in roofing the porch of the temple at Kanaruc, we must now believe that they were much more familiar with the use of this metal than they afterwards became. It is almost equally startling to find that, after an exposure to wind and rain for fourteen centuries, it is unrusted and the capital and inscription are as clear and as sharp now as when put up fourteen centuries ago.

"There is no mistake about the pillar being of pure iron. Gen. Cunningham had a bit of it analysed in India by Dr. Murray, and another portion was analysed in the School of Mines here by Dr. Percy. Both found it pure malleable iron without any alloy." Hist. of India and Eastern Architecture p. 508; ed. 1899.

The Ritter Cecil von Schwarz, who was for sometime in charge of the Bengal Iron Works Company, thus speaks of the superior iron smelting industry in India :—

"It is well-known by every manufacture of crucible of cast-steel how difficult it is sometimes to get the exact degree of hardness to suit certain purposes, especially with reference to steel for cutting the blades, etc. With the ordinary process endeavours are made to reach the required degree of hardness by selecting such raw materials as on an average have the required contents of carbon in order to correspond with the required degree of hardness as far as possible. The natives (of India) reached this degree by introducing into their cast-steel an excess of carbon, by taking this excess gradually away afterwards, by means of the slow tempering process, having it thus completely in their power to attain the exact degree by interrupting this de-carbonising process exactly at the proper time in order to cast steel of a quality exactly suitable for the purpose." '

Gunpowder.

Dr. Ray is unwilling to credit the ancient Hindus with the knowledge of the art of manufacturing gunpowder. Regarding the several recipes given in the *Sukraniti or the Elements of the Polity of Sukracharya* he says as follows :—

"From the circumstantial details given above, especially of the method of preparing the charcoal, one is naturally led to suspect that

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the lines relating to gunpowder as quoted above are later interpolations. The suspicion is further enhanced when it is borne in mind that in the Polity of Kamandaki, an ancient work of undoubted authenticity, there occurs no reference whatever to firearms nor is there any in the Agni-purana in which the subject of training in the use of arms and armours takes up four chapters, archery forming the leading element.

The more rational conclusion would be that the *Sukarniti* is a patch work in which portions of Chapter IV were added sometime after the introduction of gunpowder in Indian warfare during the Moslem period."

It will have been seen that the chief argument of this disbelief is the very completeness of details in which the description of manufacturing gunpowder is given. This shows the prejudice of the scholars whose low idea of the ancient Hindu chemists does not allow them to believe as true any but the most crude and the most fragmentary account of the chemical operations of their first forerunners. Fortunately, however, there is other authority to refer to. A writer in a recent issue of the *Commonweal*, in the course of a long and thoughtful article, proves not only that the ancient Hindus were acquainted with gunpowder but also that they were the first inventors of it. Among other arguments he quotes the *Rajalakshminarayanahrdaya*, a part of the *Atharvanarahasya*, which says :

"As fire prepared by the combination of charcoal, sulphur and other material depends upon the skill of its maker, so also may thou, O representative of knowledge, by the application of my faith manifest thyself quickly according to my wish (Oppert, p. 64.)"

The information here is as fragmentary and as incidental as some would like to have it. The other objection of Dr. Ray, that gunpowder is not mentioned in some of the chief works wherein one might expect it can also be ruled out as *argumentum ex silentio*. The most common things are always the most likely to be omitted.

Relative Weight.

The principal of Archemedes was evidently unknown among the Hindus ; but they had in its absence a method which closely approximates to that which is nowadays known as "specific gravity." For instance, in case of precious metals, adulteration was "detected by an ingenious device, which may be regarded as a near approach to the

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principle of Archemedes. Suppose it is intended to test the purity of a specimen of gold. All that one has to do is to draw a wire of this gold and another of the standard gold through the self-same orifice (of corundom). As these wires are of equal diameters, equal lengths will have equal weights, provided the sample is pure."

Sound.

"Sound is a peculiar quality of the etherial element, and is to be apprehended by the hearing. It abides in that element exclusively and is its characteristic quality. Two sorts are distinguished: articulate and musical.

Theory of the Propagation of Sound.

To account for sound originating in one place being heard in another, it is observed, that sound is propagated by undulation, wave after wave, radiating in every direction, from a centre, like the blossoms of a Nauclea. It is not the first, nor the intermediate wave, that is the sound heard: but the last that comes in contact with the organ of hearing: and therefore it is not quite correct to say, that a drum has been heard. Sound originates in conjunction, in disjunction, or in sound itself. The conjunction of cymbals, or that of a drum and stick, may serve to exemplify the first. It is the instrumental cause. The rustling of leaves is an instance of disjunction being the cause of sound. In some cases, sound becomes the cause of the sound. In all, the conformity of wind or its calmness is a concomitant cause: for an adverse wind obstructs it. The material cause is in every case the etherical fluid: and the conjunction of that with the sonorous subject is a concomitant cause."

Progress of Chemical Knowledge in Europe and India.

In our last but one issue under the heading "Medical Science in Ancient India" we showed how the first beginnings and the sources of the medical knowledge of the civilized world could be traced back to India. Chemistry being admittedly a handmaid of medicine, to trace the indebtedness in this direction of the Arabians, Persians and other peoples to the ancient Hindus would be nothing more than the repetition of the same facts over again. This we are not prepared to do. Before finishing, however, it would be profitable to read side by side an account of the chemical progress both in India and in Europe.

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'"It will, perhaps, add to the interest of the subject, if we turn our eyes for a moment to the progress of chemical knowledge in Europe at that time, and the alchemistic ideas and beliefs dominating it. Contemporary with the authors of *Rasarnava* and *Rasaratnasamchchaya*, were Roger Bacon (d. 1294), Albertus Maguns, Raymond Lally, and Arnaldus Villanovanus. Roger Bacon does not hesitate to assert that the philosopher's stone was able to transform a million times its weight of base metal into gold. The above-named alchemists are also unanimous in regarding it as a universal medicine, and "it was no unusual assertion that adepts, the fortunate possessors of the panacea, had been able to prolong their lives to 400 years and more"—Meyer. The readers of *Rasarnava* and the other Tantras will not fail to find that there is much in common between the Hindu alchemists and their European *Confreres*.

The knowledge in practical chemistry, prevalent in India in the 12th and 13th centuries A.D., and perhaps earlier, such as we are enabled to glean from *Rasarnava* and similar works, is distinctly in advance of that of the same period in Europe. It was known for instance that blue vitriol and a variety of the pyrites yielded an essence in the shape of copper; and calamine, zinc. The metallurgical processes, described under the latter, leave little to improve upon, and, indeed, they may be transferred bodily to any treatise on modern chemistry. Even Paracelsus, who flourished some three centuries later, leaves us in the dark as to the nature of his "Zinken," which he designates "semi" or "bastard" metal. And Libavius (d, 1616) "who stood up manfully against the excesses of Paracelsus, and who vigourously combated the defects in his doctrines,.....and the employment of "secret remedies," believed in the transmutation of the metals and the efficacy of potable gold.

The truth is that up till the time of pseudo-Basil Valentine (ca. 1600 A. D.,) very little scientific progress was achieved in Europe. The doctrines of Aristotle and of the Arabian alchemists held the ground, and the enigmatic and mystic language, which was often used as a cloak for ignorance, simply confounded the confusion.

Still more solid progress was effected in pharmacy. For two

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thousand years or more the Charaka and the Sasruta have been paid all the honours of a state-recognised Pharmacopæia. Partly due to their being regarded as of revealed origin, and partly due to that veneration for the past, which is inherent in the Hindu, the text of the above works has seldom been allowed to be tampered with. A critical examination of the Bower Ms., such as we owe to Dr. Hoernle, shows that the recipes of several important preparations agree in all essentials, and sometimes word for word, with those of the Charaka and the Susruta of the existing recensions. Mr. Ameer Ali is scarcely correct when he claims that "The Arabs invented chemical pharmacy, and were founders of those institutions which are now called dispensaries."

We have only to refer our reader to the chapter on the preparation of caustic alkali, in the Susruta, with the direction that the strong lye is to be "preserved in an iron vessel," as a proof of the high degree of perfection in scientific pharmacy achieved by the Hindus at an early age. It is absolutely free from any trace of quackery or charlatanism, and is a decided improvement upon the process described by a Greek writer of the XIth century, as unearthed by M. Berthelot. As regards *dispensaries* and hospitals, every one knows that Buddhistic India was studded with them.

In the European history of chemistry, the credit of being the first to press chemical knowledge into the service of medicine and introduce the use of the internal administration of mercurial preparations, is given to Paracelsus (1493—1541). The Nagarjunas and the Patanjalis of India, however, had the merit of anticipating Paracelsus and his followers by several centuries. The easliest historical record of the internal use of black sulphide of mercury dates so far back as the 10th century A. D. at the latest. We have, indeed, reasons to suspect that Paracelsus got his ideas from the East, and in Chapter on *Arabian Indebtedness to India* we have pointed out the media through which Indian sciences filtered into Europe.

Dutt says; "We cannot help admiring the ingenuity and the boldness of the Hindu physicians, when we find that they were freely and properly using such powerful drugs as arsenic, mercury, iron, etc., when the Mussulman Hakims around them with imperial patronage

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and the boasted learning of the West, recording such remarks regarding them as the following :—

"Soomboolkhar, 'the white oxide of Arsenic.' There are six kinds of this, one named Sunkia, the third Godanta, the fourth Darma, the fifth Huldea. The Yunani physicians do not allow this to form a part of their prescriptions, as they believe it destroys the vital principle. The physicians of India, on the contrary, find these drugs more effectual in many disorders than others of less power, such as the clax of metals. For this reason too I am in the habit of seldom giving these remedies internally, but I usually confine my use of them to external application and as aphrodisiacs which I prescribe to a few friends, who may have derived no benefit from Yunani prescriptions. It is better to use as few of them as possible."

"Parà, 'Mercury.'—It is very generally used throughout India in many ways, both in its native and prepared state, but in the latter we ought to be very cautious, for it is seldom sufficiently killed or removed from its native state, in which it is a dangerous drug."

"Loha, 'Iron.'—It is commonly used by physicians in India, but my advice is to have as little to do with it as possible."

Nor must we forget that so late as 1566 A. D, the Parliament and the Faculty of Medicine, Paris, condemned and forebade what was regarded as the dangerous innovations of Paracelsus.

Apart from the historical date already adduced, the above extracts from a Mohamedan writer would show that the Hindus were perhaps the earliest in the field to advocate the internal use of mercury. Ainslie, in a note appended to "Lepra Arabum," written in the early part of the last century, thus expresses his views on the subject.

"It is well known that the Eastern nations were the first who employed mercury in the cure of obstinate, cutaneous and leprous affections; and it may be questioned whether the natives of India were before the Arabians or only second in order in availing themselves of the virtues of that powerful mineral. Rhases, Mesu and Avicenna all notice it, and according to Fallopius, as we find observed by LeClerc in his *Histoire de la Medicine, pp.* 771—791, it was the opinions of those writers which first suggested its use in venereal diseases.

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From the evidences we have adduced all along there can now be scarcely any question as regards the priority of the Hindus in making mercurial remedies a speciality ; and they are entitled to claim originality in respect of the internal administration of metals generally, seeing that the Charaka and the Susruta, not to speak of the later Tantras, are eloquent over their virtues.'

The Decline of Scientific Spirit.

It is sometimes asked, why, if the Hindus were once so very much advanced in arts and sciences, did they come to lose all but a very small fraction of their knowledge. The answer is given as follows :—

"In the remote antiquity the Rishies or priests did not form an exclusive caste of their own but followed different professions according to their convenience or natural tastes thus fulfilling the ideal laid down by Emerson : 'Has he (man) not a calling in his character ? Each man has his own vocation. The talent is the call.' But all this was changed when the Brahmins reasserted their supremacy on the decline or the expulsion of Buddhism.

'"The caste system was established *de novo* in a more rigid form. The drift of later books of general following is in the direction of glorifying the priestly class, which set up most arrogant and outrageous pretensions. According to Susruta the dissection of dead bodies is a *sine qua non* to the student of surgery and this high authority lays particular stress on knowledge gained from experiment and observation. But neo-Brahmanism would have none of it. The very touch of corpse, according to it, is enough to bring contamination to the sacred person of a Brahman

"Thus we find that shortly after the time of Vagbhata, the handling of a lancet was discouraged and Anatomy and Surgery fell into disuse and became to all intents and purposes lost sciences to the Hindus. It was considered equally undignified to sweat away at the forge like a Cyclops. Hence the cultivation of the *kalas* by the more refined classes of the society of which we get such vivid pictures in the ancient Sanskrit literature survives only in traditions since a very long time past.

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The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulations was no doubt secured but this was done at a terrible cost. The intellectual portion of the community being thus witndrawn from active participation in the arts, the *how and why* of phenomena——the coordination of cause and effect——were lost sight of——the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties and India for once bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, a Des Cartes or a Newton and her very name was all but expunged from the map of the scientific world.'

The information that we have given about Hindu Chemistry in this and the last issue of our Magazine does not and cannot claim to embrace all the different subjects in which the ancient Indian scientists had made progress. They knew much more. For instance, they could prepare several of the mineral acids and had discovered some of the most important laws of Light. Some of them even asserted that the air had weight. We shall treat of these and of many others in a future issue.

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The Gurukula Samachar.

(By Prof. Seva Ram).

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—Herbert spencer.

A Month of 'Matches.'

It has been a month of 'matches' with us here. The Saharanpur School team, the Delhi Hindu College team, the Najibabad big team have matched their bats and bowls, their sticks and running, their kicks and shoulders and have gone one and all worsted by the School and College elevens respectively. Their skill and endurance, rush and stand were not effective against the greater endurance, equal skill, more voilent rush and firmer stand of the Gurukulites.

The Saharanpur School Team.

The first to come was the Saharanpur School Team. Slender, spare built, sportsmanlike was their Captain and so too were most of the party slender, sinewy and sportsmanlike. Behind the scene we may imagine the match council deciding to send their best school eleven to play

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with the party they welcomed. The air is agitated with the stir of sport and surmises of the issue.

'Study is suspended,
School day ended,
Banish the books,
For lessons are done.'

It is one of the happiest of happy school days when one goes to school with his books expecting regular routine and to his pleasant surprise there is a notice of 'no work and all play to-day.' All the exhuberance of the youthful spirit is suddenly released by the removal of the expected attention pressure and every one has the delightful sensation of having to watch the fateful turns of play out in the sunshine on the green sward over the Gurukula grounds.

The long bell announces the approach of the match The Vidyala and Mahavidyala students line the borde. of the beautiful grassy playground. A knot of friends here, a group there, a batch up there, a cluster down there, thus they line the whole maidan—thus is the boundary dotted with human heads, talking tongues, with eagers eyes and playful spirits. Some more aspiring than the rest climb up the tree yonder and peep ape-like from the branches above. Some to philosophy inclined seek the grateful shade of that other tree and divert themselves with metaphysical connundrums whenever there is nothing in the play to sustain their interest.

Thus watched and cheered under the noonday sun the eleven move and field, the two bat and run, the serious umpire decides their differences. The Gurukulites win the toss and in goes the Gurukula eleven to have the batting. Their batting is not at all skilful or trained. They have simply the eagle eye, swift legs and arms that can hit hard

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whenever they hit at all. There is no blocking, no tiring out of the other party but just a lot of hard hits, swift byes and a quick fall of wickets. Only one Mr. Bamboolegs of Deepmala plays it steadily from first to last and stands not out up to the end.

The Saharanpur team must now play. The Gurukulites have scored 75. The slender Saharanpuris can't make a stand against the robust open air Brahmacharies. They hit hard but the ball is immediately sent to the wicket keeper. They bat well but unfortunately for them the bowling is so hard that it passes below their bats before they can block it and brings down the centre wicket. They are all out for 25. So they play a second time too. They cant come up to the Gurukul 1st inning score and so lose by several runs and eleven wickets. It is the same with their Hockey and Football. They are absolutely no match for the Gurukula school team.

The Delhi Hindu College Team.

The second to come was the Delhi Hindu College team. Tall, stalwart, burly practised players were they all. The Gurukula got up its eleven. Sporting enthusiasm was at its highest. Once more the Brahmacharies dot the boundry line in merry groups, cheerful chattering companies, as reclining philosophic spectators, or adventurous tree-top climbers with eager eyes talking tougues, hurrahs and huzzas, etc.

It is cricket 1st. The Delhi team begin the batting. How beautiful and steady their batting! Splendid bats at blocking and tiring out! But dare they hit hard? Let them try. Up goes the ball but never will it be allowed to come straight to the ground. A sure catch will it afford to the Gurukula batch at the field. One, two, three, four, yea more, some of the very best of the Delhi team are caught out. The play is to last up to four. But it can't be finished. It is a drawn game. Any way the

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conclusion is clear, the Delhi team bat best and the Gurukulites can't bat but can field well and catch splendidly.

A great deal more exciting was the football match between these teams. The Delhi team evidently thought a lot too much of their football. But the Brahmacharis were at their best that day. The tall, stout and burly players of Delhi thought they would be able to shoulder the Brahmachari with ease and send them rolling down. But they soon found out their mistake. Their team was splendid and played its best. But the Brahmachari spirit was aroused and the Gurukula rush was irresistible. Many a player was sent rolling in the furious concussion of excited opponents. The poor football had the severest kicks that day. There was a great deal of cheering and '*Shabas*' and '*chalo.*' The play was delightfully brisk ; but what of the looks of the players ? Panting, excited, wild, fierce, eyes shot red with fury, burning bright !

Leonine looks ! splendid energy ! manly play ! say all the admirers. To some, however, the look was positively savage. The fierce gaze did not make the players appear more than human but somewhat less than human. It was the concentration and co-operation of reckless abandon and not the concentration and co-operation of sounder self control. Interpreted one way the football match that day stood for manly conflict, sovereignty of sport—interpreted differently it was the very embodiment of savagery of sport, the intoxication of brute power that drowns all pity, the dubious delight of destructive ferocity. The Gurukulites were the victors by four goals, two in the 1st five minutes and two in the last. But the pity of it all was that some thought the sense of pleasant play was rather lost in the cruel competition of serious sport. At the end, of course, there was an exchange of mutual congratulations and let us hope the spirit of this sane ceremonial will be more and more remembered even in the thick of the play.

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It will be only fair to say that the Delhi team was the best of all the teams that played with the Gurukulites.

The Najibabad Team.

The big Najibabad team was the last to come. Once more all the Gurukula was out on the green maidan.

The Najibabad players were very good, grown up, steady, patient players. The level of excitement was correspondingly low. Hockey play was rather brisk but in point of excitement, cheering and huzzaing it was nothing compared with the Delhi Football match. There was a becoming quietness and self-control. The contrast was noticeable ; especially so at the evening football match with the Najibabad. The jaded, wearied players played on a quieter game, their looks were a great deal more pleasant, spirits smoother. The game was temperate and subdued and the enjoyment was even more so. But the Najibabad team fared not much better. They had three goals at Hockey and three in the Football match ; but they stood the whole game with true sportsmanlike patience and imperturbed spirit. At the end there was exchange of congratulations as usual. Let us congratulate them all on behalf of the Vedic Magazine on the pleasant time they made us pass, for the good game they played and the points they taught the Gurukula players, remembering the true players' maxim, to wit, 'He who wrestles with us is our friend indeed.'

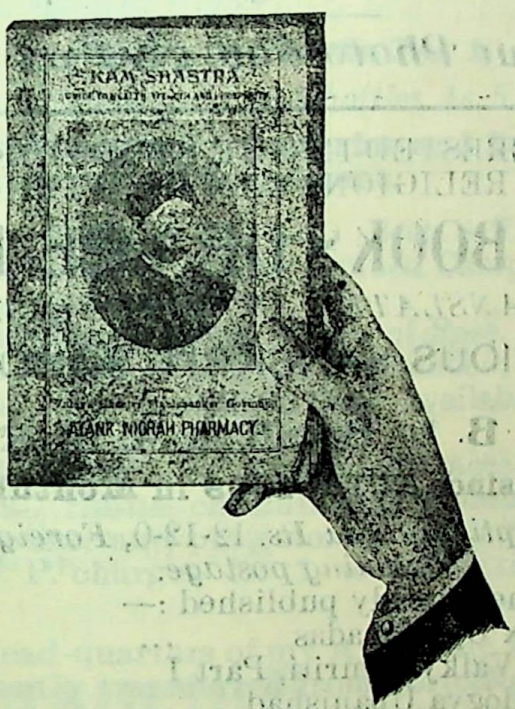
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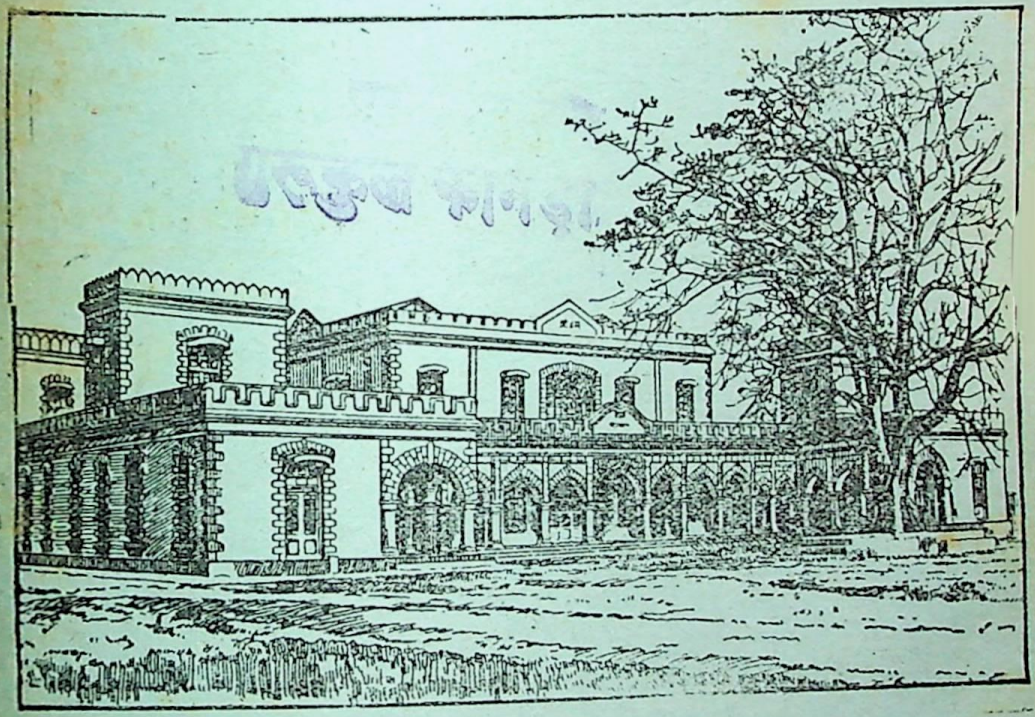
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'Of fts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } PHALGUN 1971—FEBRUARY 1915. { No. 9.

"Seek you the strongest?"

Attachments are sweet. And for attachments 'tis natural to yearn. Yet attachments—whether *reverent* and devoted as to a superior force, *simple* as to an equal force, or *benevolent* as to an inferior force –

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entail a subtle dependence in even the strongest soul.

Alone-ness is as the desert. But it is the only field in which entire independence can be developed and radiated.

Yet dry and dreary is its path! And strong is he who, left in the cold by all, pursues his way unruffled and unfeeling in neutrality complete.

Seek you the strongest among humans, so find him whom the chattering scandals of erstwhile companions move not, him whose heart the mean-ness of suspicions touch not, him whom the grey sadness of complete desertion saddens not!

And having found him, greet him as the Power-Essence that—moving in solitude—IS.

ELIZABETH ARNOLD.

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NOTES.

Belgium on the Rack.

This is the heading of an article in the *Nineteenth Century and After* for January 1915 written by Mr. Frank Fox who claims that he was an eye-witness and a bystander when German troops were committing barbarities in poor ill-fated Belgium. The writer's view is that Germany was deliberately atrocious because she wanted to coerce the plucky heroic Belgium into betraying her honour and surrendering her neutrality. He supports his position by documentary evidence. After a mild turn of the rack and *before any massacre of civilians* the Germans offered a temptation to little Belgium plausible enough to give her an easy road to faithlessness. But the reply was as heroic as the temptation was despicable and infamous.

The offer:—

The fortress of Liege has been taken by assault after a courageous defence. The German Government regrets most deeply that in consequence of the attitude taken up by the Belgian Government against Germany such sanguinary encounters should have taken place. Germany does not come into Belgium as an enemy; it is only due to the force of circumstances that she has been compelled, on account of the French military preparations, to take the grave decision of entering Belgium and occupying Liege as a *point d' appui* for her subsequent military operations. After the Belgian Army has, by any heroic resistance against greatly superior forces, maintained the honour of its arms, the German Government begs the King of Belgians and the Belgian Government to save Belgium from the subsequent horrors of war. The Government is ready to come to any agreement with Belgium which can be reconciled with its differences with France. Germany again solemnly declares that she has no intention of seizing Belgian territory, and that such an intention is far from her thoughts. Germany is at all times ready to evacuate Belgium as soon as the state of hostilities permits.

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The reply:

The proposal which the German Government makes to us reproduces the proposal which was formulated in the ultimatum of August 2. Faithful to its international obligations, Belgium can only repeat the answer it gave to that ultimatum, particularly as since August 3 its neutrality has been violated, a grievous war has been carried on its territory, and the guarantors of its neutrality have loyally and at once answered her appeal.

Surely these continued invitations to play the traitor offered under veiled threats of fire and sword are unworthy of a great civilized country. Surely civilization must have come to a poor pass when one of the greatest and most civilized powers of civilized Europe can thus unblushingly make attempts to decoy a small helpless nation from its plighted word and loyalty to treaty obligations guaranteed among others by the invading party itself. Now as regards the alleged atrocities which followed the refusal of the Belgians to sell their national honour in return for infamous security and safety accompanied by cringing subservience and slavish acquiescence in what they conscientiously believed to be a shameful outrage on their liberties and a wanton invasion of their rights, the writer quotes as evidence the admissions made by the Germans in their official paper, *The friend of the people* (God save the Mark !) which they established in Liege in the month of September. The official German account of the burning of Louvain reads as follows.

Our force concentrates at the railway station and opens fire on the houses around them and on other houses. We fire on the windows, force open the doors. The inhabitants are killed or dragged out, and the houses are burned. In a little while Louvain is in flames. At first we thought that the greater part of its inhabitants had been killed in the flames, for all who showed themselves in the streets received bullets. But after our return we found ladders placed in such a fashion as to facilitate the escape from the houses by their gardens at the rear. A very great number thus were saved, another proof that this attack on us had been prepared beforehand. That night at Louvain was a very grave experience, and we were lucky to get out of it so well.

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The by-stander gives the following graphic and vivid account of the burning of Termonde.

"The inhabitants were given two hours to leave; then with well-drilled precision companies of German soldiers marched through the streets, breaking windows on each side with rifles as they marched. *They were followed by two files of men with machines who sprayed kerosine through the broken windows. Most of these spraying machines were operated by hand, but one at least was a big engine of arson driven by motor power.* The next stage was for soldiers to pass along throwing lighted fuses on the kerosine. Termonde was thus systematically destroyed. All the inhabitants of Termonde gave the same version of its destruction. The sack of the town was not marked by massacre, but eighty civic notables were taken away as prisoners to Germany, and there were a few incidental murders."

The italics are ours.

Modern civilization is, in many respects, perfected barbarism and scientific savagery. All the resources of science have been exploited to introduce scientific precision, accuracy and order into the methods of slaughter, murder and incendiarism. The nation that can slaughter with the greatest effectiveness and burn towns in such a way as to inflict the maximum of suffering in the minimum of time and with the least inconvenience and personal risk to the incendiaries is the most civilized and the most advanced. Never was the Gospel of 'might is right' and of the biological necessity of brutality acted upon more glaringly than it is being done now in the theatre of bloodshed in Europe. The following is a glowing account of the achievements of a civilized power, which also claims to be a civilizing agency, in the sphere of desecration and vandalism by the side of which the doings of Goths, Vandals and Huns dwindle into insigificance. If this account is true henceforward what has been so far termed "vandalism" may well be re-christened "Kultur" or "Occidentalism" or "Teutonism."

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Says the writer:

"The incidents of beastliness, the strange degenerate acts of nastiness and sacrilege, with which the Germans spiced their ordered and deliberate cruelties, must be set down to the account of the tiger and the ape still surviving in our human nature. German officers and soldiers were not always content to kill out of hand and to burn quickly. They had to torture beforehand, and to desecrate and insult beautiful buildings before destroying them. A Belgian friend, talking to me on the point, used the illustration (borrowed from a Fourian cartoon) of low-minded servant, in envy of her beautiful mistress, deliberately soiling the pillow on which she would sleep. It is exact. Beautiful churches, carved out in lace-like stone by mediæval piety, were often deliberately befouled. In one chateau of rare beauty the German officers, after pillaging the cellar and destroying the marbles and bronzes, *brought in a cow from the fields, disembowelled it, and spread its entrails and blood over the carpets and tapestries, so that they might be spoiled.* Very frequently, too, there was physical and moral torture of the cruelest kind. Peasants were kept on their knees with hands uplifted for hours under the threat of instant death if they moved. Thy were shut up, and told to be ready to die in three hours, then released, then shut up again, and again sentenced to death. They were shut up for long periods, with hardly any food or water, and with no means to observe the decencies of life."

This shows that you have only to rub the civilized man a little to find that the coating is very thin and that this "civilization," however much it may have perfected the instrument of intellect and rendered it more effective for both good and evil, has not either touched the spirit at all or has coarsened and vulgarised it by utilizing all its powers and faculties for the promotion of communal material aggrandisement and social hatred and discord.

War and Christianity—Important and Significant Admissions by a Bishop.

We have, more than once, demonstrated the failure of Christianity to cope with the suicidal and devastating materialism of the West. Corroboration of our views on this

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question comes from unexpected quarters. The Right Reverend Bishop Podsham writing on "The Effects of the War upon Non-Christian Peoples" in the same periodical makes some significant admissions, in a spirit of detachment and ungrudging and uncompromising love of truth upon which he deserves to be congratulated. Says his Lordship:—

"Before doing anything else, however, let me frankly confess that I consider the conditions of our social life that made this war as inevitable as a Greek Tragedy are profoundly unchristian. The late professor Cramb expressed his conviction that the spirit of materialism, or Napoleanism as he called it, is contending with Christian for domination over the souls of men in Europe. In Germany alone—and particularly in Berlin and the places coming under the influence of Berlin—has this spirit acquired something of the clearness and consistency of a formulated creed. Throughout Europe he opined. 'Corsica in a word has conquered Christ. No one who has wandered to and fro in the world with open eyes, as I have done, can doubt that the spirit of materialism is at work everywhere. It is to be found in Tokio and Pekin just as surely as it exists in Europe.' Yet my appreciation of this momentous fact has not convinced me that Christianity is bankrupt, nor that all Christians are either false or self-deluded. There are to be found still those who have never bowed the knee to Baal and whose lips have never kissed him. But this war has shown indeed how vital and persistent are the forces against which Christianity is pledged to contend. It is therefore a legitimate question to ask: if in Europe men and women have been tempted to turn aside with disgust from a religion which appears to be identified with bloodshed on so huge a scale, will not a similar nausea be felt by non-Christian peoples who look upon Christianity from without, and assess it by the way in which these Christians love one another?"

Towards the conclusion of the article the Bishop quotes with approval the following question which Mr. Uchimura, a well-known Japanese educationist, writing in the English column of the *Yorodsin*, asks:—

What is the Western civilization after all? They say it is Christian. But is it? Is it civilization based upon the crucified one? Certainly it is not. It is a civilization based upon the crucifying one..... The present conflagration of Europe is the newest evidence.....that there

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is a sham civilization beautiful upon the surface but within dead vanity."

The writer, then, goes on to say :—

The real weakness of the situation lies in the fact that *western civilization is so largely materialistic, frankly or covertly,* and *in the subsidiary fact that the individual Europeans that call themselves Christian are not sufficiently alive to what should be implied by their claim.* Sir William Macgregor whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohamadanism in West Africa as compared with that of Christianity. 'It is just this,' he said, 'every Mohamaden regards himself as a missionary, the majority of Christians think it another man's work.'

The italics are ours. The modern titanic struggle in Europe sums up the achievements of civilization and "Christianity" during 19 centuries. They have both failed. There is a void in the heart of the civilized world. What can fill it up except a system of thought whose centre is spirituality and which has science as its hand maiden—marching in its train under the acknowledged leadership of spiritual forces. That system of thought is technically called Vedic because it flows from the perennial and eternal springs of Divine knowledge preserved in the holy Vedas.

Will the Arya Samaj, the custodian of this knowledge, rise to the height of the occasion and after the war send missionaries to the Occident to proclaim its holy and divinely inspired message ?

"Will it?" replies the echo.

'Shastras and Students'.*

Under the *regime* of the present system of education our ideals of education have become so much distorted that

*This was the subject of a lectrue delivered by Sir N. Chandavarkar, ex-judge, High Court, Bombay, at a meeting presided over by Sir S. Subramania Iyer, ex-Judge, High Court, Madras.

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at first sight it may not appear what is sought to be conveyed by the grouping together of the two words 'Students' and 'Shastras.' An ordinary student whose studies are governed solely by the motives of bread and butter, and who has been taught to regard the Shastras as little more than a big 'load of learned lumber' is ill-fitted even to guess at the lessons of extreme significance which the Shastras have in store for him. And yet it was to the teachings of the Shastras—the carefully selected Shastras—that the two great sons of India drew the attention of the students of the Madras Presidency College, with all the emphasis that they could command. Sir Narayan Chandavarkar began by pointing out that inspite of the fact that great benefit could accrue to the students from external aid, the student held the key to his salvation and progress in his own hands. The grave defect of the Indians and especially of the student community of these days was that they were diffident and wanted self-reliance. The learned lecturer urged the students not to be prejudiced against themselves but to undertake every work with confidence and faith.

The Hindu ideal of education, said he, clinched in few words was *Vidya Purshartha Sadhanani*. *Vidya*, knowledge was to enable them to secure manhood, to try to be strong in body, mind and morals. They could not be real men unless they were real students, in other words, unless they read the best thoughts of the best men and not merely stuffed their brains with those thoughts, but digested and assimilated them and made them part and parcel of their own selves. Education consists in becoming, creating and that brought him to the very first principle of their Shastras which bore upon the question of education, because it bore upon the question of life, and must be of the greatest interest to them. Every founder of a religion, every statesman and every social reformer were all creative men. Every man who founded a religion created it first in his own heart, and he came out to preach it to the world, after having brooded over it in solitude and silence and having received his inspiration. What were the essentials of Yoga? 'Mere knowledge puffeth,

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but love edifyeth.' Mere knowledge and intellectualism were the ruin of a country; but Yoga meant realisation, realisation of one's self or *Atma-darshana* and mere knowledge without realisation was no good. The *Isopanishad* laid down, 'he who only knows, goes to the uttermost hell.' Students were all little Yogis. In their studies they were practising Yoga. The first condition of Yoga was faith. 'Man is a creature of faith,' said one of the Upanishads and faith meant 'Staith,' a Scotch word which meant steadiness. They must steady themselves. In other words, their passions must be conquered before their faith could be made steady.

The learned lecturer next enumerated the other conditions of Yoga which were the detachment of passions by the substitution of good in place of bad passions, combined with vigorous action, proximity to God and silent endurance of the misunderstandings and calumnies of the world in the path of love. In the end he exhorted them not to be baffled by the greatness of greatmen and to make the right use of their education by utilising it in the service of their country.

Sir Subramania Iyer called their attention to the necessity of daily performing Sandhia or twilight prayer, and told them to form their characters according to the behests of the *true* Shastras which alone could supply them with the true ideal of life.

Swami Dayanand and Raja Ram Mohan Roy.

The *Leader* for January 10th, 1915, has, for once, gone out of the way to pass remarks regarding the comparative merits of the two mighty men named above. In a discursive article a sweeping assertion is made that the founder of the Brahmo Samaj was a greater man than the founder of the Arya Samaj. Considering the seriousness of the remark, of which the writer must have been aware, we are at a loss to understand why, unless

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he was determined to offend a large number of the readers of the paper, he chose to make invidious distinctions and compare a scholarly man of the world and a sanyasi philosopher.

We have no mind to enter upon any unnecessary and unfruitful comparison which the remarks of the *Leader* seem to call forth. Raja Rammohan Roy was so much in favour of Vedic life and Vedic character that his convictions do not seem to differ materially from the principles which Swami Dayanand taught. Indeed, had the Raja been living to-day he himself would have repudiated the truth of the *Leader's* remarks and paid homage to the great Swami. The writer had better make a careful study of the history of the Brahmo Samaj and especially of that portion of it which concerns Raja Rammohan Roy.

INDIA

And its Splendid Message for the World.

Mr. Arbindo Ghose having been lately interviewed by the representative of the *Hindu*, Madras, gave his valuable opinion regarding the India of the present day and its brilliant hopes in the future. On being questioned as to what he thought of the 1914 Congress and Conferences, Mr. Ghose though he made an exception of the presidential speech of Mr. Basu as an eminently practical and vital utterance, spoke of the general activities of the Week in indifferent and more or less deprecatory terms. He said, they were mere repetitions of the petty lifeless formulas of the past and showed no sense of the great breath of the future that was blowing upon us. When asked as to what was his own advice for the realisation of our destiny, he promptly replied :—

"Only by a general intellectual and spiritual awakening can this nation fulfil its destiny. Our limited information, our second-hand intel-

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lectual activities, our bounded interests, our narrow life of little family aims and small money getting have prevented us from entering into the broad life of the world. Fortunately, there are ever-increasing signs of a widened outlook, a richer intellectual output and numerous sparks of liberated genius which show that the necessary change is coming. No nation in modern times can grow great by politics alone. A rich and varied life, energetic in all its parts, is the condition of a sound vigorous national existence. From this point of view also the last five years have been a great benefit to the country."

Mr. Ghose again remarked that the idea of Indian nationhood had of late become rooted in the public mind; and though the Government were thinking of giving India a proper place in the Councils of the Empire, it was incumbent upon the Indians themselves to think seriously what part Indian thought, Indian intellect, Indian nationhood, Indian spirituality, Indian culture, had to fulfil in the general life of humanity. "India," said he, "holds in her past, a little rusted and put out of use, the key of humanity's future." Indian Spirituality contained fully developed all those things which were to guide the future of the whole world.

Mr. Ghose is deeply devoted to the past of India, and extremely unwilling to disregard it in the reconstruction of our social system. To a condemnation of our present social system he replied in the following strain.

"No so hard, if you please" said Mr. Ghosh, with a smile, "I quite agree with you that our social fabric will have to be considerably altered before long. We shall have, of course, to enlarge our family and social life, not in the petty spirit of present day Social Reform, hammering at small details and belittling our immediate past but with a larger idea and more generous impulse. Our past with all its faults and defects should be sacred to us. But the claims of our future with its immense possibilities should be still more sacred."

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The Life Hereafter.

In a previous issue we drew the attention of our readers to the remarkable pronouncements of Sir Oliver Lodge regarding Yoga. Since then he has given another evidence of his deep interest in, and continued study of, the subject. In a striking address recently delivered Sir Oliver first of all touched upon what he called the holiest war and said that the Allies were 'the agents of good,' fighting against 'spiritual wickednesss.' Proceeding further, he established the separateness of the body and the soul as well as the superiority of the latter over the former, and then made the following assertion regarding the soul's survival. Said he,

"We ourselves are not limited to the few years that we live on the earth; we shall go on without it. We shall certainly continue to exist. Why do I say that? I say it on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked with them. Communication is possible. One must obey the laws: one must find out the conditions. I do not say it is easy, but it is possible, and I have conversed with them as I might converse with anyone in this audience this day. Being scientific men they have given proofs that it is really they, not some personation, not something emanating from myself. Some of those proofs are being published, many more will have to be withheld for a time, but will be ultimately published. But I tell you with all the strength of conviction I can muster that the fact is so, that we can still exist, that people take an interest in what is going on, and know far more about things than we do, and are able from time to time to communicate. I know that is a tremendous conclusion. I do no think any one of us realises how great a conclusion it is. You know very well that it is not I only, but other scientific men think the same, and you know there are many scientific men who do not think the same. There are many who have not yet investigated. It is not for everybody to investigate, but if a person gives 30 or 40 years of his life to investigate this thing, he is entitled to state the result that he has arrived at. You must have evidence, of course, and the evidence is recorded in the volumes of the scientific society such as we have got, and there will be much more evidence. The evidence is not a matter for casual conversation; it is a

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matter for serious study. It may take you some years to agree with the conclusions, but there is no hurry. But those students who have given most attention to it have gradually in the process of many years come to the belief that the proof is now becoming crucial. I have no doubt whatever about it now, though for many years—ever since the 80's—I have tried all sorts of other methods of explaining these things until gradually they have been eliminated one after another and now no other method remains except the simple one that the people who communicate are the people they represent themselves to be. Survival of existence is scientifically proved by careful scientific investigation, and that of itself leads us to the perception of a unity running through all states of existence. That is why I say man is not alone, that is why I say I know he is surrounded by other intelligences, and if you once step over the boundary you must see there is no limit to the higher and higher intelligence until you come to the infinite intelligence Himself. When you go beyond man you must go on until you come to God.

A mighty change is undoubtedly overtaking the world by leaps and bounds. The philosophic world, having shut up their Huxleys and Spencers, are lending their ears to the more congenial speculations of Eucken and Bergson. In the scientific world the lectures of Sir Oliver are meeting with the same cold reception (though under changed conditions) which was accorded to the discoveries of Galileo and the XVth century. These movements are inaugurating a new era and mark a forward step taken towards the Vedic truths. The horrible war itself, with its clanging of arms and thundering of guns, is ringing out the old days of materialistic disbelief and ringing in the calm and perceful days when the whole world will pay their respects to the mighty scriptures of old.

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"Tis not Beyond!"

1. Whom seek ye there
With vacant stare—
And troubled mind—
Yet cannot find?

2. Thy Lord and God—
Beloved—adored—
By sages great
Of higher state?

3. Why wentst so far
Thy strength to mar
Oh foolish child
In maze beguiled?

4. Wast seeking here—
And seeking there—
And longing much—
Thy Lord to touch?

5. Hast look *around*—
And so not found
His gentle Calm—
His healing Balm—?

6. On child most fond
'Tis not *beyond*
Shalt find thy Lord—
Of thee adored!

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7. 'Tis in thy heart—
Of thee the Part—
Shalt find the WHOLE—
The Lord—the Soul—!

8. Dont look away!
For—night and day—
He waits for thee
Most patiently!

9. Oh clasp Him fast!
For—safe at last
Canst *hold* thy Lord—
Of thee adored!

ELIZABETH ARNOLD.

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG AND THE OTHER VEDAS.

(Translated from Sanskrit by Pt. Ghasi Ram, M.A., LL.B.)

The Eternity of the Vedas.

The Vedas having been produced by God, and all powers of God being eternal, their eternity is self-evident.

Here some one might say that the Vedas could not be eternal, because they consisted of words, and words, like a jar, were effects, *i. e.*, things made or fashioned. The words being non-eternal, the Vedas should necessarily be admitted to be so. No, they cannot be admitted to be non-eternal, because words are eternal as well as effects (*i. e.*, non-eternal). The relations of words and meanings which exist in the knowledge of God must be eternal, but, those, which exist in ours, are effects (*i. e.*, non-eternal). All powers of Him must be eternal whose knowledge and acts are eternal, without a beginning and innate and inherent in him. The Vedas being the knowledge of such a being can never be called non-eternal.

Q.—But, there were no books in existence and consequently no acts of learning and teaching, the Vedas, were possible at the time when all this universe lay dissolved and disintegrated in its causal state and when all gross effects were non-existent. How then you admit the Vedas to be eternal ?

A.—This objection can be raised in respect of books, ink, paper, &c , and acts of man, but not in respect of the acts and powers of God. We believe the Vedas to be eternal because they are co-eval with and a part of God's knowledge. It follows, therefore, that the Vedas cannot be non-eternal simply because the acts of teaching and learning and the books are non-eternal. The knowledge of God is eternal and infallible and, therefore, the relations

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between the letters, words and meanings in the Vedas subsist for all times. They are the same in the present kalpa as they were in the past and shall remain the same in the future also. Hence it is said in the Rigveda VIII. 8. 4 S.* 'The great creator made the sun and the moon just as He had made them before! The words 'the sun and the moon' in the verse are class names and their meaning is that the plan of the creation of the sun and the moon in the present kalpa is the same as that which existed in God's knowledge in the previous kalpa, because His knowledge is not liable to increase or decrease or variation. The same is true of the Vedas, for they too are the products of His knowledge.

We shall now give some quotations from the works on the science of grammar, etc., which go to prove the eternalness of the Vedas. Sage Patanjali, the author of the Mahabhashya, says 'the words are eternal. Eternal words must needs consist of unchangeable and immoveable letters which are not subject to elision, augmentation or substitution'† This remark occurs in many places in the Mahabhashya from the 1st *anhika* onwards. There is also the following observation which occurs in the commentary on the aphorism अइउण, ‡. 'a word is that which is perceived with the ear, understood by the intellect, rendred perceptible by being pronounced and which inheres in space.'§ The meaning is that all words are eternal whether they be Vedic (peculiar to the Vedas) or *Loukika* (used by the generality of mankind), because they are composed of letters which are imperishable and immoveable and are not subject to elision, augmentation

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* सुर्य्या चन्द्रमसौ धाता यथा पूर्वमकल्पयत्.
ऋः मं० ८ अ० ८ व० ४८।

† नित्याः शब्दाः । नित्येषु शब्देषु, कूटस्थैरविचालिभिर्वर्णैः भवितव्यम् अनपायोपजनविकारिभिः ।

‡ अइउण ।

§ श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाभिज्वलित आकाशदेशः शब्दः ।

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and substitution. Words are eternal because in them there is neither *apaya* =elision disappearance, nor *upajana*=augmentation nor *vikara*=substitution.

The author of the Mahabhashya anticipates the objection that words cannot be eternal because there are rules for their elision, &c., in the *Ganapatha*, Ashtadhyayi and the Mahabhashya. In the commentary on the aphorism 'दाधाध्वादादा' * he observes as follows :—' In the opinion of Panini, the son of Dakshi, complete words are substituted for complete words, because if the change had taken place in one portion only the eternalness (of words) would not be established.† It means that whole groups are substituted for other whole groups of letters, *i. e.*, specified groups are substituted for other specified groups, *e. g.*, the place of the word-group वेदपार+गम्+उ+सु+भू+शप्+तिप् is taken by another word group वेदपारगोभवति. They are mistaken who think that in this group अम् of गम्,उ of उ of उ, उ of सु श,प of शप of पा तिय and ३,प् of तिय are elided. because it has been said that the change does not occur in a portion only. In the opinion of Acharya Panini, the son of Dakshi, the eternalness of a word would not be established if elision, augmentation and substitution were to be confined to a portion of a world only. When it is said that अट् is added or भू is changed into भा the meaning is as explained above. A word is defined as that which is perceived with the organ of hearing, is understood by means of intellect, becomes manifest on being pronounced and inheres in space. This definition of word also shows that it is eternal. The effort used in pronouncing (a letter) and the act of hearing it cease to exist after a moment. The author of the Mahabhashya says that 'speech resides in one letter at a time.‡

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* दाधाध्वदादौ ।

† सर्वे सर्वपदादेशा दाक्षी पुत्रस्य पाणिने । एकदेशविकारोहि नित्यत्वं नोपपद्यते ।

‡ एकै कवर्णवर्तिनी वाक् ।

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The action of speech terminates with the pronunciation of each letter. We should, therefore, conclude that it is the act of speech and not the word itself which is non-eternal.

Q.—But the word also like the action of speech comes into existence when it is pronounced and does not come into existence if not pronounced. How can it then be eternal ?

A.—A word, like space (Akasha), remains unmanifested in the absence of means although it is pre-existent. It becomes manifest through the action of breath (prana) and speech. For example, in pronouncing the word गौः so long as speech is engaged with the letter ग् it has nothing do with the letter औ and when it is engaged with the letter औ it has no concern with the *visargal* (:). It is, therefore, the act of speech and pronunciation which is subject to elision and augmentation and not the word itself which is indivisible, uniform and available everywhere. Where there are no act of speech and air, words can neither be pronounced nor heard. We, therefore, conclude that words are eternal like space. According to the grammatical science all words are eternal, what to say of Vaidic words.

The sage Jaimini also has established the eternalness of words. Says he in Purvamimansa I. 1. 18. 'It (the word) is surely eternal because it is manifested for the sake of others.* The meaning of the aphorism is this. The word 'surely' is used with a view to remove doubts about the non-eternalness of words. A word being imperishable is eternal. Since the purpose of pronouncing a word is the conveying of information to another it cannot be non-eternal. If it were so, the information that such and such was the connotation of the word 'cow' would

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* नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् ।
पूर्वमी० अ० १ पा० १ सू० १८

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be incapable of being conveyed by means of a non-eternal word. This can be possible only when the words are eternal, for, in that case alone can there be a constant relation between the signifier and the thing signified. This is also the reason why many speakers are able to pronounce simultaneously the same word 'cow' at different places and also to pronounce it at different times. Jaimini has adduced several arguments in support of the eternalness of words.

Again, sage Kanadá, the author of the Vaisheshika aphorisms also says: 'The Vedas are authoritative because they are His word and because they contain an exposition of Dharma?' Vaisheshika I. 1. 3* The meaning of this aphorism is that all men should acknowledge the eternal authority of the four Vedas because they enjoin the performance of Dharma as a duty and are the word of God.

Similarly the sage Goutama also says in his Nyaya-Shastra; 'The authoritativeness of verbal proof is like that of the Veda and the medical science (Ayurveda) and it has been declared by the Aptas (trustworthy persons)'; Nyaya II. 1. 67 † Its purport is that all men should acknowledge the authoritativeness of the Vedas which are eternal and are the word of God, because all the great Yogis, Brahma, &c., who were righteous, free from deceit, treachery and other similar defects, merciful, preachers of truth, and masters of learning have admitted the authoritativeness of the Vedas to be of the same nature as that of the *Mantra* and the Ayurveda. Just as one considers a mantra, which reveals a scientific principle to be true and authoritative when its truth is experimentally established and just as one, on observing that the use of medicines

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* तद्वचनादाम्नायस्य प्रामाण्यम्।
वैशेषिक अ० १ आ० १ सू० ३

† मंत्रायुर्वेःप्रामाण्यवच्च तत्प्रामण्यमाप्तप्रामाण्यात्।
न्याय० अ० २ आ० १ सू० ६७

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prescribed in one portion of the Ayurveda cures disease, comes to have a faith in the medicines prescribed in the other portions of the same, so, on being satisfied, by direct cognition of the truth of a proposition mentioned in one portion of the Vedas one ought to believe in the truth of the contents of their remaining portions which deal with subjects that are incapable of direct proof. Sage Vatsyayana also delivers himself to the same effect in his commentary on this aphorism. Says he. 'This inference is drawn from the fact that the seers and the expositors were one and the same. The same trustworthy persons who were the expositors of the Vedas were also the expositors of the medical science. From this fact we infer that the Vedas are as much authoritative as the medical science. Hence the argument, that the words of the Vedas are of eternal authority because they have been acknowledged to be such by trustworthy persons !* Its purport is that as the word of a trustworthy person is authortative so the Vedas also should be admitted to possess authority because they also are the word of the perfectly trustworthy God and their authoritativeness has been acknowledged by all trustworthy persons. Consequently the Vedas being God's knowledge their eternalness follows as a matter of course.

Sage Patanjali also observes as follows on this subject :—'He is the teacher of the ancients also, because He is not limited by time,' Yoga I. 1-26 †. God is the teacher of all—of the ancients such as Agni, Yayu, Aditya, Angiras, Brahma, &c., who were born in the beginning of creation, of the moderns such as ourselves and of those also who

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* दृष्टप्रवृत्तसामान्याच्चानुमानम् । य एव आप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवेद्वद् प्रामाण्यमनुमातव्यमिति। नित्यत्वाद्वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्तप्रामाण्यादित्युक्तम । वात्स्यायनभाष्य ।

† स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।
योग० अ० १ पा० १ सू० २३ ।

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are to be born in future. God is called the teacher because He imparts knowledge of true substances by means of the Vedas. He is eternal because He is not affected by the action of time. The afflictions born of ignorance, &c., sinful acts or their impressions touch Him not. In Him there is highest knowledge and wisdom, innate and eternal. The Vedas are His word. They are, therefore, necessarily eternal and full of truth.

The remarks of Acharya Kapila also, on this subject, which occur in the 5th Chapter of his Sankhya Shastra, are to the same effect. Says he ; '(The Vedas), having been produced by His own power, carry their authority within themselves, Sankhya V. 51.* The meaning of this is that as the Vedas have been brought to light by the chief inherent power of God, one must needs acknowledge their self authoritative and eternal character.

Sage Krishnadwaipayana Vyasa also makes the following observations on this subject in his Vedanta-Shastra : 'He is the source of the Shastra (Veda).' Vedanta I. 1. 3† It means that Brahma is the source and cause of the Rig and the other Vedas which are the seat and repository of numerous sciences ; illumine all subjects like the sun and deal with all knowable things. It is impossible that the author of such Shastras as the Rigveda and others which are encyclopædias of universal knowledge should be any but an omniscient being. It is true that some men have expounded and developed the teachings of the Vedas as Panini developed the science of grammar. Shankracharya, in his commentary on this aphorism says. That a person whom writes on a subject knows more than what he writes upon it is so well known in the world

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* निजशक्त्याभिव्यक्तेः स्वतः प्रामाण्यम् ।
- सांख्य० अ० ५ सू० ५१ ।

† शास्त्रयोनित्वात् । वेदान्त० अ० १ पा० १ सू० ३

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that it is not necessary to labour the point further'* This goes to show that the Shastra of the Omniscient God must needs be eternal and must contain a knowledge of all things. In the same chapter of the Vedanta Shastra occurs another aphorism, *viz.*, And 'for this very reason (is established) the eternalness (of the Vedas)' Vedanta I. 3. 29. † All men should therefore, believe the Vedas to be self-authoritative and repositories of all sciences and eternal. They are self authoritative and repositories of all sciences because they are the word of God, and possess the quality of eternalness. They are eternal because they remain unchanged through all ages. No other proof is admissible to prove the authoritativeness of the Vedas. Other proofs serve only as auxiliary or corroborative evidence. The Vedas, like the sun, carry their own authority with them. As the sun illumines all objects, both great and small, the mountains as well as the motes, with his own light, so the Vedas shining with their own light shed their light on all sciences.

To prove, as it were, His own existence and the truth of the Vedas revealed by Him, God has revealed a mantra (Yujurveda XI. 8 ‡) the purport of which is as follows :—God, is Omnipresent, &c., and pervades all things on all sides. There is not a single atom (*parmanu*) in which He is not present. He is the maker of the whole universe. He is mighty and possessed of power without end. He is free from the ties of the threefold body, the gross, the subtle and the causal. Even an atom (*parmanu*) cannot penetrate Him. Being im-

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* ज्ञेयैक देशार्थमपि स तत्रोप्याधिक्यतर विज्ञान इति सिद्धं लोके किमुवक्तव्यम्। Shankara's वेदान्त भाष्य।

† अतएव च नित्यत्वम्। वेदान्त अ० १ पा० ३ सू० २९

‡ स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।

यजु० अ० ४० मं० ८।

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penetrable, He is incapable of receiving a wound. He is not bound by the bonds of arteries, etc., and hence nothing can bind or throw a veil over him. He always remains away and aloof from such defects as ignorance, &c. He is never touched by sin, nor does He ever commit a sinful act. He is Omniscient, He bears witness to and is the knower of the minds of all. He is without the three causes, the efficient, the material and the general. He is the universal father, but of Him the generator there is none. He always exists by His own might. God, the supreme self, is all existence, all consciousness and all bliss. He imparted the true knowledge of things to his eternal subjects in the beginning of creation by revealing the Vedas. Whenever he creates the world He vouchsafes the Vedas, the repositories of all knowledge, to his creatures for their benefit.

Every one should, therefore, believe that the Vedas are eternal. They are God's knowledge and God's knowledge always remains uniform and unchanged.

The Vedas can, with as great certainty be shown to be eternal on reason as on authority. One should acknowledge the eternalness of the Vedas according to the maxim that something cannot come out of nothing and nothing cannot produce something. That alone will exist in future which exists at present. It is impossible that a thing which has no root should have branches. To hold the contrary opinion would be like the sight of the marriage of the son of a sterile woman. If she have a son she cannot be sterile and if she have no son how can one see his marriage? These very considerations apply to the case in hand. If God be devoid of infinite knowledge how would He impart it to others and if God do not impart it to others, no one would be able to acquire knowledge and experience. For, nothing can grow which has no root. Nothing is seen in the world which has been produced without a cause. We shall now state what is the actual ex-

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perience of all men. We retain the impressions of that only which has been the subject of our direct cognition and we remember and know that only of which we retain the impressions. This knowledge alone supplies us with the motives of action and inaction (attraction and repulsion). It cannot be otherwise. Whosoever reads Sanskrit gets the impressions of that language only but of none other. Similarly one who reads the vernacular gets the impressions of the vernacular alone and of no other. In this way if God had not instructed and taught men in the beginning of creation no one would have been able to come by experience requisite for acquisition of knowledge. Without such experience there would have been no impressions and without impressions there would have been no remembrance and without remembrance there would have been no knowledge not even the semblance of it.

Q.—But why? Men have a natural bent to act and in their activities they experience pleasure and pain. So gradually and in course of time they must increase their tock of knowledge, why should it then be believed that ne Vedas were produced by God?

A.—We refuted this objection while treating of the origin of the Vedas. We proved there that even now no one acquires knowledge and is able to increase it without receiving instruction from others; so, man could not have made progress in learning and knowledge without having received instruction from God, in the beginning, through the Vedas. There we illustrated our meaning by the case of children kept in a wilderness without instruction and also by the case of the dwellers of forests. We saw that such children and dwellers of forests could neither acquire knowledge, nor learn the use of human speech without instruction—let alone the question of the origin of knowledge (through experience). Therefore, the knowledge contained in the Vedas, which has proceeded from God, must needs be eternal, as all of His attributes are. The name, the

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attributes and the actions of an eternal substance must themselves be eternal, because their substratum itself is eternal. The name, the attributes and the actions depend on others; they cannot, therefore, exist independently without a seat or support. If their substratum be non-eternal they also would be non-eternal. That which is eternal is not subject to production and dissolution. Production means a special combination of separate elements. Dissolution takes place when the caused products are separated (into their component parts) on account of the combination ceasing to exist. Dissolution is the state of being unperceived. God being uniform in His essence is not touched by combination and disjunction. The following aphorism of sage Kanada is our authority for this proposition. 'The eternal is that which exists and is uncaused'—the Vaisheshika IV. 4.1 * The meaning of this is that an effect which comes into existence on being produced from a cause is non-eternal, because it was not existent before its production. That, however, is said to be eternal, which is not the effect of any cause but is always the cause of others. Whatever is the product of combination postulates the existence of a producer and if the producer itself happens to be the result of combination it will have its own producer and so on *ad infinitum*. That which itself is the product of combination cannot have the power of combining prakriti or the atoms (*parmanus*) for the latter will be subtler than itself. The subtler is the Atma (pervader) of the grosser, for the former is capable of penetrating into the latter as fire penetrates into iron. As fire, on account of its subtle composition can enter into the hard and gross iron and separate its particles from one another, so, water being subtler than earth can enter into its particles and can combine them into a ball or separate them from one another. God is above conjunction and disjunction and is all

* सदकारणवन्नित्यम्। वैशेषिक अ० ४ पा० ४ सू० १।

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pervading. He is, consequently, able to bring about conjunction and disjunction according to law. It cannot be otherwise. We being ourselves within the sphere of combination and disjunction, are unable to combine or separate prakriti or paramanus. If God also were within that sphere He would be like us incapable of bringing about combination and disjunction. Also, He from whom combination and disjunction proceed, being the first cause of the things coming into existence on account of combination and disjunction, is not under the sway of combination and disjunction. Without the first cause there would be no beginning of combination and disjunction. The Vedas having been revealed by, and having always existed in the knowledge of God who is the first cause of combination and separation, who remains ever unchanged in His essence, who is without a beginning, eternal, unborn, and whose might endures for ever, their eternalness and the truthfulness of the knowledge contained in them are established.

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THE GROWTH OF NATIONALITY.

By Mohamad Azmatulla Khan, Esq., B. A.

"How weary a step do those take who
endeavour to make out of a great mass
a true Political personality."

BURKE.

Nations are not made but grow. This is a lesson taught by History if it be read and understood in the right spirit. By right spirit, in simple words, I mean the eagerness to get below the surface of things to search behind appearances the vital principle that animates every isolated fact. Once the soul of things flashes on the mind, the crowd of apparently insulated phenomena begins to arrange itself into a system—a truth where each part explains the other and the merest trifle puts on a significance that can never be lightly put aside or neglected. In such a scientific spirit, then, for it is nothing but it, let us also look at those hordes of people called Nations.

At the very outset it should be made clear that the so-called *Natural Sciences* have to deal, in most cases, with objects that, so far as we know, are devoid of the consciousness that makes human beings interpret all things outside the pale of self into a body of truth. From this great fact arises the important distinction between natural and social sciences. Objects other than man seem to drift onward helplessly under the Draconian laws of nature. When we come to man there comes a change over the spirit of things. Man, endowed with a system of occult phenomena known as reason, appears from the very dawn of human race the lord of the creation around him. But everything is subject to the laws of growth. Nothing is exempt, not even the airy forces of the mind. The evolution of the human will, that is to say practical reason, took a stupendous lapse of time and who knows how long it would continue to develop before it grows perfect. No one can see through

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the dark folds of the future. One thing, however, is almost certain if history may be relied upon. The present phase of human progress is but a stepping stone to something higher and better. Modern civilisation cannot and ought not to be the last word of human wisdom. But, at the same time, we should not put on an air of scorn towards the present scheme of things, lest in doing so we should also spurn away the truth on which the whole edifice of modern knowledge stands. The past had many a sad defect and untruth. The present has removed some of those shortcomings of the past and may for aught we know hide many errors and shams which shall be exposed and purged by generations to come.

If we study History in such a spirit our attention will be irresistibly drawn towards the phenomenon of nationality. The national ideal that triumphed over the age of chivalry and serfdom is, politically speaking, the prolific source of modern progress.

It is to the study of this highest ideal of modern civic life that I have devoted this essay. How nations are formed is the question I have set myself to answer in these pages.

In studying nationality we should always keep in view the analogy of family. That family can never be eliminated from society is a hackneyed truth but a truth which can never be too much exaggerated. However, before proceeding to analyse the elements of nationality, another trite but ever-neglected principle should be stated. Everything in this universe from the divinest down to the most vulgar entity, must have a material basis. The soul can only reveal her nice and impalpable existence in a body. The soul may have a life even when divorced from the body; but in all frankness we are wholly unaware of that oft-believed and much talked of fact. For all earthly purposes, soul must show herself in a house of flesh and blood. Similarly, family a higher organisation than the individual requires a material house, one of bricks

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and mortar, to dwell in. The present human existence cannot escape the trammels of matter. In past ages and even in the present day many good people laboured and do labour to dispense with the material requisites of life They, of course, failed and do fail miserably. In politics, too, we should never lose sight of the simple fact.

A nation then must have a home, a country. That country should be a naturally defined unit, possessing a peculiar climate. The geological changes of past ages, tedious lapse of time, have given different characteristics to various parts of the globe. The climate certainly reacts on the people and imparts a certain resemblance of mental tendencies and habits quite distinct and peculiar. The love of the mother soil that affords food and shelter to the inhabitants generates that most important element of nationality—patriotism. Thus country is the first palpable bond of union. But far more important is another material tie—the tie of blood. It is not necessary that all inhabitants should fetch their life and being from a single race. The great need is that once a population is settled in a country there should be no foolish exclusion and blood-tight strata. Intermarriage, the great instrument of union, should not be restricted on absurd reasons of pride of ancestry and race. This social freedom is the material basis of true union. One may go on preaching unity on political, religious and economic grounds for ages and ages in vain. Let intermarriage have unrestricted play and before long a concourse of heterogeneous people will emerge, under Hymen's chivalrous guidance, a united people with a definite national character. Intermarriage is the greatest unifying social force. Given a well-defined country and a people interwoven and knit together through the ties of kinship, there is still much wanting to entitle the people to claim the proud name of a nation.

There comes in a third material element which is known as solidarity. In the satisfaction of human wants

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that is in production, distribution, and exchange of wealth arises the granite rock of economic organisation in which every individual, will he, nill he, finds himself a member of a solid body economic. Such an organisation like all human and earthly things is, in the first instance, merely unconscious growth. But economic ties help individuals to realise their common bonds of union and suggest the possibility of a higher and better organisation on the solid basis of economic interrelations. When a society is thus firmly knit together it becomes an absolute necessity to have a common medium of thought exchange. The inhabitants may have developed several dialects, still some one language comes off triumphant and all important business is carried on in it. In due time national literature—the expression of the best in thought and deed of a nation—grows up and forms a national mind. With the growth of a national literature there goes on a spiritual movement and slowly a church, national and fully adapted to the needs of the times, evolves itself and forms another adamantine link of national unity.

All these unifying forces when happily blended together prepare a people for a still higher union; side by side with patriotic, economic, literary and religious development there goes on its political evolution. No people can be without some sort of political organisation. The very existence of family presupposes a primal political unit. The beginnings of political growth, like those of anything under the sun, are crude. All forces mentioned above, under wise guidance and happy circumstances, ultimately lead a people into the glorious organisation known as united nation or nation-state. Liberty, that is, the right political place of every individual in State, is assured. Self-Government brings moral responsibilities to the nation as a whole. Individual will stands upright to its full height and feels that in order to realise itself, it should learn to fit itself in the organised will of the State. At this stage the national ideal eclipses all other ideals, be they

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spiritual, humanitarian or cosmic. Every force—social, religious or moral—exists only as a means to realise that ideal.

Before proceeding any further let us throw a glance backward. I have endeavoured to show that nationality has a material basis. The country, the home of a nation, a flesh and blood population knit together by blood ties and depending on eachother economically, form, so to speak, the protoplasm of a nation. At different stages of growth these material requisites expand and at the same time other unifying forces such as education, in its widest sense, through one language, religion and politics appear on the scene and that crude nation-cell stands out multiplied and transformed as a vigorous and progressive state, self-governing and blessed with all that highest good that freedom can bestow.

This brief description of the growth of nationality may seem very simple and easy of attainment. Unhappily it is not so. The first and absolutely vital lesson in politics is to make this truth clear to one's mind. Societies are not like unconscious chemical substances which you can manipulate as you like in a laboratory. Such chemical theories in politics can only end in destructive explosions. If saintly patience and selflessness, freedom from dogma, a humble and ever learning spirit be anywhere of invaluable use, it is in politics.

Political truths are simple enough, and appeal directly to the mind. But their simplicity, of necessity, implies a very complex web of thought. The simplicity of finish makes us oblivious of the intricate processes of art. Besides, the idea of political power, ever so vague, is far more intoxicating than any other human motive. You will find this idea lurking behind religious meekness of Pope or the philosophic aloofness of Plato. The direst fanaticism is of the political sort. The great task of statesmanship and patriotism lies in awakening the

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people to political consciousness without the nightmare of anarchy.

I shall try to indicate the dangers that lie in the growth of nationality, should any national element be out of joint, that is, out of place in the body politic, either possessing a preponderance not its due or lacking the regard due to it.

Patriotism, the filial sentiment towards one's country, may grow so weakened that the children of the soil feel no pride at all in the land. This nomadic instinct degenerates the people and conquest finally drives them out as ungrateful wretches or they are absorbed totally in the conquering hordes. There is another evil. Patriotism in all its manly vigour and freshness may exist, but it may be so localised to small patches of country and jealousy, want of breadth of view so isolate these patriotic units that they rarely offer a united front to any conqueror. At last, one by one, they fall easy victims to a shrewd enemy.

People of various races may dwell in a country for ages without intermingling their blood. This exclusion of blood does not rest on racial pride alone. Occupations may draw up hard and fast lines between groups and groups. This mischief prevents a people from consolidating into a sympathetic whole. Just as circulation of blood is vital for human body so is it for the 'social tissue'. In a people, composed of piles of blood-tight groups, a single type of mind is never evolved. There may be a 'harmony' created among such social strata under a strong rule, but it is at best a 'jarring harmony'.

The economic forces can only be neglected to a great extent in a jungle of hermits. But material progress is generally retarded by racial, religious and political hatreds. Those economic units that supply the barest wants of society tend to grow more and more localised and self-sufficing. They suffice to keep the superstructure standing but when some internal or foreign shock brings down the piled up higher strata they suffer and yet cannot avert the catastrophe.

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The most terrible of all evils is religion. Under exceptional circumstances when religion is not broken up into combative sects and the whole society accepts it, religion turns out the strongest of all unifying forces. But where there are two or more militant religions with innumerable sects and denominations there is an end of all hope of union. Only a strong dose of materialism that can shake the very idea of religion to its foundations, is the remedy. Human nature is overawed by mystery. Religion deals with the greatest of human mystery—the mystery of death and after. People would laugh at facts under their very noses but would be struck as by lightning with some religious theory, where fact is as much unwelcome as fantasy in science. The idea of religion, in its essence, is individualistic. You cannot, in honesty, co-operate with others in matters spiritual; for the simple reason that such things are intangible and even if they do exist, they are utterly and bitterly beyond your power. We cannot hold, a meeting of protest against God. There can be no universal spiritual congress to pass mystic resolutions and telegraph them to celestial authorities. Religious people have devised collective prayers. But they know that it is all sham. As man can only stand up before his creator alone, a congregation is simply an absurd caricature of a political assembly. Man cannot believe *en masse*, as he does believe and act in temporal matters. All religious movements at last, degenerate into political revolutions. The followers of a conquering religion, very soon lose the warmth of belief and broad minds among them are at last touched with the practical breath of agnosticism. Toleration of other religions becomes a necessity. Slowly and very slowly the progress of knowledge teaches toleration and brings about a divorce between the Church and the State. Gladstone's evolution of ideas in this respect is highly instructive. Mr. Gladstone had the spirit of improvement in him as Mill so truthfully observed. His wonderful mind was ever young and progressive. Gladstone began his political career, that glorious and noble

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life incomparable and unique, as a conservative steeped all in all in religion. In venerable old age he laid down his sceptre of political power with a mind strictly spiritual, but, at the same time, the most liberal, in the truest sense, that the world has ever seen.

Even political theories are not free from mischief. The political growth of a nation, in other words the slow broadening down of freedom may easily be turned into a violent revolution by hasty and inconsiderate words and actions. Political blunders are in no way less serious and less fraught with evil than the narrowmindedness, intoleration and the arrest of progress which one meets with under the solemn mask of religion Political education should be given slowly and cautiously. Haste is the greatest sin in politics.

I have shown, as best as I could, the elements of nationality together with the grave dangers that might arise by unwise combinations of them in any given people. All that I have said has been in the abstract. It should not be understood that in reality, we would find single causes of evil that can be found out at a single glance. The body politic has many a disease that requires the greatest subtlety of intellect and the widest possible command of facts to diagnose. The treatment is still more difficult and extremely delicate. A statesman is born and not made. His occupation, and his art require hardest labour and at the same time demand the best gifts of heart and head. He should lay out his personality so that it becomes one with the whole nation. His mind should grow broad enough to reflect all the currents of national mind. Such a statesman alone can map out the course and launch the nation on the path of progress.

In the course of this paper I have endeavoured to analyse the constituents of nationality. The conception of nationality is very complex. But in the light of explanations above given we are in a position to define it with a pretty tolerable accuracy. Nationality is a sentiment organised out of

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patriotism, kinship, economic co-operation and *conscious political combination.* I have left out lingual relation and spiritual brotherhood from the definition, since they are not essential, though highly desirable to perfect the union of a nation. Even in modern States we see that the sentiment of nationality is compatible with disparity of languages, for instance, the federation of Switzerland. Again, the beginnings of national awakening in India under the British Crown seem to me to justify my view of discarding spiritual fraternity from the definition.

The question of means to effect the happy union of a people into a nation is theoretically the simplest of all. But in practice it is the most knotty of all earthly problems. There are three requisites indispensible in nationalisation.

(1) Maintenance of peace and order.

(2) Sagacious statesmanship.

(3) Liberal education of the masses.

In a country where countless differences of all sorts obtain, the imperative duty of the few intelligent patriots is to help in the establishment of a strong and enlightened rule, whether foreign or indigenous. Such a thing is rarely possible. The currents of universal history bring about the consolidation of such a rule under circumstances beyond the power of patriots, if there be any worthy of the name. Peace and order once established, the people feel relieved from the nightmare of internecine wars, foreign invasions and undisguised misrule and anarchy. They turn towards peaceful occupations and engage in the production of wealth with the certainty of reaping the fruits of their labour. Slow material progress sets in and brings with it increased comfort and leisure to think out their own destiny. Sagacious statesmanship, having assured peace and order of the subjects, takes care to establish a machinery for administration of justice, solemn, dignified and having the full confidence and respect of the ruled.

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It throws open all the economic sources of the State and takes lively interest in the material advancement of the people. But the most potent of all factors in the evolution of a nation is education—liberal and popular. Democracy, as now understood, cannot exist but with the enlightenment of the people. In England, the people, at the very dawn of history, evinced a peculiar political genius. Even there the education of the masses took tedious centuries to evolve a well adapted and truly scientific system to inform the minds of the common citizens. Despite all the progress in this direction, England is still far from boasting of an ideal system. Bagehot in his nice little book. *The English Constitution*, laid great stress on this point. To-day, however, Lord Morley might well declare the present liberal Parliament to be the most truly democratic one. The present electors, have undoubtedly broader views than their great-grandfathers. But there is still much to be done.

I have digressed with a purpose. My object is to emphasise the fact that the importance of popular education can never be too much exaggerated and that even the most politically minded of all nations has had serious defects in this respect. The need of education in a people innocent of all taint of popular culture from ages, must needs be a vital one. For practical purposes the aim of all human activities must be national. Self-Government is the only true political Government. But Self-Government like all great truths is more easily understood than actually attained. Innumerable differences, countless prejudices, thousands of barriers and millions of petty distinctions have to be moulded into a harmonious whole. A deeply philosophic culture alone can lift the popular mind above all national obstacles. Education alone can do it.

Education is not only the bringing out of all that is in human mind, it also aims at the organisation of the faculties evoked. The principle of life is organisation. Living knowledge, to my mind, is nothing but an organism—a

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psychic tissue. An enlightened and informed mind implies a highly developed psychic tissue. Education then should train the faculties into a system. It is immaterial whether you cram it with concrete facts or book learning. The essence requires an organic fitness of human faculties whenever the mind is called upon to exert its power in any particular direction of human knowledge. We have still to find out the best methods to impart such a training. I for one am convinced that since the evolution of knwoledge hangs on induction and deduction, the best and the only method of instruction is scientific training. I do not use the word scientific in the narrow sense in which it is confined to the so-called natural-sciences. Nothing is outside nature not even the soul. The true logic of science cannot but lead to discoveries of facts and hitherto unknown combinations of natural agents. That is the sort of training with which a child should begin to learn the use of his senses. By the time he turns into a grown up boy he should have imbibed the scientific spirit once for all. Let him then begin the study of what are known as social sciences. The social phenomena, impalpable and intricate, appealing to and playing upon delicate motives are such as stagger reason and smother scientific spirit with sophisticated reasoning unless the whole mind is thoroughly steeped in that spirit—the right spirit of human progress. Among a heterogeneous population scientific (I use it in my own sense) education, creates a strong *sense of proportion* and a *practical spirit of compromise*. Generations by generations the thousand and one differences lose their uncompromising aspect and in every case some happy mean is hit upon.

I should make another point clear. Education, in the widest sense, does not rest on the schoolroom alone. All institutions, political or otherwise, have, what Walter Bagehot would say "an informing function". Sagacious statesmanship by slow and in many cases, imperceptable vari-

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ations, changes the spirit of institutions and thus trains the popular mind to a new spirit altogether. History of any country will bear me out and most of all the beautiful growth of the English constitution, the mother and model and still the best of all constitutions

The greatest creation of human intellect is the State. Boundless and everlasting glory for those who soothe down the discordant and destructive spirit of separation and awaken the principle of unity in a people. The State, national in its essence, is the *summum bonum*—the highest good for every one and for all taken collectively. This is the gospel of nationality.

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THE BRAHMAN.

(By S. P. Kulyar, Esq.)

It was a great surprise to me. It opened my eyes and set me athinking.

I had combated my friend's proposition but there lurked in my mind a suspicion that after all there was an element of truth in what he had said.

Is he a wise hunter who goes to sleep over a wounded tiger?

Is he a wise doctor who relieves your pain but leaves the cause unattacked and unconquered?

Men *in general* have a short sight and a short memory. They are ready to forget and forgive.

Not so they who wield the destinies of nations.

The Brahman in still supreme. He still dominates the Hindu society. And if the British influence were to be withdrawn to-day, he would once more lord it over us—same as he did before—not a bit less or different.

Impossible!

The days of darkness are over. The light of knowledge has dawned. No God can swallow the sun now? We know more than our forefathers did. We can no longer be deceived. Nothing can keep us from acquisition of knowledge now.

Sometimes the rain clouds come when nobody expects them. It is therefore better to make the hay while the sun shines.

Sun or cloud, it is certain we cannot go back to the days when it was a crime for certain people to seek knowledge or even to hear the Vedas read though they might not understand a word of them.

Cannot go back!!

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If Budhism and Muhammadanism proved powerless against the insinuating ways of Brahmanism what grounds could there be for hoping that Christianity and Materialism would fare better? The Brahman has the knack of adapting himself to the requirments of the hour and though he may have to change himself beyond recognition, he would do it, but to his victim he must cling. There is his royal seat which he would not abdicate for all the world.

If Budhism is uncompromising there is need for patience, nay, even for generosity. A seat for Budha in the Hindu panthion is no joke. And to count Budha as one of the incarnations of Vishnu is to honor one to whom honor is richly due. Thus the Brahman wins !

If Muhammadanism is violent and fanatical Brahmanism cares not though millions may go over to swell the rank of its presecutors.

Let Death take away as many as he likes. Will he be ever able to overtake Life? The Brahman represents Life's tenacity and—eternity.

The Sikh attempted to wrest the privilege of Guruship from the Brahman. Time has shown how futile the attempt has been. Even Mahants of the chief Darbars dare not omit to perform the *sradh*, &c., though their own scriptures forbid such rites. To speak the truth Brahmanism is none the worse for all your English education and western culture. It still holds sway in every Hindu home. Sikh or Arya or the England-returned Sahib, each has to submit in one way or another to the authority of the Brahman. *It is he who presides over all social and religious functions in the country. His presence cannot be dispensed with.*

That is the crux. That is the error.

How? What harm is there if the Brahman preside or hold his sway? He is so docile and accommodating and useful. He thinks for you and reads for you and saves you so much labour and brain-racking for a mess of pottage.

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He does not want your wealth. He only wants to be your friend, philosopher and guide.

The lion and the tiger would not take kindly to all your attentions and services as the horse does. Liberty is greater than Luxury. Would you choose to be patted and groomed and *ridden* or to roam the forest as a King ?

Harm did you say ? It is a question primarily not of harm but of your birthright though a considerable amount of the former overtakes you when you have lost the latter. Sweet is power and those who have tasted of it would pour their heart's blood rather than part with it. The Brahman knows it and understands it. From his grip you cannot escape. He knows how to manage his mount. He knows when to give the reins and when to hold them tight. What he takes most care of, however, is the seat.

A recent session of a Pandits' Association has opened our eyes. We had no idea of the feelings entertained by the learned community against the so-called Sudras or rather all those who may come under the category of non-Brahmans. It is difficult to describe their attitude truly and accurately, but the keynote of all is to keep education and culture—the source of power and greatness for their own community—the other good things of this world they may share with us freely, even liberally. Knowledge is their heritage and their only. Says one of them a Sahityacharya :—The whole Sanskrit Literature is a legacy left to us by OUR forefathers not yours. You Sudras have no right to demand an acquaintance with it. It wholly depends upon us whether we give you any of it or not, and it is our settled opinion that it would not be wise to give you any. Suppose a chemist has a secret formula handed down to him by his forefathers, would you compel him to give it up though it may be for the benefit of the whole human race.

Just consider what we have done for you. We gave you a polity that ensured prosperity and happiness by

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abolishing competition and rivalry. We gave to each community a profession for which it was fit and capable. We gave you a religion that could be made to correspond to the development you had attained. For ourselves we kept nothing: neither wealth nor power nor luxury. The Light of knowledge was all that we sought. If the reward is unique, remember that our sacrifices are great, in fact, such as no community had the heart to propose or to undertake. Look to our simple life and high ideal. See how we are ever ready to serve you. As physician, astrologer, scholar, priest, our services are always at your command. What more do you want?"

The answer came from a Sudra: We want to be ourselves—to realize ourselves.

Sudras of India! The journey is long and tedious and not free from danger. There are enemies all round us and we know them not. They are yet strong and capable of checkmating us should a favouable opportunity arise. It is, therefore, imperative that we should not neglect them or sleep in fancied security. The victor my forget the truimph of his victory but the vanquished seldom forgets the pang of defeat. We had no idea that we had injured anybody. But it seems that those who thought that their rights and privileges had been invaded have not forgotten or forgiven us. If we value our new acquisition we should be on our guard and keep ourselves away from the insidious approaches of our adversaries.

From the above it is clear :—

1. That British protection is necessary for our emancipation.
2. That it is still possible for the Brahmans to regain their power and to cast us back to our place of depth and darkness. So beware of them.
3. That compared with the Brahmans we have made very little progress as a community. Therefore march on.

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4. That we lack the unity, the simplicity and the spirit of self-sacrifice so characteristic of the Brahman Community. Self-effacement is the secret of success.

5. That the caste-system should be abolished as it helps to perpetuate Brahmanism.

6. That non-Brahmans should be employed at all social and religious functions. This will tend to cut off the influence of the Brahmans.

7. That Sanskrit education should be popularised among non-Brahmans to make them independent of Brahmans.

8. That all the important books in Sanskrit should be translated into Hindi, in order to diffuse knowledge among the masses.

9. That if we aspire to the position of the Brahman—minus his narrowness of mind in restricting knowledge to his own single community—we must despise wealth and cultivate plain living. Thus shall we avoid the pitfalls of the Western civilization.

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WAR.

(By a Mystic.)

Verily the world of doubt shall wage a war against
the sun of truth.

Keep thou then firm the heart, and let pride-sodden
thought

Howl to the storm of woe that men shall raise

Seeking to find content where all is—vain.

Where mocked illusions tumble fast, and faster follow
minds

Like tangled chains to their own hell of destiny.

Black lower clouds of strife and dread o'er blacker
hearts that wield the swords of power

Wave upon wave of clamoring hurt, hoarse frozen
voices ! Hear ye million hosts ?

On, on : they press, hurling their curses, deep.—a flood
of damned strength. God.....

Cry ye God ? Ask thou the Ocean's song as dashing
through wild caves

Neath jagged clawing rocks it ruthless sweeps, rentless
on a shore of hate !

God ! Cry ye God ? Go ask the hungry babe : the
mutilated life ! The cannon's roar !

If God be there to still the million shrieks from

Aching breasts that pant "there is no God."

Up, up ! oh fighting souls. Yet once again

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Hurl thou thy forces unified against deceit.

Storm thou once more the citadels of wrong: Yield not!

The dawn is nigh, the first grey shimmer of a day that breaks.
Night birds shall flit away. All is not lost!

Aye! ye do well ye liveried crew! ye jewel-decorated brood

That whip the docile crowds to ruined hopes

Good, ye do well and hide the shuddering form,

Press hands on ears and close the stoney eyes.

Shrink, as ye heed the wail of rage: then back,

Back to the sloughs of mud ye up rose from and view a people's wreck!

Cease thy pretence of prayer, thy call to pray

From minaret and church or palace proud;

Close down thy books of strange decents that talk and lie.

That twist and cramp till ye have wreaked your human wills.....deformity!

Ah dear! Thou God Most High! Most patient yet most passionate,

What may the creatures do, Thou wilt not? Who shall have strength, and hold the forts of truth

If thou snatch not from dumb despair

The faithful broken hearts who fight to fall.

Light the abysses dark of baffled hopes. Bid soldiers rise again!

Whispers we catch of coming good, thou walkest now on Earth

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O Thou the Good ! Thy still small voice ever anew is heard

As tune on tune thou playeth to the watchful souls singing of worlds afar !

Peace sageth Thou ? Peace shall it be and unity and love.

And hushed the cry of war ! When Thy decrees are writ

On hearts and brains that seek the rythmic way, they'll hymn celestial rhymes—Sweep on with happy rush.

To meet Thy gleam at dawn

To paths and fields of pasturing, that having Thee

For shepherd—Lord and King ! Shall joyous sing of hopes,

The Golden age : Oh God we pray Thee come !

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RISHI DAYANAND AND INDIAN CLASSICAL RENAISSANCE.

(By Chuni Lal Anand, Esquire, M. A.)

It has been aptly said that the greatest service a man can render to his country and to humanity at large is to be a hero. The heroes of a nation are its greatest 'dowry' Their names and memories are like great milestones in human history, to guide and inspire individuals and nations in their progress. Though India might well boast of heroes and heroines of the highest rank, heroes who sealed the purity of their intentions by accepting the crown of martyrdom, yet it is to be unfortunately admitted that of all the countries, she is the poorest in the biographies of its great men. Our country has not yet reached that stage of development at which people realise and appreciate the value of such writings. Heroes are seldom admired in their own times, for they are seldom understood. Great men are like mountains, and we do not appreciate their magnitude while we are still close to them; we have to go to a distance to see which peak it is that towers above its fellows. Like other great heroes of human history Rishi Dayanand, whose lifelong activity was a most powerful, unflinching protest against the existing systems, was not only depreciated, but also mocked and stoned by his own generation. But the world has since changed its verdict. Already after the lapse of a few decades, he is looked upon by his countrymen as one standing on a glorious pedestal, far above the ordinary leaders and reformers; as one of those, who are born after centuries to divert the dashing onward course of human history and to uplift fallen humanity. Gone, though he be, he still from on High guides the destiny of the great Aryan race. Though he is no longer with us in his actual flesh and blood, the spirit that he breathed to India survives in its ever-increasing vigour to

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accomplish the great end for which it was designed. To us of the younger generation, to whom he entrusted the glorious work of Indian regeneration, he is the great Lighthouse to guide in our way of progress through rocks, hills and wilds.

To reflect upon the teachings and accomplishments of a great personality like Rishi Dayanand's is an arduous task. To us, this most wonderful man is yet a mystery. It is only when the seed that he has sown develops and bears its fruits that the coming generations will comprehend the full greatness of the man. As for myself, looking upon his character, genius, learning and accomplishments, I can only repeat what Arjuna said about Siri-Krishna in the holy field of Kurukshetra. "My salutation to you in front ; my salutation to you behind, my salutation to you from every side. You are immeasureable ; you are inconceivable."

If in his grand work of Hindu reformation he is often compared to Luther, as the herald of the Indian classical renaissance, he might aptly be compared to Erasmus. What Rishi Dayanand accomplished for the great Indian classical renaissance or the revival of ancient antiquity, and what have been the results of his great revival of ancient literature, we shall presently consider.

To grasp this revival movement, which we are to-day witnessing in India, we shall study it in the light of history. The golden era of Hindu literature lasted uptill the 10th century. That ancient India produced splendid literature, treatises of the highest, philosophic and idealistic character unparalled scientific writings, is to-day beyond any doubt. She developed a system of philosophy compared with which the lessons of Pythogaras are of yesterday. A short study of the ancient Hindu philosophy gives us the whole world philosophy down to modern times in

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a nut-shell. To quote the great German philosopher Schelgel, 'The lofitiest European philosophy compared with Orientai realism is like a feeble Prometheon spark in the full flood of heavenly glory.' Nor was this all. Their marvellous intellectual genius found an avenue in drama and poetry, science and medicine.

But the conquest of Hindu India by the Muslim powers produced the same effect as had been witnessed a few centuries before on the conquest of Greece by Rome. All freedom was stifled ; all ambitions of the people were cowed down. A people gifted with the arts of poetry and philosophy could only display their genius in peaceful times. But peace there was none in the land. New questions arose, the question of bread, the question of life and of very physical existence. A slave nation could not produce any literature worthy of its ancient traditions. The development of her literature was stopped. The intellectual portion of the Hindu people were henceforth to study the language and literature of the rulers. From the 10th century right up to the 17th century of the Indian history we do not find any important intellectual movement. India produced some great poets and historians but they mostly belonged to the ruling class and their writings were in the Persian language which commanded almost the same position in the mediæval India as English does in the modern.

In the 17th century India saw a great intellectual and social movement, which is often styled by historians as the Bhaghti movement. It was a movement of devotion and reform. It laid the foundation of Gurmukhi literature in the Punjab. To this, we trace the beginning of Bengali literature. To this period, we trace the writings of Kabir, Nanak, Chaiton, Surdas and others. But though the movement resulted in a great development of vernacular literature, it can in no way be called a classical revival.

The 18th century was a unique period in this respect. It was essentially the period of revival of the study of

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Hindu literature. It also marked the introduction of Sanskrit into Europe and the foundation of Sanskrit chairs in various occidental Universities. In India the Hindu classical revival commenced about the beginning of the 18th century and reached almost the climax under Rishi Dayanand, the founder of the Arya Samaj. Though not exactly the herald of Indian classical renaissance he stands as its last and greatest representative, who accomplished more than any of his predecessors, for Hindu revival.

The revival ushered in by Rishi Dayanand was extensive and comprehensive. It was not merely a revival of ancient learning, language and literature. It was a revival carried to the extreme. It was a revival of ancient church, of ancient religion and mode of worship, of ancient traditions and ideals of life. The movement for revival was a radical one and it penetrated deep, entirely changing the Indian ideals.

And what are the practical achievements of this classical revival in which the founder of the Arya Samaj has played such an extensive part? Its effects have been manifold.

By this revival of classical antiquities, Rishi Dayanand has restored the unity between ancient and modern Indian civilisations. Unity of ancient and modern history was also the greatest triumph of Italian classical renaissance of the 15th century. And how was this unity affected in India? The 19th century was a period of mighty European influences in India. The time was ringing out the old and ringing in the new. The Indian leaders like Ram Mohan and Keshub, full of zeal and enthusiasm, anxious to see India a powerful and glorious nation, attributed her existing position to her Oriental civilisation. They threw away almost every thing oriental whether religious, social, literary or political. At this stage Dayanand appeared as a Divine Champion of Aryan civilisation.

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He proclaimed and proclaimed successfully that the new light was not to replace the ancient civilisation but we were to work out a beautiful proportionate unity of the two civilisations and that would make our civilisation grander and richer than even the European. For the cause of this unity, he accomplished for India, what Humanists did for Europe.

Another effect of this classical renaissance has been a sudden revolution in the system of education. Not only Sanskrit got a more important position in the studies at the Universities but at some quarters people departed from the prevalent University system altogether. They reverted to the ancient system of education in which the pupils remained with their teachers from their 7th up to their 25th year. New types of educational institutions designated as Gurukulas have been founded all over northern India. These academies are the most glorious fruits and movements of the Indian classical renaissance of to-day. They show the magnitude of the great Hindu classical revival. To see and hear hundreds of boys at these new educational establishments talking and writing Sanskrit with the correctness and fluency of a mother tongue is a sign as much hopeful and encouraging as it is wonderful.

Another effect of the movement has been the great impetus that it has given to the vernacular literatures. There was a time when some mad, denationalised individuals in our educated community used to talk of adopting English as their mother tongue. And even now we sometimes meet fanatics making a similar utterance. But the Hindu classical revival, to our great relief, has dispersed these ignoble illusions. The vernacular literatures of India are progressing by leaps and bounds. Bengal has got a splendid literature. Other vernaculars also are daily gaining strength. The whole literature of the Arya Samaj, which has before it this splendid mission of Hindu classical revival is in vernaculars. Vernaculars have been establish-

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ed as the medium of instruction in the Gurukula academies established by the Arya Samaj.

Another great achievement of this revival has been that it has enabled us successfully to encounter our religious and social evils. We have been in season and out of season complaining of social evils of Hindu society of early marriage, of the position of widows, of the position of depressed classes and of a lot of other social institutions. We have been complaining of our religious belief, the stone worship and idol worship, the priest worship and the omen worship. In fact, we have been crying about the major portion of the existing system of Hindu religion. Neither the times nor the western influences would cure them. Old, Hinduism as we find it, is a firm Rock of Ages, which we can neither reform nor demolish easily. We cannot build up a new Hinduism, a purer, nobler and higher Hinduism, a rational and scientific Hinduism by an appeal in the name of the west. We can appeal to the mass of Hindu population only in the name of the east, in the name of their traditions, in the name Scriptures which they revere. To average Hindu mind the most authoritative argument is not from utility or from a theory of sociology but from his Shastras. To cure our religious and social evils we require a revival of the study of our scriptures which would bring home to our people the fact that their present position and their beliefs are in contradiction to the teachings of their saints and philosophers. This is the key to all our work of social and religious reform. It is due to this that the Arya Samaj has succeeded where Brahmu Samaj and similar movements have failed. A classical reniassance is an unavoidable preliminary to our work of Hindu Reformation.

Another and the final achievement of this classical renaissance is that it has laid down the lines on which our civilisation is to develop. There was a time when the older generation had set up to develop on purely western lines.

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Rishi Dayanand has diverted us from the old path. He has declared with his trumpet-call that we are to retain the substructure of Hindu civilisation on which we are to build up the superstucture of our new civilisation. He has pointed out to us that our new civilisation must be a *national* civilisation. We are to preserve our Aryan character. We are to preseve the peculiar manners, customs, traditions, etc., of our ancestors. We are only trustees of that mighty civilisation that we have inherited from our glorious ancestors. We are not morally permitted to throw away that civilisation even if we could. As trustees and inheritors, we are to keep up that torch of Aryan civilisation which they have entrusted to us, If we throw it away or even if we diminish its brightness we will betray not only our ancestors, not only the coming generations of the Indian people, but the whole humanity. We must supply our quota to the world civilisation.

Friends, remarkable as have been the achievements of Indian classical renaissance, they are yet the beginnings of a mighty future. With the advance of time this great movement will make itself felt in every quarter of India. Then, will it not only enrich our civilisation, but also solve our religious and social problems. Classical revival was the mission of Rishi Dayanand, revival is the mission of Arya Samaj and remember, friends, revival is to be our own mission.

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RESPONSIBILITY FOR THE WAR.

(*Mr. Fox Pitt, St. George Lane, London*).

As with all human affairs, there are different, not to say diametrically opposed, ways by which the striking events of life may be considered. They may be considered superficially or as we often say "practically," from the point of view of materialistic habits of thought; or they may be considered with a view to the deeper spiritual aspects of life. There is also, no doubt, the middle course, in which events are examined simultaneously from both points of view in their proper perspective and true relationship.

In the Buddhist scriptures a story is related of how a dying father told his son to avoid looking at things "either from too far or too near:" Wise advice, much neglected at the present time!

Let us endeavour to examine the problem of responsibility for the war from all these aspects. First, let us define what we mean by a "state of war." Similies taken from natural phenomena may be helpful. The surface of the earth is continually changing by processes, known to students of physcial and biological science; but except for the ordinary, seasonal changes, the alterations in the composition and conformation of the earth's crust are so gradual as to suggest to uninstructed observers the appearance of fixity and permanence. Occasionally, however, it happens that the cumulative effects of pent up energies, breaking loose from a state of unstable equilibrium, produce such sudden and violent rearrangements in the outward conformation and condition of visible things, as to give rise to a belief in the operation of entirely new and unforseen agencies. Among such exceptional phenomena are storms, floods, land-slides, earthquakes and volcanic eruptions. In the light of modern science, however, no greater mystery surrounds these exceptional occurrences than that which accompanies normal life in the mind of reverent and thoughtful people. So it is with the outbreak of war.

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Civil law through which we manage and regulate our collective relationships in times of peace, is based upon the expectation of a more or a less continuous flow of the petty forces of our social and industrial activities. At its best it is but the embodiment of some rough generalizations as to the way in which our established customs and beliefs should, or are supposed to operate in the ordinary life of a community. It is true that of recent years there has grown up a body of thought, styled international law, intended to govern a theoretical community of all nations. Great as may be the promise and hope founded upon this legal growth it can hardly be said, as yet, to have emerged from its elementry stages; and indeed its serious students are few and far between. Now the civil law of a nation, although modified and adjusted by periodic acts of legislation, and changing also through desuetude in the lapse of time, can never be properly described as a perfect expression or mirror of the actual needs, feelings and aspirations of a progressive people. This being the case all nations are confronted, from time to time, with manifestations of sectional discontent, culminating in revolt, with greater or less frequency, according to the wisdom of rulers, the elasticity of legal provisions, and the character and resourcefulness of the people. It is not surprising, therefore, to find wide differences, even of a fundamental nature, in the civil law of various nations, These differences depend not only upon the geographical, climatic, political and religious conditions of their respective populations, but on their temperamental qualities, whether active or latent.

These differences in the character and conditions of Nations are, of course, liable to clash through the operation of opposing political interests and trade rivalries, and when such clashing interests occur, appeal is made, in the first instance, to the nebulous provisions of international law. But, as already indicated, its provisions are often inadequate. The reason of this inadequacy is really not far to seek. The study of Psychology gives us a clue. As

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humanity is constituted, the emotional qualities of mind (*i.e.*, the likes and dislikes, the interests and cravings) determine, in great measure, our beliefs, opinions and "convictions" as to what is right and what is true. This applies, not only to individuals, but to groups or combinations of individuals, united for a common purpose. A national crisis tends invariably to bring about unity within the nation of its interests and convictions. This unity in crises is a strange conglomerate of panic and enthusiasm, and passes, for want of a better word as "patriotism." Failure of adjustment in differences between Nations, through diplomatic appeals to international law, precipitates a state of war.

In the present world crisis all impartial observers are agreed that Great Britain, loyally supported by France, Russia, Servia and Italy, made the most determined and persistent appeals, through the proper diplomatic channels, to international law, in their endeavour to bring about a peaceful solution, or failing that, some provisional adjustent which would give opportunity and scope to the healing operations of *time*. That this is a correct statement of the case is proved by the practically unanimous attitude of all neutral Powers, as well as that of the British and the allies' dominions and colonial dependencies throughout the world,

With the outbreak of war every belligerent Nation goes through a remarkable transformation. Whatever may be the case, theorctically, in times of peace, the whole population becomes suddenly awakened to the supremacy of the State—the *Sarkar*. Civil law is, in many ways, superceded by martial law. The Government assumes new powers, a wider and more arbitrary authority. In our case Parliament has sanctioned the enactment of new laws, valid for the duration of the war, which modify in the most fundamental manner personal rights, the rights of

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property and the liberty of speech. These laws were passed without delay, without opposition and practically without discussion !

The changes brought by the war in the condition of the British Empire are far more dramatic and spectacular than those which have taken place in the Governments of Germany and Austria, particularly the former. For in Prussianised Germany where military and autocratic rule have always been more or less normal, the ideals and methods of Government during peace are widely different from our own. This fact brings us close to the main issues of *responsibility*. The dominant governing power and authority in Germany is in the hands of what is called "Prussian Junkerdom." It is the rule of an aristocratic and military cast. Its ideal is the supremacy of and reverence for *physical force*. It involves the organised subordination of individual rights and interests to the supposed needs of the State, as determined by privileged classes, social and economic. With us the State is the synthetic expression of the considered aims and wishes of the whole community. If the Government of the day fails to give adequate expression to this synthesis, it is changed. Our constitution may be far from perfect in its practical working, but that, at any rate, is the ideal which animates it. Public opinion with us is a real force, the ultimate determining power; while in the German Empire public opinion must either conform to an arbitrary Government authority or be depressed.

Now I do not wish to suggest that Germany has an absolute monopoly of the Prussian Junkerdom ideal. For indeed that spirit is to be found widely distributed throughout the world. Many individuals everywhere, and many communities pass through phases of its baneful influence. It does not follow, however, that because that spirit is to be seen active, or its latent existence felt, it need always prevail and dominate, nor is it true as is often suggested, that any one is necessarily hypocritical because,

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while himself tainted with its virus, he, at the same time, repudiates it as an *ideal*.

Here, then, I think, we have the solution of the problem of responsibility.

The German Nation was so much imbued with the lust of dominion, the craving for economic power, and the inordinate belief in its own superiority, that it could not, as a Nation, co-operate amicably with other nations, granting to all what it claimed for itself exclusively.

It is to be hoped that this horrible war, with all its appalling devastation, will at least have this good to its credit, that it will result in the subjugation, if not the final laying, of that pestilent spirit of physical dominion and avarice for many a long year to come.

Let us, however, avoid, as far as we can, falling into the grave error of self-righteousness—of becoming so complaisant and optimistic. Wherever one looks one sees that human nature, in its existing stage of development, is very far from perfect; and recognising, this fact, let us avoid all unnecessary harshness of criticism—that pernicious habit of hastily forming arrogant judgments, based upon a superficial fancy of outward events.

"Ideals" we all have, but few of them are worth living up to, and most of us have from time to time a jumble of incomparable "ideals," both true and false. It is easy enough to find fault, for while an "ideal"* holds us,

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* "Ideals" of common parlance are what, in the phraseology of modern Psychology, are called "complexes," for explanation of which see: "The Purpose of Education." (Cambridge University Press)

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our emotional natures blind us, not only to our own shortcomings, but to the relatively true values of other "ideals," with which we happen for the time being to be out of harmony. We often pride ourselves on our "consistency," but who is there truly consistent other than the absolutely perfect man ?! We are apt to forget too that it is better to be inconsistent with occasional phases of virtue and modesty, than to be consistently ignorant, arrogant and foolish ?

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SOME STRAY THOUGHTS ON CASTE.

(By Mr. Rattan Lal, Pleader, Meerut.)

The wave of time engulfs some familiar friend and for a while men gaze on the billows where he sunk. But as the bark of life drives on, through storm and sunshine, far away drifts the memory of his fate ; till at length ocean, with its measured swell, heaves tranquilly above his head and no eye can mark the spot. Yet if he were blest in life, if he throughout his brief span of life obeyed the will of his Father, there is always some shrine before which will burn the undying flame of love and gratitude ; and hands, that never weary of their task, will weave fresh garlands for his tomb.

Many years have passed since the world witnessed the scene of Dayanand's passing away into the lap of his Mother yet does his image dwell vivid in many a faithful heart as in the days when voice and look gave reality to his presence. While hope remained they had lingered near him ; but, after witnessing the last dread scene they had returned seeking, in seclusion from the world, leisure to nurse that sorrow which was dearer to them than the joys of life to the less blessed. But lo ! the voice of the dead speaks, "Philosophy should teach you to bear with unperturbed minds whatever the gods may send ; and sorrow is the only guest to whom you should refuse a welcome. Death is a summons which an Arya ought to know how to meet. The world is chained with fetters and you are to undo them. Do your duty and bear your love untainted to that after-world where we shall perchance meet again those we have lost on earth." They complied with cheerful alacrity and ever since the one question is how to undo the fetters that have so cruelly enchained our brethren.

But is it a fetter at all? There comes a voice from the holy city of Kashi that caste is one of those "immemorial social customs under the regime of which India rose to be

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the most prosperous country in the world." And it is the voice of one who can claim to be heard. He is no less a person than an ex-judge of the Calcutta High Court. But on the other side is arrayed the ex-judge of the Bombay High Court. In his view caste is one of the main causes of India's march downwards. And where judges differ lawyers can well afford to discuss and to offer some stray thoughts on the question.

To my mind there are two fundamental questions to be decided in connection with the problem of caste. The first is as to whether caste is a social or religious institution in India and the second is as to whether caste should be based on birth or on merits. An answer to the first question will amongst other things determine our attitude towards the problem of caste and upon an answer to the second hangs the fate of our mother country.

If we ask the Hindus whether their laws of caste are part of their religion some will answer that they are, others that they are not. But if leaving the parties to themselves we put the same question to Max Muller his answer is, "if, then, with all the documents before us we ask the question. Does caste as we find it in Manu and at the present day form a part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No.' There is no authority whatever in the hymns of the Vedas for the complicated system of castes, no authority for the offensive privileges claimed by the Brahmans, no authority for the degraded position of the Sudras, there is no law to prohibit the different classes of the people from living together, from eating and drinking together, no law to prohibit the marriage of people belonging to different castes, no law to brand the offspring of such marriages with an indelible stigma." "Caste in India," says the same mastermind, "is a human law and not a Vedic institution. Even in the Brahmanas all we find is the division of Indian society into four classes—priests, warriors, husbandmen and serfs."

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And Dr Muir bears him out when he traces the flow of the system of caste into India from three sources and distinguishes between ethnological, political and professional caste. 'Ethnological caste arises,' says Max Muller, 'where different races are brought into contact. There is and always has been a mutual antipathy between the white and the black man, and when the two are brought together, either by conquest or migration, the white man has invariably asserted his superiority and established certain social barriers between himself and his dark skinned brother,' and Dr Muir tells us that the first trace of caste which we find in India is purely ethnological for though there are now Brahmans as dark as Pariahs no sojourner in India, Dr Stevenson states, can fail to mark the physiognomical distinctions between the higher and the lower castes amongst the Hindu population of India.

'Political caste arises from the struggle of different parties in the same state for political supremacy.' Every country has its patricians and its plebians and India was not an exception to this. Thrice seven times the earth is said to have been cleared off of the Kshatriya caste by Parasrama the Brahman. Professional caste is in reality but a continuation of the same social growth which leads to the establishment of political caste. Various trades and professions spring up in the main body of the people, certain of them being looked upon in time as more respectful and influential and in order to keep up that respectablility the members of each bind themselves by regulations which keep absolutely no room for change of profession. And this is the system which is much in force in India at the present day.

It is amply clear, therefore, that caste in India is not a religious institution but as Mr. Saradacharan too admits it is a social 'custom.' This being so we must clearly see in the words of Max Muller that 'what was ruled by men may be over ruled by men, that it is Divinity alone that

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admits of no evolution but humanity does. What is Divine is inexorably fixed for us. What is human must of necessity change. It is only right, therefore, that the question of caste should be argued on its real merits and that religious arguments should not be dragged in where they would only serve to make confusion worse confounded. If caste is tolerated it should be known that it is tolerated on utilitarian grounds. If it is put down it should be equally well known that it is put down for the greatest good of the greatest number.

Should caste rest on birth or on merits that is then the question. Those who would base it on the accident of birth sometimes tell us that there are scientific reasons for holding that view. But when we scan their thoughts we find that all these scientific reasons are so many forms of the argument of heredity. We are told that "a son is a 'reflexion of the father' and inherits most of his good as well as bad qualities—*Atma vai jayate putra*—that the colour of the skin, physiognomy, the cheek bones come down from parents, that ethnology fully attests the phenomena of reproduction, that harmony and comfort in domestic life can be attained if we confine marriages to the same caste." This is the whole science of caste. To me it has always been a matter of surprise that the arguer should fail to see that the real force of the argument is against him. He fails to see that one who bases caste on merit includes and not excludes heredity. If heredity really makes it impossible for a child begotten by a Vaish father of a Vaish mother to acquire the intellectual attainments of a child born of a Brahman father of a Brahman mother heredity has nothing to lose and acquisition has nothing to gain if caste is based on merits. But if it be possible for a man born of Khashtriya parent to be an acute thinker and a philosopher it is a proof positive that humanity is to be determined not by heredity alone but by heredity plus acquisition and it is not impossible to conceive that

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the element of acquisition might in time overpower and outwit heredity. It would appear at a glance however and such is the grim humour of it that the advocates of merit have a greater faith in heredity than its avowed priests. For if you have a firm faith that a Sudra cannot learn Veda why make a rule where according to your faith none is required. Let him open Veda and he will, if your theory be correct, himself shut it up and return a disappointed suitor of the hand of God.

The Aryan Brotherhood of Bombay is quite right when they say that the caste system is directly and indirectly responsible for the huge mass of ignorance and illiteracy which has always existed in this land because its tendency is to restrict knowledge to the chosen few and it puts obstacles in the way of gaining wider knowledge. A powerful critic of the brotherhood says, "The Srutis were the only sealed books to the Sudras" and to further strengthen his criticism the same critic goes on to say, 'Look at the student rolls of public schools and colleges, look at children in the village *patshalas*, do you find any mischievous trace of the caste system throwing obstacle to enrolment as pupil and shining as brilliant students. A Sudra of the lowest birth has all the privileges of a Brahmin student.' With regard to the first portion of the criticism it may be said that it is a curious seriousness of thought which prompts the critic to use the word '*only*.' You deprive a man of the very life-spring of all knowledge and all thought, you do not let him feel the immediate presence of God and draw near to Him as a child to his father, you put a screen between a man and his Maker and yet you seem to imagine that it is no great drawback to his budding life! As regards the second portion of the criticism it is respectfully submitted that such is no doubt the state of public schools but not because of you but inspite of you. It is not due to the magnanimity of the upholders of caste system that a Sudra sits with a

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Brahman in public schools. It is due to the salutary influence of English education and to the advent of British rule that such is the system in vogue in our schools and colleges. One of the upholders of this inhuman institution—I mean Pandit Madan Mohan Malaviya—is in charge of the Hindu University scheme and we find on page 29 of his Prospectus that the University will comprise—

"A Vaidik College where the Vedas, Vedangas, Smritis, Darsanas, Itihases and Puranas, and other departments of Sanskrit literature will be taught. An astronomical and meteorological observatory will be attached to the Jyotish section of the Vedangas, and will form a part of this college.

N. B.—This College and all religious work of the University will be under the control of those who accept and follow the principles of the Sanatanadharma as laid down in the Sruti, Smritis, and Puranas. Teachers of Religion will be trained and examined here. *Admission to this college will be regulated in accordance with the rules of the Varnashramdharma. All other Colleges will be open to students of all creeds and classes. The secular branches of Sanskrit learning will be taught without restriction of caste or creed.*" And we all know that the rules of Sanatanadharma Varnashramdharma are summed up in the now notorious couplet स्त्री शूद्रौ न धीयताम् The woman kind and the Sudras shall not read. In fact it is amply clear from our conduct in the dead past and our doings in the living present that we are too magnanimous to admit the *Sudras* to the portals of learning.

It is no use, therefore, mincing matters. We should frankly acknowledge the wrongs that we have done to our brethren the Sudras and we should courageously undo what we have done and heal the many wounds that we have inflicted upon the hearts of these sons of God. Much of what Hegel has said is perhaps destined to remain ungrasped by humanity but he never spoke so clearly and

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so prophetically as when he wrote in his "History of Phiosophy":—"Instead of stimulating the activity of a soul as their (the distinctions of caste) centre of union, and spontaneously realising that soul,—as is the case in organic life,—they petrify and become rigid, by their stereotyped character condemn the Indian people to the most degrading spirtual serfdom.....We are met in India by the peculiar circumstance that the individual belongs to such a class essentially by birth, and is bound to it for life. All the concrete vitality that makes its appearance sinks back, into death. A chain binds down the life that was just upon the point of breaking forth....This arrangement is fixed and immutable and subject to no one's will. All political revolutions, therefore, are matters of indifference to the common Hindu, for his lot is unchanged." pp. 151—161. In summarising the influence of the Christian Church on Science Lewes says in his History of Philosophy, "The disastrous influence she (the church) exercised on Letters and Science may be estimated by the simple fact that, during the centuries of her undisputed dominion, not a single classic writer, not a single discoverer whose genius enlarged the intellectual horizon, not a single leader of modern thought arose to dignify her reign. The darkness of the Dark Ages was deepest when the power of the Chruch was least disputed; the darkness began to break when in the eleventh century the doctrines of the church began to be called in question, the dawn was cœval with insurrection." More or less akin to this influence of the church upon Letters and Science in Europe has been the effect of caste upon India once the home of Sciences and Letters. Surely the darkness of the Dark Age of India is nowadays deepest because the sway of caste system is universal throughout the length and breadth of our beloved country. Swami Dayanand has broken the fetters of her chain but nothing short of an insurrection will bring about our much coveted dawn.

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A MANUAL OF HINDU ETHICS.

(*By Mr. G. A. Chandavarkar.*)

CHAPTER VI.

"Ethics of the Mahabharata."

The *Mahabharata* is a great Hindu Epic which throws a flood of light on the development of ethical ideas in ancient India. As the term implies, it treats of the history of the kings of the family of *Bharata*, the son of *Dushyanta*, the hero of the famous drama of *Shakoontala* composed by Kalidasa, the prince of Indian poets. The Kauravas and the Pandavas had the honour to belong to this illustrious family, which after the great disastrous war became practically extinct and with it set the glorious sun of Vedic religion and learning. Tradition ascribes the authorship of this book to *Vyasa* and it is divided into eighteen chapters, each of which is called a *Parva* named after the incident narrated in that particular chapter. The following are the names of the *Parvas*.

1. *Adi-parva*—in which a commencement is made to narrate the history of the Pandavas and Kauravas.

2. *Sabha-parva*—in which is given an account of the three well-known meetings.

3. *Vana-parva*—in which is described the life in the forest led by the Pandavas.

4. *Virata-parva*—in which is narrated the kind of *in-cognito* life led by the Pandavas at the palace of king Virata.

5. *Udyoga-parva*—in which is given the account of the life-and-death struggle carried on by the Pandavas to regain their kingdom from the usurpers.

6. *Bhishma-parva*—which relates the history of the

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war waged by Bhishma with the Pandavas.

7. *Drona-parva*—wherein Drona assumes the command and fights with the Pandavas.

8. *Karna-parva*—which relates the fight fought by Karna.

9. *Shalya-parva*—in which the account of the fight by Shalya is given.

10. *Sowpteck-parva*—wherein *Ashwathama's* night siege is described.

11. *Stree-parva*—a chapter of mourning by the wives of Kauravas.

12. *Shanti-parva*—describes the times of peace.

13. *Anushasana-parva*—wherein is given the advice of *Bhishma-pita* to the Pandavas.

14. *Ashwa-medha-parva*—describes the Ashwamedha sacrifice of the Pandavas and their victory.

15. *Ashrama-vaseek-parva*—describes the forest life of Dhritarashtra and Vidura.

16. *Mowsala-parva*—describes the miracles of a pounder.

17. *Maha-prasthanika-parva*—narrates the readiness of the Pandavas to go to heaven.

18. *Swarga-rohana-parva*—describes their ascent to heaven.

A critical study of the book as a whole enables a student to realise the economic, political, intellectual and religious condition of the epic age of the Hindu history and though there are many episodes and philosophic disquisitions scattered all over the book, to an ethicist, the study of Vana-parva, Udyoga parva, Shanti-parva and Anushasana-parva affords food for reflection. Brushing aside the mythical cobwebs ingenniously spun by the poet and extricating oneself from the labyrinth of poetic imagi-

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nation and speculation, one can feel the permanent impressions left by moral philosophy on the characters of this great Hindu epic.

The *summum-bonum* of the Indian philosophers was the ultimate union of the human soul with the Divine and for this union renunciation of the world was by some considered an absolute necessity. But it was held by another set of thinkers that this attainment was compatible with the life of righteousness led in this world and that there was no need at all for the giving up of all connections with the worldly activities. The Mahabharata and pre-eminently the Bhagavadgita preach in quite unequivocal terms this philosophy of action. It must, however, be admitted that there are some *shlokas* which propound a diametrically opposite view, *viz.*, that of renunciation. Krishna, the towering personality and Yudhistira, an embodiment of piety and Righteousness are very interesting characters. Every episode and every character has its own moral to point. The contrast between Yudhistira and Duryodana, Vidura and Shakuni, Bheema and Dushasana and Karna and Arjuna is as remarkable as it is striking. The life of every character is full of grand lessons and every reader can take a leaf out of the life-history of these wonderful personages and chalk out a path of righteousness for himself.

Bheeshma's frankness, his discharge of duties for duty's sake, his unflinching devotion to truth and God; Yudhistira's love of truth, his equanimity of temper in times of difficulties, his simplicity of character even at the zenith of material prosperity and his gentle words which would turn away the wrath of Bheema and Arjuna; Bheema's gigantic strength never used like that of a giant, his reverence for preceptors and elders; Arjuna's keen penetrating intellect, his perseverance and steadiness and his love of righteousness and dutiful behaviour towards Krishna; Krishna's diplomacy coupled with tact and in-

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telligence, his loyal adherence to the cause of righteousness; Droupadi's fortitude, her skill in the management of household affairs, her counsels of wisdom to her husband and her courage in times of difficulties are all remarkably illustrated in this epic. In direct contrast to these, the treachery, the want of foresight, selfishness, the spirit of self-agrandisement and deceit, perjury, and chicanery which formed the weapons offensive and defensive of the Kauravas are also noteworthy. The civil war gave a death-blow not only to the family of Kurus but also gave a set-back to the civilisation and progress which was the outcome of Vedic religion and philosophy.

In the *Vana-parva*, the Rishi *Markandya* gives the following piece of advice to the Pandavas.

"Love all sentient beings ; Speak the truth ; Be humble ; Control your passions ; As Kings work for the welfare of subjects ; Propitiate gods and fathers ; Abandon pride ; Attain purity of speech and action without which there can be no penance ; He who speaks wisely and acts wisely is a saint. Love righteousness. Be straightforward and courageous."

In the same *parva* we come across the following dialogue between Yaksha and Yudhishtra :—

Yaksha asks questions and Yudhishtra replies.

Q.—What is the eternal *dharma* ?

A.—The attainment of emancipation from the turmoils of the world by leading a virtuous life.

Q.—How can fame be attained ?

A.—By means of discriminate charity.

Q.—What is the key to heaven and happiness ?

A.—A life of rectitude and truthfulness.

Q.—Which is the best way of earning money ?

A.—Honesty and straightforwardness in our dealings.

Q.—Which is the best wealth ?

A.—Knowledge.

Q.—Which is the best acquisition ?

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A.—Acquisition of good health.

Q.—Which is the best happiness ?

A.—Contentment.

Q.—Which is the virtue of Virtues ?

A.—Mercy.

Q.—Whose company is to be sought ?

A.—The company of the pious.

Q.—Which man is the beloved of all ?

A.—A man free from egotism and selfishness ?

Q.—How can man become happy ?

A.—By abandoning greed.

Q.—What are penance, forgiveness, knowledge and mercy ?

A.—Discharge of legitimate duty is penance. Love of truth is knowledge. Wishing the good of all is mercy.

Q.—Who is a good man ?

A.—One who day and night thinks of doing good to others.

Q.—Define charity, wisdom, folly, fate and cruelty.

A.—Protection given to sentient beings is charity.

Knowledge of *dharma* is wisdom.

Ignorance of God is folly.

Fate is the resultant of good deeds and good disposition.

Speaking ill of others is cruelty.

Q.—Who goes to hell ?

A.—He goes to hell who having wealth does not make proper use of it ; he goes to hell who does not revere the Vedas, the elders and other Sat-Shastras.

Q.—What gives real Brahminhood ?

A.—A man does not become a Brahmin by the mere study of the Vedas and by the mere fact of his having been

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born in a noble family. But it is good character alone that makes him a Brahmin. A man, though he be a profound scholar of the Veda, is worse than a *Shudra* if his behaviour be not in conformity with the rules of good conduct.

In the Anushasana-parva, Bheeshmacharya gives the following piece of advice to the *Pandavas*.

"It is the sacred duty of the Khshatriyas to fight bravely and die for the cause of righteousness."

Speaking of the attributes of a King, he says :—

"A King must govern according to the strict rules of equity, he must look upon the subjects as his own children, he must be active, a lover of truth, his justice must be seasoned with mercy, and he must be liberal-minded and must be a patron of learning."

As for the subjects he says :—

"They must be prepared to die for their King and Kingdom and they must be strictly loyal to the King and his Government."

Action versus Fate :—Industry and labour alone are to be depended upon. There is nothing like *fate*. Fate means nothing more than the result of the actions done in the past birth. If the actions are good, fate will be good. We must be doing good deeds so that, at least, in our future birth we may be happy.

Penance, he adds, consists in compassion and love of truth and in doing good to others. Mere fasting and subjecting the body to pain can never be penance.

Duties of Students :—Speaking of these, he says, "Revere and have implicit obedience to, the preceptors and parents. A teacher is in many respects superior to parents inasmuch as he gives one spiritual and mental strength.

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Characteristics of Dharma.—Of these, he observes, that *Daya*—mercy—is the basis. Loving others as ourselves and good conduct are the essentials.

Speaking of God, he says—

"God is omnipresent and omniscient. He is the Merciful Power and Supporter of the Universe. We are all 'images of God.' We should attain purity of mind, speech and strive to attain Him. Our vicious deeds take us far away from this fountain of bliss. Love Him with all thy heart."

Bheeshmacharya's advice is in itself a treatise on ethics. We have above given only a few extracts. With such noble words on his lips he is said to have shook off the mortal coil. Next to Shree Krishna he stands in the whole Mahabharata as the great propounder of moral philosophy. Yudhistira in an admirable way sums up the truth. In his exile he addresses the queen.

"धर्मं चरामि सुश्रोणि न धर्म फल कारणात्
धर्म वाणिज्य को हीनो जघन्यो धर्म वादिनाम्"

"I follow *Dharma* not because I see any immediate profit from it but from a conviction that virtue is to be followed for its *own sake.*"

The following *Shloka* from the Mahabharata is indeed memorable.

"न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेत्
जीवितस्या पिहेतोः ॥
धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यस्तस्य
हेतुस्त नित्यः ॥"

"Give up not righteousness for greed or fear,
Or for desire or for even life's dear sake.
Eternal's virtue, pain and pleasure fleeting,
Fleeting is life, but not the soul divine."

(*Mr. C. V. Vaidy's rendering*).

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

(Continued from our last issue).

The moral precepts of Budha are but a mere repetition of our own Yamas and Niyamas. The Ten Commandments of Moses are more or less repetitions of the ten Laxanas of Dharma (essentials of religion.) The Quran contains similar precepts. The threefold division of sin as given by the Parsi Scriptures comes to us as if it were our own. The theory of Satan and sin can be traced from the Quran and the Bible back through Zend Avesta to a beautiful allegory in the Veda. (139) Similar is the theory of some of the modern Hindu sects. The Papa Purshya of the Vam Margis is the prototype of the Semetic Satan. In the same way the Cosmology of different religions can be traced back to that of the Veda. Verily the Vedas are the original fountain head in which the various brooks and streams have taken their source. It may further be added that even as the real leader of men is free from all bias and ill-feeling so the true Revelation Veda is free from all sectarianism. "Just as the language of the Veda furnishes a unifying bond between the different Aryan, Semetic and Dravidian groups of languages so does the subject matter (called *Devta* in Vedic literature) of the Veda supply a much needed unifying bond between all the various conflicting sectarian creeds and faiths, whether of Indian, Iranian or of Judaic origin. The Brahman's Brahma, the Parsi's Asura, the Jew's Jehovah, Adam, Abrahim, &c; and the Siva of the Saivite, the Vishnu of the Vaishnava, the Sachiar Aditi of the Shakta, the Ganpat of the Ganpatya, the Surya of the Suryas, the Agni of the Fire-worshipper, the Vrishabha (Basawa) of the Lingayats, all of these and many more are found in the Veda in their pure original significations devoid of any deprecatory or disparaging ideas

(139) The Rig Veda I. 32. For full discussion see the Fountain-head of Religion by Rai Ganga Prashada, M. A.

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or associations attached to them by later generations. This shows that the Veda is not, as is commonly supposed, the book of any one sect, people or nation ; but that it is the sacred scripture of the entire human race. The Brahman, the Parsi, the Jew, the Christian, the Mahomedan, all can derive inspiration from the universal unsectarian pages of the Veda, as it belongs to all of them. It belongs to the European as much as to the Asiatic, to the West as much as to the East." (140).

It has been stated that the great religions of the world preach the same moral ideals. The loftiness of these ideals may be seen from the following taken from Manu : "Ten fold is the path of Dharma. Forbearance, forgiving, control of mind, avoiding theft, cleanliness, mastery over senses, thoughtfulness, acquirement of knowledge, Divine truthfulness and eschewing of anger are the ten signs." That the oldest code should preach so high and lofty moral ideals makes the case for evolution a hopeless one. Evolutionist believes, "But times have changed and ethics has become very different with passing decades. Our civilisation has resulted in a developement of human sympathy as an emotional outgrowth of necessary altruism.....As we look back over the long series of stages leading to our own system of conduct the most striking feature of history is increasing power of Self-control or inhibition " (141).

History, however, refuses to support this theory. The morals of a society are reflected in its literature. If we try to study, for instance, the Society of the ancient Aryans of India, through their literature, we shall find them having attained a wonderful loftiness. The great evolutionist Dr. Wallace after reading the beautiful episode of Savitri in the Mahabharta of R.C. Dutt declares, "No one can read his (Dutt's) beautiful rendering without feeling that the people

(140) The Vedic Magazine Vol I, No. 8.

(141) Doctrine of Evolution by Crampton, P. 287.

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it describes were our intellectual and moral equals."(142) But when we remember that Mahabharta is after all a product of a dark age in the Aryan history, that it depicts a period when the high ideals had already been forgotten, when people intoxicated with the pleasures of wealth and Power had bidden farewell to 'Dharma' we feel ourselves on a firmer ground to renounce the Evolution Theory. To have a real idea of the achievements of the ancient Aryans in the realm of Ethics we shall refer to the Ramayan and other earlier works. Here is a picture of society during the days of *Dashartha* :—

Each man contented sought no more,
Nor longed with envy for the store
By richer friends possessed.

* * * *

None deigned to feed on broken fare
And none was false or stingy there.

* * * *

And none was faithless or forsworn,
A braggart or unkind.
None lived upon another's wealth,
None pined with dread or broken health, or dark disease of mind.
High souled were all, the slanderous word,
The boastful lie were never heard.
Each man was constant to his vows.
And lived devoted to his spouse,
No other love his fancy knew,
And she was tender, kind and true. (143)

With the above may also be read the following "Oh Rishi, in my land there is neither a thief nor a miser, neither a drunkard nor an irreligious person. There is not a man who is false to his wife and a woman is not here that is unchaste." (145).

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(142) Social Environment and Moral Progress, P. 10.

(143) The Ramayan Canto VI (Griffith's Translation).

(145) The Chhandogya V. ii. 5.

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What is given above may well be contrasted with the following picture of Modern European society as painted by some Western Poets.

Are there no wrongs of nations to redress
No misery-frozen sons of wretchedness ;
No orphans—homeless, straining with their feet
The very flag-stones of the wintry street
No broken hearted daughters of despair ;
Forlornly beautiful to be your care ?
Is there no hunger, ignorance or crime ? (146)

Again—

What of men in bondage toiling blunted
In the roaring factory's living gloam ?
What of cradled infants starved and stunted ?
What of woman's nameless martyrdom ? (147)

And again :—

Why do they prate of the blessings of peace ? We have made them a curse.
Pickpockets, each hand lusting for all that is not its own ;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own heathstone ?

* * * * * *

Peace sitting under her olive, and slurring the days gone by ;
When poor are hurdled and hustled together, each sex like swine.
When only the ledger lives and when only not all men lie ;
Peace in her vineyard—yes !—but a company forges the wine.

(146) T. L. Harris.
(147) Mothilde Blind.

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And the vitriol madness flushes up in the ruffian's head.

Till the filthy by-lane rings to the yell of the trampled wife,

And chalk and alum and plaster are sold to the poor for bread,

And the spirit of murder works in the very means of life,

And sleep must be down arm'd for villanous centre-bits,

Grind on the wakeful ear in the hush of moonless nights.

While another is cheating the sick of a few last gasps as he sits

To pestle a poisoned poison behind his crimson lights

When a Mammonite mother kills her babe for a burial fee.

And Timour Mammon grins on a pile of children's bones.

Is it peace or war? (148)

Thus it is clear that the progress enunciated so boldly by the evolutionist is a mere vision, a day dream. How is this high achievement in morality to be explained except on the theory of revolution? Do not those whose morals were so lofty themselves declare that the basis of their conduct is the principles laid down in the Veda?

As there has been no progress in the morals of man—changes backward and forward like the swing of a pendulum, having always occurred—so there are no signs of any progress either in the mental power or in the actual achieve-

(148) Tennyson Maud.

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ments of human mind. (149) This is admitted by most of the students of the ancient civilizations and ancient records.

Wallace speaks of the Egyptian civilization in the following strain : " for our present purpose, however, the Egyptian civilization is important, because it presents us with the most definite proof of the attainment of a high degree of what is specially scientific attainment at the very dawn of historical knowledge. This is well exhibited by that most wonderful work of constructive art—the great pyramid of Gizeh—which though not quite the earliest, is the largest and most remarkable of about seventy pyramids in various parts of Egypt. The internal structure of this pyramid is its most interesting feature, because it shows clearly that it was designed to be not only the

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(149) It is interesting to note that the theory of Evolution fails to explain the presence of certain faculties in man. For instance the Faculty of Mathematics which is as ancient as any other in the history, would have no bearing whatsoever on the 'struggle for existence.' The Hindus, who latterly became the teachers of the Mohammedans in this Science, could not withstand their onslaughts in the battiefield. The Romans fell before the 'barbarian' Tuetons notwithstanding the fact that the latter knew little of Mathematics. Similarly the artistic faculty of the ancient Grecians so well developed could not save them from the attacks of the Romans who were much their inferiors. Though Italy produced many artists in the 16th century, yet she was only the battle ground of contending foreigners, now serving one master, now another. The case of musical faculty is similar. Huxley is reported by Wilfred Ward to have said:—" One thing which weighs with me against pessimism, and tells for a benevolent author of the Universe is my enjoyment of scenery and of music. *I do not see how can they have helped in the struggle for existence.* They are gratuitous gifts." (Italics are ours). That men do not owe these powers to Evolution is also supported by the fact that the difference of the degrees in which these powers are found in various men is very great. Were they a result of the struggle for existence the difference would not be so marked. No sparrow for instance differs much in intelligence from an average bird of its class.

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tomb of the King who built it, but also a true astronomical observatory, during his life." (150)

Of India the same writer says: "Accompanying this fine literature and moral teaching in ancient India was a civilization equal to that of classical races, in grand temples forts and palaces, weapons and implements, jewellery and exquisite fabrics. Their architecture was highly decorative and peculiar and has continued to quite recent days."

The ruins, he adds, "show an originality of design, a wealth of ornament, and a perfection of workmanship equal to those of any other buildings in the world." (151)

Others too are very eloquent in praise of Indian architecture. Says one: "The ancient Hindu sculpture can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments which claim and excite our warmest admiration." (152)

Another says, "The natives of that country (India) have carried the art of constructing and ornamenting excavated grottoes to a much higher degree of perfection than any other people." (153)

A third adds: "In the richness of decoration bestowed on their plasters and among other things in the execution of statues resembling caryatides, they (Hindus) far surpass both those nations (Greek and Egyptian)." (154).

Dr. Forbes Watson says: "The study of Indian art might in numberless ways improve the character of the everyday articles around us (Englishmen)." (155)

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(150) Social Environment and Moral Progress, pp. 17—18.

(151) Ibid p. 15.

(152) The Hindu Mythology, Preface p. VII.

(153) Geographical Ephemerides Vol XXXII. p. 12

(154) Prof. Heeren quoted in the Hindu Superiority, p. 392.

(155) The Hindu Superiority, p. 404.

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As regards iron-manufacture, Professor Wilson says, "Casting iron is an art that is practised in this manufacturing country (England) only within a few years. The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial" (156).

The same learned writer says :—" They had acquired remarkable proficiency in many of the ornamental and useful arts of life." (157)

The Hindus were perfectly well-acquainted with the constituents of gun-powder—sulphur, charcoal, and saltpetre—and had them all at hand in great abundance. (158) They used Areoplanes (159) probably railways (160) and appear to have known tricycles (161). So wonderful " was the mechanism of their Maya Sabha, which accommodated thousands of men that it required only ten men to turn and take it in whatever direction they liked " (162)

" Their surgery is as remarkable as their medicine" (163) " A special branch of surgery was devoted to rhinoplasty, or operations for improving deformed ears and noses and *forming new ones*, a useful operation which European surgeons have borrowed." (164)

" Their chemical skill is a fact more striking and more unexpected " (165)

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(156) Mill's History of India, Vol. II, p. 47.

(157) Mill's History of India Vol. II. p. 233.

(158) Wilson's Essays, Vol. II, p. 302

(159) The Pushpak Viman, of Ramayana.

(160) Kulyat Arya Musafir, p. 419, where reference is made to one of the edicts of a Raja who ruled 4000 year back. The edict runs as follows : " No wood should be burnt in the smoke carriage. But instead pit coal should be used."

(161) The Vedic Magazine, Vol. VIII, pp. 7—9

(162) For American critic quoted in Hindu Superiority, p. 376.

(163) Elphinston History of India, p. 145.

(164) The Indian Gazetteer quoted in the Hindu Superiority, p. 304.

(165) Elphinstone do. do, p. 314

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Life and Consciousness in Trees.

(By Prof. Balkrishna, M.A., F.R.S.S., F.R.E.S., etc.)

Whether trees, plants, creepers, grasses, million and one things of the vegetable world should be counted amongst living or non-living beings is not a question of academic interest only. Men of a low civilization like ours may ignore the importance of this problem, but it is sure to occupy the supreme attention of the generations to come, because they will fully recognize that theirs is not the right to take life which an All-Wise, Merciful and Just God has bestowed upon millions of beings, they would behold the oneness of life from the smallest creeper to the biggest creature, they would realise the existence of soul in all beings and all beings in that Omnipresent Soul and hence they would desist from mercilessly taking life and also would invent methods for chemically producing means of sustaining life. Our ancestors recognised life and consciousness in the countless forms of the vegetable world. Their opinions on this point are scattered throughout the Sanskrit literature from which a few passages can be profitably quoted in this article.

(*i*) The *Sankhya Darshan* supplies us a most convincing proof of the life and consciousness in trees. In Book V. Aph. 121-2 we read :—

न बाह्यबुद्धि नियमो वृक्षगुल्मलतौषधि वनस्पतितृणवीरुधादीनामपि भोक्तृभोगायतनत्वं पूर्ववत् ॥ १२१ ॥

स्मृतेश्च ॥ १-२ ॥

"Knowledge of the external is not indispensable to constitute a Body : trees, shrubs, climbers, annuals, trees with invisible flowers, grasses, creepers, etc., *which have internal consciousness are, also, sites of experiencer and experience, as in the former case.* From the Legal Institutes the same fact may be inferred, *viz., that vegetables have bodies and are conscious though they are not moral agents.*" *Ballantyne.*

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(*ii*) In Ishwar Krishna's Sankhya Karika Aph. 53, we meet with the same evidence :—

अष्टं विकल्पं दैवं तैर्यग्योनं पंचधा भवति ।
मानुष्यं त्वेकविधं समासतोऽयं त्रिधा सर्गः ॥
पशु मृग पक्षि सरीसृप स्थावराणां भूतान्येव,
पंञ्चविधरतैरञ्चः ॥

"The divine kinds of eight sorts, the grovelling is fivefold ; mankind is single in its class. This, briefly, is the world of Living Beings. Domestic animals, wild animals, birds, reptiles and fish and *vegetables* are the five grovelling kinds of beings or creatures."

(*iii*) Then Udayana in *Prithvi Nirupani* remarks that "trees, etc., the whole vegetable kingdom, show the phenomena of life, death, sleep, waking, disease, drugging. transmission of specific characters by means of ova, movement towards what is favourable and away from what is unfavourable like the known living beings."

वृक्षादयः प्रतिनियत भोक्तृपुधिष्ठिताः जीवनमरण स्वप्नजागरण रोग भेषज प्रयोग बीज सजातीयानुबन्धानुकूलोपगम प्रतिकूलापगमादिभ्यः प्रसिद्धशरीरवत् ।

The same *Udayana* notes that plants have a latent or dormant consciousness which is extremely dull :—

अति मन्दान्तः संज्ञितया !

(*iv*) Similarly one *Chakrapani* observes in the *Bhanumati* that plants though supplied with consciousness and life enjoy only a darkened consciousness.

वृक्षास्तुचेतनावन्तोऽपि तमश्छन्नज्ञानतया शास्त्रोपदेश विषया एव ।

(*v*) But the *Manu Smriti* contains the clearest logical statement of this principle.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्य जातिताम् ॥ ७ ॥

" *The soul is born as plant* owing to the sins committed by the body ; it becomes a bird or a beast for the sins of speech, and an outcast for the mental sins."

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Thus it is clear that the soul is actually born as rice, corn, etc., and is not a mere co-tenant with the jivas of the plants as seems to be propounded in some of the aphorisms of the Vedanta Philosophy.

Again in Manu Smriti Chap. I. 49 and 50 we read:—

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तः संज्ञा भवन्त्येते सुख दुःख समन्विताः ॥ ४९ ॥

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।
घोरेस्मिन्भूत संसारे नित्यं सततयायिनि ॥ ५० ॥

"These plants which are surrounded by multiform Darkness, the result of their acts in former existence, *possess internal consciousness and experience pleasure and pain.* The various conditions in this always terrible and constantly changing circles of births to which created beings are subject, are stated to begin with that of Brahman, and to end with these plants."

(*vi*) The *Chhandogya Upanishad* supplies another incontrovertible testimony in support of this view: Chap. VI. III. 1-2.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवज्जमुद्भिज्जमिति ॥ १ ॥

सेयं देवतेक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरुपं व्याकरवाणीति ॥ २ ॥

"Verily, of all these *living objects*, there are three sources, *viz.*, oviparous, viviparous and *sprouting objects. These three objects in the form of life* (Jivatma) I shall be manifest in various names and forms."

One other passage from the same Upanishad is remarkable in this respect (Chhand. V. 10. 6).

अभ्रं भूत्वामेघोभवति मेघोभूत्वाप्रवर्षति तइहव्रीहियवा ओषधिवनस्पतय स्तिलमाषा इति जायन्तेऽतो वैखलु दुर्निष्प्रपतरंयोयोह्यन्नमत्ति योरेतः सिञ्चति तद्भूएव भवति ॥ ६ ॥

"Having been in the mist, he enters the cloud; having been in the cloud, he enters the rain (and falls down).

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Then he is born as rice or barley, herbs or trees, sesamum or beans, etc. From this point there is constant (tantalising) rise and fall. For whoever eats the food and begets offspring (the jiva) is there in that food and that seed."

(*vii*) We meet with the same evidence of life in trees in *Garuda Purana*. At the end of Chapter IV it is said :—

तस्य क्षयं फलं भुक्त्वा तत्रैवोत्पद्यते पुनः ।
यमाज्ञया महीं प्राप्य भवन्ति स्थावरादयः ॥ ६० ॥

वृक्षगुल्म लतावल्ली गिरयश्च तृणानि च ।
स्थावरा इति विख्याता महामोह समावृता ॥ ६१ ॥

कीटाश्च पशवश्चैव पक्षिणश्च जलेचराः ।
चतुरशीति लक्षेषु कथिता देवयोनयः ॥ ६२ ॥

एताः सर्वाः परिभ्रम्य ततो यान्ति मनुष्यताम्
मानुषेऽपि इव नीचेषु जायन्ते नरकागताः ।
तत्रापि पाप चिन्हैस्ते भवन्ति बहु दुःखिताः ॥ ६३ ॥

Having eaten their undecaying fruits they are born again. By order of *Yama* they return to the earth and *become unmoving and other creatures :* Trees, bushes, plants, creepers, rocky plants and grasses, these are spoken of as unmoving : *they have life but are enveloped in great delusion.* Insects, birds, animals and fish—such are eighty four lakhs of births. *All these have to be gone through before one attains manhood* and even in coming up to the human Kingdom, souls are born amongst low castes.

Speaking of the fruits of precarious actions in Chap. V. the same Purana says :—

कृमिकीट पतङ्गत्वं स्वर्णस्तेयी समाप्नुयात् ।
तृणगुल्म लतात्वं च क्रमशो गुरुतल्पगः ॥ ३६ ॥

'Who goes with his teacher's wife, goes to the condition of grass, bushes and plants." The same thought has been expressed in Manu XII, 58 and Yagyvalkya III, 208.

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In Chap. XVI. II the same Purana has again given an *order of evolution of a soul* which cannot but be admired for its boldness of assertion :—

स्थावराः कृमयश्चाज्ञाः पक्षिणः पशवो नराः ।

धार्मिकास्त्रिदशास्तद्वन् मोक्षिणश्च क्रमम् ॥ ११ ॥

"The unmoving things, worms, goats, birds, animals, men, righteous persons, thirty three deities and also the liberated—according to this order does the evolution of an ascending soul proceed."

(*viii*) But more than this, the phenomena of life and consciousness in trees have been most aptly described in the *Shanti Parva* of the Mahabharata :—

'All sorts of created things have four kinds of birth. They are viviparous, oviparous, *vegetables* and those born of filth.

'Trees sicken and dry up. This indicates that they have perception of touch. By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees, have, therefore, ears and do hear. A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident, that trees have vision. Again, trees have vigour and put forth flowers for good and bad smell of the sacred incense of all sorts. It is evident that trees have scent. They draw water by their roots and catch all sorts of diseases which can be cured by various operations. From this it is clear that trees have perception of taste. *They are subject to pleasure and pain. These facts clearly prove that trees have life. They are not inanimate.*' Chap. 184 Shanti Parva.

(*ix*) In the Nyaya Sidhanta Muktavali (न्यायसिद्धान्त-मुक्तावलि) which is a well-known book of the New Logical school and which very aptly summarizes the views of many old philosophers, we find one more convincing evidence of

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life and consciousness in trees. In Pratyaksha Kand we read the following :—

वृक्षादीनामपि चेष्टासत्वान्नव्याप्तिः न च वृक्षादीनां शरीरत्वे किं मानमिति वाच्यम्। अध्यात्मिकवायुसम्बन्धस्य प्रमाणत्वात्। तत्रैवं किं मानमिति चेत्, भग्नक्षतशरोहणादिना तदनुमानात्॥

"You say that trees, plants, etc., possess desire, experience pleasure and pain, hence your definition of a living being is faulty. What is your evidence for life in trees? Trees breathe in a mystic way—but breathing is a proof of life. But what is the proof of breath in trees? They grow when cut or injured like well-known living creatures, hence they have life." Here we have to go one step further for proving consciousness in trees. Breathing is necessarily connected with the existence of soul in a body, the trees breathe, hence they have soul (*Atma*), but the characteristics of *Atma* are affinity, repulsion, effort, pleasure, pain and knowledge or consiousness. Consciousness is the necessary attribute of a soul. This fact has been fully recognized by the word चेष्टा, Desire, that is, repulsion and affinity and आध्यात्मिक वायु, that is, breath having its source in the mystic soul.

(*x*). But a more scientific statement of the successive stages of the development and evolution of man and the existence of life in vegetables is to be found in the Brihat Vishnu Purana :

स्थावरं विंशतेर्लक्षं जलजं नवलक्षकं।
कूर्म्माश्चनवलक्षञ्च दशलक्षे च पक्षिणः॥
त्रिंशल्लक्षं पशूनाञ्च चतुर्लक्षं च वानराः।
ततो मनुष्यतां प्राप्य तत्तत्कर्म्माणि साधयेत॥
एतेषु भ्रमणं कृत्वा द्विजत्वमुपजायते।
सर्व्वयोनिं परित्यज्य ब्रह्मयोनिमतोऽश्नुते॥

"The individual soul before attaining manhood has to go through 20,00,000 forms of vegetables, 9,00,000 kinds of fish, 9,00,000 sorts of reptiles, 10,00,000 species of birds, 30,00,000 varieties of mammals and 4,00,000 kinds of monkeys.

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Having passed through these successive stages of evolution, a soul takes birth among *Dwijanmas*—Vaishas, Kshatriyas and Brahmans. Then by merit of specially good works, it leaves off its circle of births and deaths and attains to Brahmahood."

This passage is extremely wonderful, because it gives exactly the same order of evolution as has been established by the European evolutionists of to-day, because it separates monkeys from other mammals and names monkeys as the predecessors of man, because it establishes the memorable fact that a race of Darwins has already existed in India, more than this all because the author has so boldly given the number of species of the various orders of the animal kingdom, but this Herculean task has not been fully performed in this modern civilization.

(*xi*). Dr. Gananath Sen of Calcutta has supplied one additional evidence of life and consciousness in trees in his paper on the study of medical science in ancient India. He says : " In Botany, unfortunately, very scanty records have been left in the writings of Raghava Bhatta and Sarangdhara—an important section of which (*Upavanvinoda*) the humble writer of this paper had the honour of editing and translating some years ago. The informations contained in these books are numerous. *Plants have been called Sthavarjiva or fixed animals, and pleasure and pain have been attributed to them.*" (Compare in this connection the recent discoveries of *Plant Response* by the illustrious Dr. J. C. Bose of Calcutta).

(*xii*). Last but not the least is the incontestible evidence of the VEDA.

In Atharva Veda I. 6. 32 plants have been declared *breathing objects* :—

इदं जनासो विदथ महद्ब्रह्म वदिष्यति ।
न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः॥

" The Great Lord by whose energy *the plants breathe*, is not in this world nor in the sky."

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Then in VIII. 7. 6. Atharva Veda, plants have been described as *living objects* :—

जीवलां नधारिषां जीवन्तीमोषधीमहम् ।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेस्मा अरिष्टतातये ॥

"The lively, by no means harming, *living herb*, the non-obstructing, up-guiding, flourishing one, rich in sweets, do I call hither (do I use) for this man's freedom from harm."

Thus it is more than clear now that plants have life and internal consciousness, that they experience pleasure and pain, that is, show all actions of life like the well known living creatures, though only in a subtle form. These ideas persistently permeate the whole Hindu Literature and have been boldly incorporated in our religious systems. To-day these lost truths are being re-demonstrated before the world by Dr. Bose of the world-wide reputation but as yet no practical results have come out of this demonstration, because the oneness of life has not been thoroughly realized by the people. The present generation would no doubt laugh at the idea of *Cruelty to Trees*, but we are sure it would occupy a prominent place in practical economics in no distant future.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

An Active Season.

Winter is everywhere a season of manifold activities, outdoor as well as indoor. Here it is no less. College hours are as usual busy but a much greater earnestness has been thrown into them by the approaching examinations as also by the season which is conducive to active work of all kinds. While otherwhere the student heads, in these days, are absorbed in their studies from morn till dewy eve and from eve till shivering morn again, here the case is quite different. The hours of study are the hours of study and the hours of play the hours of play alone. The unfailing punctual regularity of the machine forbids the roaming of thoughts from the immediate task. The Brahmacharis here are as sprightly in the playground and as much careful of masticating their food in the kitchen as ever you could find them. Regularity enforced or voluntary makes them do every thing wholeheartedly and saves them the mental worry which is so harrassing to the student outside at every moment. The unending task of utmost tediousness, the balancing of

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opinions at any one time whether to work or to play, to eat or to go to bath—and this is daily done by a vast majority of students outside, to no small cost to themselves—is here done for all at once by the unthinking bell which goes off at regular intevrals and leaves no choice to the indolent, the lazy, the croaking. Games and studies both gain enormously in pitch at the approach of the blessed winter. Games develop into a series of matches, and studies end in the examinations. Besides, this is the season of almost regular weekly short trips, the season again in which building work goes on apace.

A Curious Tournament.

The last Lohri day was the jolliest of all jolly days. It saw the clerks, the Brahmcharies, the teachers and the professors all assembled in the open ground to act in turn as players and spectators and spectators and players again. A number of matches having been arranged between the clerks and the teachers and the professors and the never-go-in Brahmcharies of the College, it was decided that all of them should be played out the same day. The play began with the cricket match between the professors and the collegiates. The professors batted first. Of the total score of about 78 runs Mr. Lahiri alone was responsible for about half the number. Of the rest of the players a large number played more or less equal game, there being only two for three who could not get time even to crack their eggs or in the new phraseology to eat their *rasgullas*. Now the students entered for batting. Here again fortune favoured the professors, for their bowling proved so good that the very best wickets of the students had to retire without having scored a run. The game over, it was found that the professors had no less than 25 extra runs in their favour. There was some clamour for the 2nd innings to be played out at once, but this had to be put off indefinitely. Thus the funny match between

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the students, who were, many of them, carefully chosen bad cricketeers, and the professors, either altogether innocent of the game or long out of practice, ended in favour of the latter. Next came the hockey match between the teachers and the clerks who, by the way, have, of late, been trying to organise a separate team of theirs. The play was a source of great pleasure to the spectators, on account of the extreme unsportsmanlike behaviour of both the teams, who, whenever the ball went near the goal, always managed to surround it like so many flies, around a piece of sugar. The game was won by the teachers who included among them the inexhaustible Mr. Lahiri and Vaidji. The third and the last match of the day was the football match between the students and the professors. The students who were much stronger in this play than in the previous one, won the game by two goals.

Dyal Singh College Tourists at the Gurukula.

The other day, Prof. Sathe, while on a flying visit to Dehra Dun, informed us that a party of the Dyal Singh College Tourists would be coming here on January, the 31st, to visit the Gurukula and also to play a game with the Brahmcharis. It was understood that there would be a Football match. Hearts were jubilant at the prospect of a match; when just at the hour of expectation a fair number of youngmen were seen marching towards the Pacca Dharamshala. Half an hour later the bell called out the whole of the Gurukula and soon after there was a great deal of choosing of sticks and demand of leg guards.

So it was as to be a hockey match. The game began rather at a late hour; and by the time the first half was over, it became too dark for the play to continue. Unavoidably, therefore, it had to be put off till the next day. The play was resumed on the morning at 9. The 1st half over, it was suggested by our friends that they would like to play another half. This too over, a tug-of-war match was held. And a very enjoyable time that we passed with our friends ended, as it appeared, too soon.

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We have purposely omitted the mention of the result of this little tournament, because in our opinion it would be wrong to make a proud exhibition of such small affairs. It would be belittling the strength of our friends, who counted among them only a very few players of hockey. It may be stated, however, that we won the three halves-hockey game by 16 goals to love (the number for each half being 6, 5 and 5) and the tug-of-war match without giving an inch of ground to our amiable opponents.

We are thankful to Prof. Godbole who was in charge of the tourists and to the tourists themselves for their having given us a good day's pleasure. Let us hope that this will act as a stimulus for our Lahore friends occasionally to come here and match their bats, and sticks and kicks with those of our Brahmcharis.

The Selection of Initiates.

The reader is aware that the 14th December last was the last date fixed for applications to reach the Governor. The selection came off on the 19th January when a large number of young children with their guardians came here to compete for admission to the institution. A minute examination of the children's mental and physical capacities which occupied about three days, resulted in the admission of 27, out of whom three are to be sent to the Kurukheshatra branch and the rejection of all others. These 'others' this year were very few. Well, the war, the sole cause of universal retardation and retrogression, in these days, may have poked in its nose even here. The young chaps who have now parted with their guardians, very likely for a long time to come, are trying to accommodate themselves to their new circumstances. Some cry and sigh for home, others keep silent and cast wondering looks upon the Brahmcharis, a few keep themselves in brilliant spirits; well, after a short time Munshiji will see his way to make them forget home or at least not to long for it.

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The Ganges.

In the beginning of the season the Gurukulites saw with wistful, longing and lingering looks the river, their constant companion, retire to a distance of about one mile from their quarters. The phenomenon had not been noticed for many years; for, every year in the late autumn, the thundering river on retiring for a term, used to leave a babbling rivulet hard by the Gurukula to serve the needs of the Brahmcharis and to sing them in low sweet tones that "if winter is come can spring be far behind?" The disappearance of this rivulet, this year, caused no small inconvenience and discomfort to the Brahmcharis. Thank Heaven, however, the period of water scarcity has ended. On account of the recent rains, on account of the closing of dams there at Hardwar, and on account of, to no small degree, the building of the Nand Lal—Winter—Gurukula—Ganges Canal, a pretty large stream has come here to stay, perhaps, till the thundering river and rolling waves once more make their appearance. In the meantime the authorities will have completed the further pitching of the banks; thus rendering the Kula safe against the inroads of the mighty river.

A Sad Death.

We are extremely sorry to have to announce the sad and untimely death here of Dr. Hari Chandji who was working here honourarily for the last few months. He had been, for long, suffering from a heart disease which lately assumed a very serious form. During the last month his condition had been daily growing worse. Dr. Hari Chand leaves no children behind him. We offer our deep sympathy to the deceased's young wife and other relatives.

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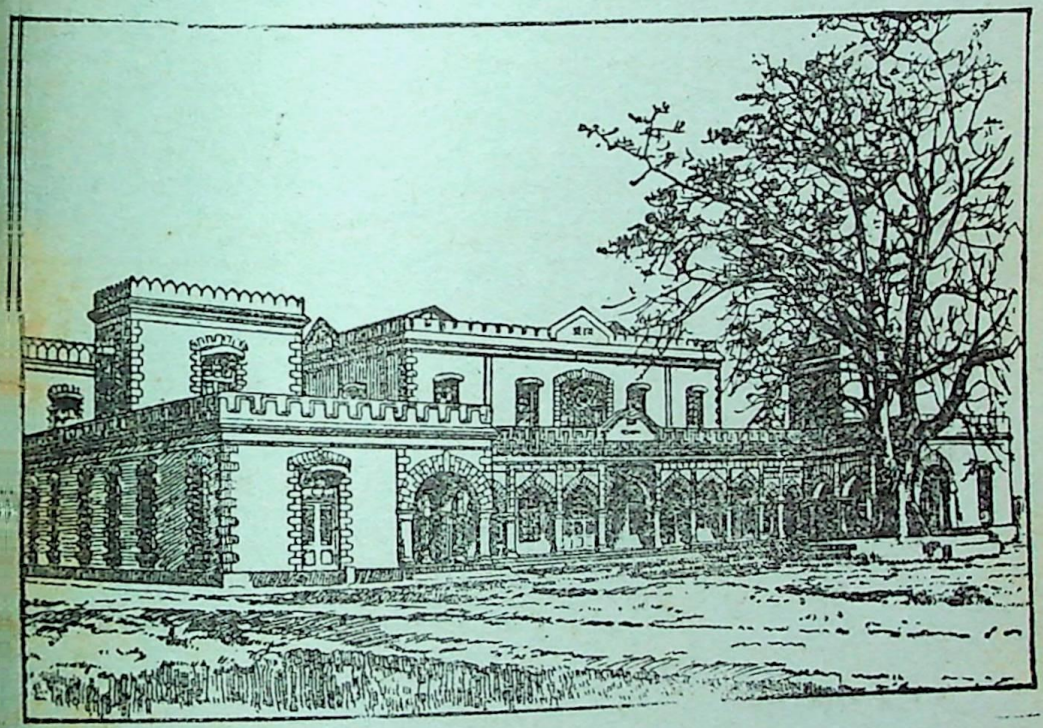
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"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } CHETAR 1971—MARCH 1915. { No. 10

SEALING WAX

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With an untrembling hand and withdrawing not the shadow of thy offering, give thou to Him, the All-Great Loving One, thy faithful and fearless heart which—burnt by the fiercest flames of love—shall melt and spread all flowingly pliant for His impress of the Seal Divine: the Signet of the Sun to the world.

. . . . . .

And in this shall men see His Image!

ELIZABETH ARNOLD.

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NOTES.

The Late Mr. Gokhale.

The extremely sorrowful news of the sudden and untimely demise of the Honourable Mr. Gokhale reached here on the morning of the 21st February. We had no idea of the great mishap awaiting us at hand when on enquiring from a few Brahmcharis the reason of their being out of the Vidyalya so early we were rudely shocked, almost stunned, to hear that one of the greatest and most devoted sons of India had passed away at an age and at a time when great things were expected from him. There can be no tribute befitting his immeasurable love and devotion for India, which found expression in the lifelong and selfless services he has rendered to his mother country; there can be no bewailing befitting the irreparable loss. Let alone his colossal intellect, his wonderful mastery of facts and figures with which he could silence and stagger the most talented of officials, his love of heart was still greater. An idea of his work can be formed from the following most pathetic word in which he explained to the Editor of the *Amrita Bazar Patrika* the reason of his ill-health when he went to Calcutta as a member of the Public Services Commission: He said: 'I have absolutely no rest: The only thought uppermost in my mind is how to meet our opponents in the Commission. They are many and I am single-handed. The result is I am killing myself, but I must do my duty

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even if I have to die in the attempt.' How noble! An then he continued in a mournful tone: 'I have no wife—that is a blessing. But my two little daughters and the family of my deceased elder brother whom I looked upon as my father sit like a nightmare upon my breast, for I have made no provision for them.' How touching! And then to think and realise that this devoted servant of the country of his birth has passed away from the sphere of his temporal activities. Ah! what can be a greater blow to the country. No wonder then that the whole of India is in mourning.

We convey our heart felt and most sincere sympathy to the bereaved family and the Servants of India Society.

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Hindu Awakening.

The extreme adaptibility of the Hindus of old has been the cause of a high degree of indefiniteness which to-day is so closely associated with Hinduism that some sensible observers from the outside, with motives not always doubtful, have occasionally been led formally to deny that there is any one Hindu community or one Hindu religion. Doubtless Hinduism has been suffering, nay positively and willingly allowing, parasites to grow upon it—parasites with which it is now unwilling to part and which, in their turn, acknowledging their debt, are showing the same feeling—but that is no reason why anyone should not recognise the parent tree or doubt the existence of the eternal tree beyond the enveloping mass of overgrowing verdure. This is the reason why Hinduism is at once undefinable and indubitable.

Times are fast changing; and it is no more possible for any vast community like that of the Hindus to continue to exist with its numerous units scattered over a vast area, entirely unsympathetic with or estranged from one another. Happily we have begun to feel the "great breath of the world that is now blowing upon us." What is Hinduism is a question which is being asked on all sides. There is an unmistakable desire among the people to gather together under the banner of the true Hindu religion. The most orthodox among the Hindus are as loud and earnest in their desire as the most radical of reformers. All have an inkling of the incomparable truth to be found in the Vedas and all are eager to see it in its full measure and ready to subscribe to it. So keen and so strong is this desire that here and there we find capable individuals trying to play, as they think, the part of St. John before Christ and "preach the truth in His greater name." One of these gifted sons of India, Sir S. Subramania Iyer, in the course of an article on "New Hinduism", which is a

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record of his somewhat defective vision of the future of Hinduism, makes the following observations.

"The conditions of Hindu Society of to-day are, it is to be regretted, such as to make the hope of the future lie not in any tinkering with this and that part of the existing structure in its present dilapidated state, but in removing with an unsparing hand the poisonous weedy growth and the entire debris under which lie buried the primeval foundations of Hinduism, and upon them to re-erect a new and simpler edifice of just such proportions and utility as are needed for our present demands. Even this is a task of no mean order, and would require on the part of those who have to perform it the very highest qualities of head and heart. Though the number of such workmen available now may be very few yet that would not stand in the way of the task being accomplished. For none, who with a watchful eye study the signs of the times can fail to see that the mandate for such new construction has already gone forth and that fit workmen will not be long in coming. Ere they come, it is the duty of those who thus see the future, to prepare for it so far as their humble capacity permits."

Again after showing that the spiritual needs of the Hindus can be satisfied only by their own true ancient Vedic Religion in all its purity, he makes the following important remarks upon some of the features of the coming Hindu religion.

"*Sacred Books.*—The sifting of the grain from the chaff of what is nowadays considered as sacred literature will be the first thing to be taken in hand. The harvest thus gathered should be put into an orderly form in Sanskrit itself and made easily available to the community. And so much of it as is possible should be rendered into English, the *lingua franca* of the day, and also into the vernaculars of the different parts of the country where the sections of the new community exist."

"As to Ashrama Dharma, its acceptance should be with reference to its essential import. That is to regard it as but a systematic mode of recognition by each individual of the four well-marked stages of the progress of his own consciousness from boyhood to old age. I trust my meaning will be made clear by the following explanations which I have borrowed from a great work. The 'fourfold Ashrama' means that

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wherein people rest or are rested on (Ashrayante Asmine); in other words, they are resting places or the aspects of consciousness which are the essence of the whole of life. In the 'Brahmacharya Ashrama,' the Veda or the body of knowledge is mastered. In that of the householder 'Mamata' or self-centredness is transcended. The consciousness of a 'Vanaprastha' is that all action is necessary and not dependent upon the capricious will of any one. In 'Sannyasa' the consciousness is that there is no necessity and no contingency; nothing belongs to others or to us, to all or to any one; whatever is is the Trinity only (Sat, Chit, Anand). In short, acquisition of knowledge in 'Brahmacharya; practice thereof in Garhasthya; certainly in Vanaprastha; realisation in Sannyasa—such is the distinction between them.

"The worship of Parameshwara and Ishwara should constitute the only recognised worship either in the family or in congregations, it being understood that worship in relation to lower Powers and Devatas is not encouraged on valid grounds. For though the God who is worshipped in them is the one God who gives back to every devotee the fruit of his devotion with inconceivable exactitude, yet such worship is calculated, in the long run, to give rise to mischievous cults and superstition, owing to the difficulty in the way of people in general understanding correctly the place and duties of those Powers and Devatas in the infinitely graded and complicated Machinery of the World Heirarchy.

"In conclusion, it may not be out of place to remark that if a community, organised on the lines indicated above, comes existence its growth will be a very rapid one This will be mainly due to the fact that the vital force operating in the community will be derived from the few simple and granted truths of the Sanatana Dharma on which the fabric of the community is founded. Another factor will be the freedom which the young community will enjoy from the innumerable fetters to which the older organisation is now subject as the result of centuries of decadence. Whether the life of new birth will be long and noble will necessarily depend upon the service it renders for the cause of human advance in India and outside.

"Nor should I omit to add that the value of such a community from the political point of view as well cannot be overrated, for with reference to the great work of nation-building in India, consolidation of Hindus

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among themselves is an indispensable prerequisite before any union with other races can be thought of. What can contribute towards such a consummation more than the spirit and example of such a community with its ancient faith restored to its original purity so as to enable its followers ever to go forth joyously shouting *Bande Mataram* and acting like one man for the uplift of the Motherland ?"

The prophet, Swami Dayanand.

Religious institutions can be moulded only by inspired genuises. And one of the important distinguishing characteristics of these prophets is that they are born before their time. It is given to them to anticipate clearly what ordinary mortals of their time look upon with horror and consider impossible. Such was Swami Dayanand. This is being clearly proved to us of the later generation by everyday events around us. When Swami Dayanand began preaching the true Aryan Religion as embodied in the Veda, few indeed turned to him an attentive ear ; for most men his words were nothing better than a cry in the wilderness. His trumpet call to the people to rally under the banner of the eternal religion of the Veda fell mostly upon deaf ears and those who heard them stoned him for his sacred labours. The times have changed. To day we see quite another scene being enacted everywhere. The desire to know the Vedic truths is insistent and is rising to its full swing. Men will not be long in coming to quench this spiritual thirst. But whence ! Oh whence are they to come if not from you, our dear simple—hearted Arya Samajists ! Did not the great Swami bequeath to you his message of the Vedas ? Did he not tell you that it was your duty to carry the message to every nook and corner of the globe ? Have you ever thought of the great burden of responsibility lying upon your shoulders ? Look within your heart and weep a few simple honest tears. Then make a determination with " heart within and God overhead " that henceforward you shall concentrate your energy to live for the Vedic religion and live up to it.

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Else who will slake the thirst of the unlimited millions with parching lips. One word more. It has been said by Froude that "*spiritual institutions can be remodelled only at white heat.*" Be sure that if our church has not made the progress it ought to have made by this time, it is not because it is wanting in any special quality of truth, but because you have not created sufficient temperature, because you have kept lukewarm. You have only to rise up to the height of your responsibility and the world is yours.

Indian Loyalty.

Our readers must be aware of the many brilliant words of gratitude and appreciation which Indian Loyalty has evoked from every quarter of the British Empire. Statesmen who deemed themselves sure of the "Indian peril," the colonies whose aversion for the Indians knew no bounds, and the British public at large whose contact with India was only through Anglo-Indian papers—all have, for once, bidden farewell to their old habits and are unanimous in singing the praises of the poor dear country for the great sacrifices it has made and is making in the defence of the Empire. The Under Secretary of State for India has declared the intention of the Imperial Government to change their "angle of vision" and to give India its *proper* place in the councils of the Empire. The Anglo-Indians whose very name, in some Indian minds, has, by long practice become synonymous with Anti-Indians, have all but a few hopelessly senseless ones, shared the noble feeling of their fellow citizens. All this is acting as a soothing balm upon the wounded loyalty of our countrymen; so the more of it the better. We quote below from a letter recently received from one of our esteemed contributors. Says the writer: India's splendid offer of men and money in an hour of

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British Empire's sorest need has elicited the applause of the civilised world. I dare say, when the present staggering war is over, England will recall Mill's observation that the best equivalent the statesman can offer to the country that sinks its individuality in a large empire is to open to the inhabitants of this country, the service of the government in all its departments and in every part of the empire. Here is an admirable *quid pro quo* for the unstinted sacrifices, and it really is a first-rate measure of justice. The spirit of admiration is abroad and a great revulsion of feeling in relation to India has taken place in England. The following extract from Mr. A. C. Benson's letter to the undersigned is significant.

" It is, indeed, a time of tragical import. The loyalty and generosity of India has been a great support to England in this crisis, and has evoked a very friendly and grateful feeling. We hear, too, of the splendid courage and dash shown by the Indian troops in battle in France. If the war has a successful issue, as we hope, we shall not be slow to show and express our gratitude for such public-spirited services." Keshav Lal, L Oza.'

The Triumph of the Gurukula System of Education.

THE SINDH GURUKULA.

The Gurukulas are the need of the day. And it fills us with great joy and pleasure to notice that the public are quickly recognising, and trying to meet the requirement. Now and then we hear of noble, public-spirited souls sacrificing both time and money to supply the great *desideratum*. This is necessary because the prevailing system of education under which sometimes the number of passes is as low as fifteen per cent. of candidates and educationists are 'alarmed' when the percentage

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rises above, or even when it nears fifty, may be very "efficient" but it is very narrow and emasculating and withal lacking in spiritual and moral instruction without which no education can be either complete or harmonious. This, in the main, is to be the business of the Gurukulas.

We were, therefore, much pleased, the other day, to read in the columns of the *Sindhi* a communication signed by twelve important gentlemen of that province, purporting to be an appeal to the Sindh public for financing the institution which begins its work on the *Chehichand* (17th March, 1915).

"The lines on which it is proposed to work this institution will be something in the strain of modern reformers in India, who have advised us to look into the past, pick out the good from it and combine it with the present. The course of studies in this Gurukula will extend over sixteen years and the scheme will embrace the study of Vedas with their Angas, Upangas, Modern Sanskrit literature, Modern Science and Philosophy, Mathematics, Science of Agriculture and the Science and Art of Medicine, Commercial and Technical education and physical and moral training. The secular education will be, as far as possible, based upon modern lines. We hope we shall even prepare boys for University examinations.....This Gurukula will supply the longfelt *desideratum* and will be the source of reviving ancient institution of Brahmcharya and developing the religious and moral side of boys and as well fitting pupils for earning their livelihood."

We extend our heartiest welcome to the new institution and wish it a long and successful career of utmost usefulness.

The organisers have done well in collecting information from all possible sources. However a few suggestions, taking into consideration their importance, would not be out of place here. No institution which is *ever* looking to public charity can continue its work long enough. The new Gurukula should either be run upon business lines,

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each Brahmchari paying for his maintenance, etc., or (and this is much better) it should be made self-supporting which can easily be done if the students are taught to do agricultural and industrial work and a provision made for it at the very outset. Secondly, ample provision should be made for Hindi which is soon going to be the *lingua franca* of the whole of India. Thirdly, care should be taken not to multiply overmuch the subjects of instruction which would specially be the case if, as alleged, the students are prepared for University examinations for if the Brahmcharis are prepared for such examinations, healthy growth of mind and body is unthinkable.

The Arya Samaj and the Gurukulas.

A phenomenon which is oft-noticed in gardening is that the seeds of the same kind, some sown in a carefully tended garden and others thrown away indifferently on any soil, develop into dissimilar and then quite different kind of plants. It is also seen that such differences can be successfully precluded by the help of scientific gardening and that almost any soil may be made to favour a particular kind of seeds. Now it goes without saying that Swami Dayanand sowed the seeds of Hindu Awakening. While he was alive he acted like an extremely vigilant gardener inasmuch as he took care of the growth of the seeds and protected them from degenerating or running wild. He could not do the same for ever but to our great misfortune he died too early. When departing he entrusted the tender plants and the seeds which were yet to sprout to the care, not of one men, but of a body—the Arya Samaj. It was, therefore, the solemn and the most binding duty of all members of that society that they should take due care of the seeds of new awakening sown by him. To-day, after 40 years of his death, how many there are who can say that they have kept their promise and can point to the portion of the great sacred work they have accomplished. It has to be acknowledged with great regret though not

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with disappointment, that the Samaj has done but little of that sacred work. Had it not been so, the Sindh Gurukula to-day would not have accepted the great Rishi's scheme with such frivolous differences as of fixing the *Brahmcharya* age at 23 and of teaching all the sacred literature as sifted out by the great Rishi and yet leaving their course of religious instruction undetermined. Many other cases may be conveniently cited. But the question is, "Will the Arya Samajists ever realise the nature of the colossal and highly important task entrusted to them and devote their lives to the cause so dear to their hearts. Will they see that the seeds sown by Swami Dayanand develop into true plants and not dissimilar and even different ones? Will they see that no grass grows under their feet. The echo answers—will they?"

Some Ancient Hindu Chemical Methods.

The following passages from Dr. Ray's lectures on Hindu Chemistry recently delivered at Lahore are important.

'ARMCHAIR' CHEMISTRY CONDEMNED.

In Hindu Chemistry Rasa Ratnakra by Nagarjunam and Rasendra Chintamani by Dhudhukanth are two great mines wherein is hidden a huge stock of ancient chemical knowledge. According to the latter of these, a Guru who does not teach by actually showing experiments to his pupil is no Guru—whereas a pupil who does not perform the experiment himself is no pupil. These strict ideals of Ancient Indian Chemists will guide the science of chemistry for all time to come. In Rasa Ratnakra, sublimation is known as 'Urdhvapatana' or Tiryakpatna; and the actual appartus was the simplest of its kind. It consisted of one earthen pot inverted over another or in a second case one

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earthern pot containing cold water placed over another. In the lower one the substance to be sublimed was put in whereas the sublimate was collected in the lower side of the upper one. A crude earthen form of Liebeg's condenser was also known in ancient India.

EXTRACTION OF METALS AND THEIR PROPERTIES.

The extraction of metals or metallurgy as it is called was very well-known is ancient India, as is proved by quotations from Rasa Ratnakara and Rasendra Chintamani. The manufacture of mild alkalis by extraction from burnt leaves, etc.—Mrudu Kshar and the manufacture of strong alkali—"Tikshna Kshar by treatment of the water-extract of the ash (pot-ash) with burnt shell-lime (Ca O) were also well-known. In modern language, the latter of these reactions is explained by the equation, Potassium Carbonate + Calcium hydroxide gives rise to Potassium hydroxide (caustic potash)...Calcium Carbonate. Another remarkable point is the knowlege of the ancients regarding flame reactions of metals. About 2000 years ago (the date of Rasa Ratnakara—the valuable gem of the knowledge of metals—'Rasa' the corresponding English word being (essence) the ancients knew that Copper gave a blue flame. Lead, a pigeon-coloured (Dhusara) flame and so on. This was not known to European chemists even up to the middle of the 15th Century. In fact, a good deal of the six metals Iron, Tin, Copper, Lead, Silver, Gold was known

MEDICAL USE OF CHEMICALS KNOWN FIRST OF ALL IN INDIA.

Both in Europe and in India, Chemistry was looked upon as a hand-maid to medicine. The properties of known chemical substances were utilized for relieving human distress and as one would expect it the growth of Chemistry meant also the growth of the art of medicine. If both in Europe and India, Chemistry was a hand-maid to medicine, the question naturally arises who knew the medical use of chemicals first? Europe or India? or both simultaneously? Dr. Ray maintained that India knew it first—through India it went up to Arabs and through the Arabs it percolated and filtered to Europe. There is

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any number of documents to prove this. Referring to Amir Ali's "History of Saracens" from which certain extracts were read out, it was shown how Europe owes a good deal to Arabs and the Arabs in turn to India. The Arabs were thirsty of knowledge; the Caliphs of Baghdad went to the extent of employing Indian Pundits and physicians into their service and encouraged them directly to translate the famous works like Charaka, Shushruta and Nidan into their own language In the dark Middle Ages, the Arabs carried Indian learning into Europe and this served as the foundation of European learning.

ALBIRUNI'S MENTION OF HINDU CHEMICAL WORKS.

Albiruni's work on India was next mentioned. Albiruni was a devoted scholar of Sanskrit and had made good progress in it. He had studied both the Sankhya and Patanjali systems of Philosophy. He makes mention of many of the old Indian works on Chemistry and Medicine which prove the authenticity of these old works. Patanjali's work on the "Science of extraction of iron from its ores"—Lohashastra —was also mentioned. In Albiruni's time, the Mahomedans were far more catholic than they are even now. They came all the way down to Benares to study Sanskrit at the feet of Hindu Sanskrit scholars. "No matter whether it is a Greek, or a Mahomedan, or a Hindu; if he has learning in him, he must be worshipped like a sage—Rishi"—was their motto. Dr. Ray empasized this point and said, for acquiring Vidya, one must sit at the feet of his 'Guru' no matter what caste or creed he belongs to.

THE PREPARATION OF CALOMEL BY ANCIENT HIDNU CHEMISTS.

The preparation of calomel, mercurous chloride, was another splendid achievement of Ancient Hindu Chemistry. Though ancients did not know aqua-regia, as we know it to day as nitro-hydrochloric dil, yet they knew it 'in potentis.' The modern method of preparing calomel is first to produce mercuric sulphate by the action of mercury on sulphuric acid and then treat it with sodium chloride and mercury

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whereupon mercurous chloride and sodium sulphate are formed. The mercurous chloride being volatile and insoluble in water could easily be separated from sodium sulphate, The ancient method consists of taking (1) mercury, (2) brickpowder (Ishtika Churna), (3) sodium chloride (4) nitre and (5) alum. The reaction involved may be explained by alum first producing sulphuric acid which with nitre and sodium chloride would give rise to nitric and hydrochloric acid respectively. The volatile mercurous chloride, Rasakapur on account of its resemblance to *camphor*, and also a certain amount of mercuric chloride both pass off on heating and are collected as crystals in colder parts. The mixture is treated with water whereupon the soluble mercuric chloride goes into solution and pure mercurous chloride being insoluble remains behind. This ingenious combination will keep the memory of our ancient chemists ever fresh in our minds.

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NAR-MEDH

(Dr. Sangat Ram, L.M. S., M. R. A. S.)

The Western Orientalists like (1) Rosen, (2) Goldstucker, (3) Rothe, (4) Humboldt, (5) Max Müller, (6) Westerguard, (7) Wilson, (8) Haigu, (9) Weber, (10) Muir, (11) Morris Philips, (12) Macdonnel, (13) Hardwick, (14) Monier Williams, (15) Barth, and others almost all throw doubts upon the actual and ritual practice of human sacrifice in the Rig Veda, but they positively attribute human sacrifice to the Aitreya Brahmana, which is the only available commentary on the Rig Veda. Swami Dayanand, too, the only Vedic scholar of this age, expresses every respect for the Aitreya Brahmana as being an exposition of certain Vedic terms found in the Vedas.

Manu, the ancient law-giver, deduces the religion of distress and catastrophe from the story of Sundar shepa and Yaskacharya derives the human trade of the male sex from the same *gatha*

The ancient Rishis endowed with benevolence, mental exaltation and clear vision had realised the sweet poetry of the Vedas and expressed the subtle sense of the Mantras in their graphic prose. (ब्राह्मण) The Brahmanas or the exposition of the Brahma or Vedic mantras intended for the reference of the Brahamans in the use of the Vedic hymns are therefore a later production; but the Brahamans next to the Vedas are held to be the most sacred books in Vedic literature. They contain the details of the mantra-ceremony with long exposition of their origin and meaning. Though their profess-

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ed object is to establish the benevolent instituition of Yajna or Medha, they allow a comparatively large space to grammatical structures and scientific speculations than to the ceremonial itself. They interpret the mantras with (1) Rishi—the monographer, (2) Devata—the index of the the subject, (3) the Chhunda—prosodial metre, (4) Viniyoga—practical application, and (5) the स्वर—the harmonious sonorousness. They base the interpretation of the Vedic Terminology on two methods;—Scientific Method and the Philosophic Method. The *Scientific Method* which implies the six Vedangas or षडङ्गि, The Science of Ortheopy, (2) The Science of Language, (3) The Science of Etymology, (4) The Science of the dramatic or graphic display of the mantra parables. This science is styled कल्प by the Brahmanas. चित्र, गाथा, इतिहास, आख्यान, नाराशंसि, and आरोप are the different equivalents of कल्प found in the sacred literature of the Brahmanas.

चित्र is equal to the interpretation of Vedic terms in metaphorical style.

गाथा—explanation of Vedic words in the form of short episodes.

इतिहास—interpretation of scientific words in the form of a regular story, in order to convey the difficult, abstruse and dry scientific conceptions, into pleasant amusing and poetic stories.

आख्यान—purely signifies the grammatical stories, such as are found in the beginning of गोपथ ब्राह्मण. These आख्यायिका are both metaphorical and grammatical. Here is an illustration :--In the beginning of creation Brahma said—"I am alone, I intend to create the universe after my own image." He contemplated or performed Tapas, and then स्वेद appeared on His forehead. The Brahmana says :—The स्वेद is not sweat, but सु वेद or true knowledge. When man thinks

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on some difficult problem, sweat appears on his forehead, but in case of Brahma, this स्वेद् is not sweat, but a सु वेद् or true knowledge. Brahma again performed Tapas and a धारा flowed down; well, this *dhara* is not a current of water, but full of scientific truths. Brahma again performed Tapas, and धारा ran into आपः and Brahma saw his images reflected in this आपः This आपः is not آب or water, but His own Negative Self. Hence आत्मा = आपः।

Grammatically स्वेद् =(1). Sweat and (2). सु वेद्

धारा=(1). Current of water.

(2). Scientific truths.

आपः=(1). Water. (2). आत्मा.

नाराशंसि—implies the personification of Vedic terms. When once personified, the terms appear to speak like actors on the stage.

आरोप—signifies the exercise of figurative eloquence and poetic imagination upon Vedic terms. The significance of the terms under this method is expressed in रुपक अलंकार.

5th. The Science of Prosody and Poetry.

6th. The Science of ज्योतिष that deals with suns, moons, stars, etc.

IInd Method—The Philosophic method implies the six Upangas or Darashnik systems.

1. The Philosophy of Dharma.

II. The Philosophy of Characteristics.

III. The Doctrine of Logic and Philosophy of Evidence

IV. The Philosophy of Essential Existence.

V. The Philosophy of Yoga.

VI. And the Philosophy of Vedant,

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There are four Sanhitas of the Vedas. 1st Rig, 2nd Yaju, 3rd Sama, 4th Atharva. Each of the Sanhitas has its Brahmana. The Rig has the Aitreya Brahmana, The Yajur Veda has the Shatpath Brahmana, the most voluminous of all the Brahmanas. The very name Shatpath implies that it consists of one hundred books. The Sama Veda has the Sama-vidhan. The Brahmana of the Atharva is called the Veda Gopath or the treatise on the mechanism of speech, and not on the heinous practice of slaughtering cow.

Now it is quite clear that previous to making any attempt towards the interpretation of the stories in the Brahmanas, one should be a thorough scholar of Science and Philosophy. Nor is it to be supposed that the कल्प and यज्ञ of the Brahmanas can be at once mastered by one merely possessing a knowledge of the Science of Language (Philolgy). It is necessary that the man should by an adequate previous discipline, be raised to an exalted mental condition and the expansion of intellect before the recondite and invisible truths of nature can be comprehended by him. The seeker after truth in the Brahmana literature should be an unprejudiced and impartial judge, for in the discussion of philosophical subjects preconceived notions are the worst enemies to encounter. They not only prejudiciously bias the mind, but also take away that truthfulness from the soul which alone is compatible with the righteous pursuit and discernment of truth. It is this want of Brahamana-scholarship among European Orientalists and the ignorance of Vedic Philology and Philosophy among our own fellow-brethren, that is the cause of so much misconception, misrepresentation and misinterpretation.

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The following account of human sacrifices based upon the evidence of Dr. Rajendralal Mitra is taken from a Christian Volume "The Account of the Vedas."

"Human sacrifices though now regarded with horror were practised in ancient times by nearly all nations. The Aryan Hindus, the Greeks, Romans, Germans and Britons once lived together, speaking the same language and following the same customs. We know that human sacrifices were offered by the Western Aryans at an early period. In England large numbers of human beings were burnt alive in images made of wicker-work. At Athens, a man and a woman, were annually sacrificed to expiate the sins of the nation. The Germans, sometimes, immolated hundreds at a time. It is therefore very probable, that the practice prevailed also among the Eastern Aryans.

"The subject has been carefully investigated by Dr. Rajendra Lal Mitra, the most distinguished Indian scholar of modern times, in a paper originally published in the journal of the Asiatic Society of Bengal. Some maintain that human sacrifices are not authorized in the Ve as but were introduced in later times. Dr. Mitra says:

"As a Hindu writing on the actions of my forefathers—remote as they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true; but I regret I can not do so, consistently with my allegiance to the cause of history."

"His paper on the subject occupies 84 pages in his 'Indo-Aryans,' giving numerous quotations. The following is onlya brief summary. Dr. Mitra first describes the prevalence of human sacrifice in all parts of the world both in ancient and modern times.

"He adds: 'Benign and humane as was the spirit of Ancient Hindu religion, it was not all opposed to animal sacrifice; on the contrary, most of the principal rites require the immolation of large number of various kinds of beasts and birds. One of the rites enjoined the performer to walk deliberately into the depth of the ocean to drown himself to death. This was called **महाप्रस्थान** and is forbidden in the present age. An-

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other, an expiatory one requireed the sinner to burn himself to death on a blazing pyre (तुषानल). This has not yet been forbidden. The gentlest of beings, the simple minded women of Bengal, were for a long time, in the habit of consigning their first-born babes to the sacred river Ganges at Sagar Island and this was preceded by a religious ceremony, though it was not authorized by any of the ancient rituals. If the spirit of the Hindu religion has tolerated, countenanced or promoted such acts, it would not be, by any means, unreasonable or inconsistent to suppose that it should have in primitive times recognised the slaughter of heinous beings as calculated to appease, gratify and secure the grace of gods.'

"But to turn from the presumptive evidence to the facts recorded in the Vedas, the earliest reference to the human sacrifice occurs in the 1st book of Rig Veda. It contains seven hymns supposed to have been recited by one Shunashepa when he was bound to a stake preparatory to being immolated. The story is given in the Aitreya Brahmana of the Rig Veda.

"Harishchandra had made a vow to sacrifice his first-born to Varuna, if that deity would bless him with children. A child was born named रोहित and Varuna claimed it; but the father evaded fulfiling his promise under various pretexts until Rohita grew up to man's estate, ran away from home, when Varuna afflicted the father with Dropsy. At last Rohita purchased one शुनःशेप from his father Ajigarta for a hundred cows. When शुनःशेप had been prepared they found nobody to bind him to the sacrificial post, then Ajigarta said, "Give me another hundred and I shall bind him." They gave him another hundred cows and he bound him. When शुनःशेप had been prepared and bound, when the Apri hymns had been sung and he had been led round the fire, they found nobody to kill him. Next Ajigarta said" Give me another hundred and I shall kill him." They gave another hundred cows and he came

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whetting the knife. शुनः शेप then recited the hymns, praising Agni, Indra, Mitra, Varuna and other gods. He says :—

13.—Bound to three pillars, captured शुनः शेप thus to the आदित्य made his supplication.

Him may the *sovran* Varuna deliver, wise, ne'er deceived, loosen the bonds that bind him.' (Rig Veda 1. 24)

"Varuna, pleased with the hymns of Shunahsepa, set him free. Disgusted with his father, he forsook him, and became the adopted son of Visvamitra, his maternal uncle.

"This story shows that human sacrifices were really offered. If Harischandra had simply to tie his son to a post and after repeating a few Mantras over him, let him off perfectly sound, he could easily have done so.

"The running away of the son from his father would also be unmeaning; the purchase of a substitute stupid, the payment of a fee of a hundred head of cattle to undertake the butcher's work quite supererogatory and the sharpening of the knife by Ajigarta a vain preliminary." Dr. R. Mitra adds, "Seeing that until the beginning of this century the practise of offering the first born to the river Ganges was common, and the story simply says that शुनः शप was offered to the water-god Varuna, as a substitute of the first-born Rohita, he can perceive nothing in it inconsistent or unworthy of belief.'

"The पुरुषमेध was celebrated for the attainment of supremacy over all created beings. Its performance was limited to the Brahmans and Kshatriyas. It could be commenced only on the 10th day of the waxing moon in the month of Chaitra and altogether it required 40 days for its performance, though only 5 out of the 40 days were specially called the days of the पुरुषमेध, whence

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it got the name of *panchaha* Eleven sacrificial posts were required for it and to each of them was tied an animal fit for Agni and Soma (a barren cow), the human victims being placed within the posts. The earliest indication of this rite occurs in the Wajasneya Sanhita of the white Yajur Veda."

"Dr. Rajendra Lal Mitra gives the following summary of the conclusions which may be fairly drawn from the facts cited above :—

"1st.—That looking to the history of human civilisation and the rituals of the Hindus, there is nothing to justify the belief that in ancient times the Hindus were incapable of sacrificing human beings to their gods.

"2nd.—That the Sunahsepa hymns of the Rik Sanhita most probably refer to a human sacrifice.

"3rd.—That the Aitareya Brahmana refers to an actual and not a typical human sacrifice.

"4th.—That the Purushamedha originally required the actual sacrifice of men.

"5th.—That the Satapath Brahmana sanctions human sacrifice in some cases, but makes the Purushamedha emblematic.

"6th.—That the Taittiriya Brahmana enjoins the sacrifice of a man at the Horse sacrifice.

"7th.—That the Puranas recognise human sacrifices to Chandika, but prohibit the Purushmedha rite.

"8th.—That the Tantras enjoin human sacrifices to Chandika, and require that when human victims are not available the effigy of a human being should be sacrificed to her."

Before criticising I shall describe the *canons* for the interpretation of the Vedic terms as laid down in the Rig Veda, Mandal 10, Sukta 79.

1. The essential root (अग्रम्) and the additional affixes (प्रथम) constitute words that stand for names of the

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objects in nature (नामधेयं दधानः) O बृहस्पतिः thou who art well-versed in the interpretation of the Vedas, protect the primary radical sense of words assigned to them by God, for God is the primordial root of all true knowledge, and the objects made known by it (यदेषां अरिप्रमाषीत् तद् प्रेणा). And isolate the secondary lexical signification attached to the primary stock ; and illustrate the best implied moral relation.

2. Just as a skilful man separates the seeds from the husk by means of the winnowing movement of a fan, exactly in the same manner the wise grammarian isolates the root from the affixes (प्रकृति and प्रत्ययः of a term). Here the objective impressions are generalised with the mental impression retained in the memory, and to this generalised conception is given an appropriate name where in lies भद्रा लक्ष्मीः This word ultimately formed embodies the whole stock of the psychic wealth of man current in the language.

3. This name thus formed through the process of synthesis bears the force of noun or verb (यज्ञेनवाच पदवीयमायन्). Next it grows upon logical reflections (तां अविन्दन्नृषिषुप्रविष्टां . When fully nourished by reason it represents several images (तामा भृत्य व्यदधु पुरुत्रा). Now the seven parts of the human organisation (motion, sensation, vitality, mind, intellect, memory and individuality) determine the glory of the word (तां सप्तरेभा अभिसं वंते)

The word रेभा in this mantra is the most important one. रेभा is the name of a Rishi who through the glorification of the natural objects rises to the fountain-head of all things. रेभा literally signifies one who defines the properties of substances,(निघन्टु ३।१६). No doubt man alone is

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capable of describing the physical properties of nature. He alone is capable of bringing this knowledge into practical application for the use of man. It is he alone that can translate their useful application into general formulæ and ultimate law. It is this defining that gives rise to the best scientist and philosopher in the world. कपिल, गोतम, कनाद्, जैमिनी, व्यास, पतञ्जली, पानिनी शंकर, दयानन्द in the east; Mill, Spencer, Darwin, Huxley, Tyndal, Lineas, and Goethe in the West had this defining differentia.

4 Some there are, who recite the Vedas without realizing them; others there are, who attend the sermons without any comprehension of them. But the fruitful Muse-mother reveals her charm of decoration to the hero who protects her.

5. The ignorant audience intending to obtain the glorious beautitude of the Mantras resembles one who attempts to strain milk from the wooden cow. The men of wisdom do not even respect him in their society (नाजिनेषु) while they call him स्थिरपीतम—an adept scholar—who has drunk deep at the eternal founts.

6. He who gives up the society of a friend (सखिंविद्) who is well up in the structural study of words, obtains no share in *science*. He who joins his enemies (अलंकृ) the *quasi*—learned and gives nothing about the design and order of words, gets no acquaintance with arts.

7. Regarding the sensory apparatus of eye and ear all men are equal, but they differ in the matter of mental development. The level of wisdom in one class comes up to the abdomen (उपकक्षास). In the second class it rises to the mouth (आदधासः); and in the third class it flows over the head and is fit for diving deep (हृदा इव स्नात्वा), *i. e.*, lust

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and gluttony are quite incompatible with mental development.

8. Thou hast ordained O बृहस्पति the active manifestation of the mind (बृहन्मणा) to be wakeful ; and the energetic display of the mental faculties, brooding over designs and ideas to be in the dream (मोहं बृहन्मणा) and the passive repose of the mental activities suspending all voluntary functions by the law of re-action (उत्वं विजर्हृषद्याभि) to enter the heart as in sleep (सखाय). The relation between the phases of the human mind and the powers of a world is very sub le. (i) The wakeful phase represents the radical force ever active in the wo·d, (ii) The dreaming phase corresponds to the logical force of a word, (iii) The slumbering phase stands for the poetic force of a word.

9. Those who do not understand the real force of the word in the mantra are neither बृहन्मज्ञानी nor *karma-mimansists*. On the other hand, they are termed *sinners* (पाप) who presume the knowledge of the *Veda* and create a net-work of words for themselves, from which they cannot get out (अप्रजज्ञेय).

10. The fellows of Vidayala praise him, who co-operates with the Vedic association through virtuous exposition of the Mantras. *Ignorance*, the grandmother of diresome forms of vice stands a bar in the way of their Vedic scholarship.

11. Firstly the Brahma or (ब्राह्मण) in the first place supports the truths in the Vedas through science and philosophy. Secondly he sings the psalms of the victory of white-virtue (इन्द्र) over dark deeds (वृत्र). Thirdly he estimates the merits of Yajna as not involving the least injury to the animals. Fourthly, the Brahman holds discussions

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about the existence of Brahma (ब्रह्म) from whom the whole knowledge has proceeded (जात विद्या । Nirukt).

At present, the Vedas are not supported through science and philosophy, but are interpreted through Purana or Mythology (भागवत). Secondly the dark deed (कृष्ण) carries the palm over the white one (शुक्ल). Thirdly the benevolent instituition of Yajnas is hopelessly confounded with the dirty, filthy heinous and ugly system of sacrifice. Fourthly, Brahma is no more considered the primitive preceptor of man ; onamatopian conjectures and barbarious dreams bid farewell to God who is the eternal source of all knowledge.

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MIXED MARRIAGES.

By "Veritas."

As the husband is, the wife is: thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.

TENNYSON.

If it were not for the context, one would almost be tempted to think that in these two lines the late Poet Laureate meant to convey a warning to young people against mixed marriages. Let it be understood that a mixed marriage here does not mean, as it is generally taken to do in England, a marriage between a Roman Catholic and a Protestant, or between people belonging to different denominations, but a marriage between people of different nationalities especially one between an Indian and a European, the significance which it always has in India.

The more common form of this kind of marriage is that of a man of this country taking an English woman for his wife It is very seldom that one sees an Englishman marrying a woman of India. The two or three instances of this kind that have occurred having all, with the exception of one, resulted in the separation of the pair either by *decree nisi* or by mutual agreement. The one exception which can hardly be called such as the man was not a European at all but an American, deserves to be mentioned here not only on account of the romantic circumstances under which the couple were brought together, but also as it has turned out to be an ideally happy marriage The case in point is that of a literary woman who married a gentleman attached to the American Legation in London while she was a reporter on the staff of one of the magazines contributing articles describing the life of the costers of the great metropolis.

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To return to our subject: the great problem in connection with it nowadays is whether marriages of this kind are desirable or not. It has been said by many so-called advocates of union between the Occident and the Orient that not only are they desirable but that they should be encouraged. It is a grand thing they say to transcend narrow racial prejudices and marry into other nationalities. A certain English magazine broke into acclamations of congratulation when Prince Victor Dhuleep Singh married the daughter of an English Earl, saying that it was typical of the union of the East and the West, at the same time deploring the fact that there were very few such marriages. If however a common sense view of the matter were taken it would be seen that such marriages are most undesirable and should as far as possible be discouraged.

The first great disadvantage is the unhappiness consequent on them. Take the instance of a young man born and bred in India amidst Indian environments with Hindu or Mahomedan ideals proceeding to England for a three years' course of study. He falls in love with a pretty face and finds his love reciprocated and the owner of the face willing and ready to become his wife. Her parents having a very vague idea of India and Indians and being under the impression that they are all very rich give their consent to the match without much hesitation. Now can any one with an ounce of sense for a moment think that the young couple could have a happy married life. The man himself is the least likely to be a fair judge of this. His head is turned at the sudden change in his position. From being treated with the utmost contempt, and put in the background on every occasion, he suddenly finds himself respected and listened to politely and as it were 'courted and caressed' by a member of the sex which in India completely ignored his existence. It is no wonder he loses his head and thinks

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it a foretaste of Paradise. He thus makes the greatest mistake of his life by taking the girl to be his wife, fondly deluding himself that love will smooth all difficulties and make this world an abode of bliss. He brings his wife out to India to find himself an object of aversion to his caste-fellows and one of contempt to his wife's countrymen. Being young he squares his shoulders and makes up his mind to go through it all and be happy in spite of everything.

For a while all goes well and smoothly and he thinks he has solved the racial problem and become a link in the chain which is to unite the East with the West. But as time goes on he finds to his surprise that his wife does not behave the same as before and that she is not quite the same girl that she was in England. Not that she has ceased to love him, but that an indefinable something has crept into her manner towards his countrymen and incidentally towards him also. He gradually discovers that this something is a feeling of disdain consequent on her disgust at the uncouth, and to her revolting manners of his people. Another reason for this feeling is the example of her fair sisters in this country. She is but human and cannot help noticing, with perhaps some envy, because she cannot do so openly herself, the contemptuous way in which they treat the natives. Being luckier than herself in having husbands of their own colour and nationality, they only take notice of her husband's countrymen when 'they flick them with their whips out of the way of their dog carts.' *

When disgust knocks at the door love flies out of the window. Her disillusionment is complete when she finds that the cultured and polished young man she took for her husband is gradually losing all his culture and polish, and

*Quoted from Louis Tracey's "Meeting the Sun."

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relapsing into his original ways of living. The habits of a life-time cannot be changed by a three years' residence in a foreign country A return to his former environments proves too strong for him and the old habits triumph driving out the new.

The poor man is just as badly off if not worse. He deplores his folly which led him to such a mistake, raves at fate for the scurvy trick, he thinks, she has played him and then after a time like a true Oriental he takes it all as his *kismet* and makes up his mind to a life of patient suffering if not actual misery. If the woman is sensible she follows his example ; if not she tries to console herself by philandering with those of her country men whom she finds willing to do so. There follows the usual scandal, a separation, a nine days' wonder and then every thing goes on as before. After all it is the changeless East. Here endeth the first part.

The second great disadvantage is the deterioration of the race. It is an undisputed fact that the off-spring that are the outcome of such marriages are as a rule weakly and never possess the same powers either physical or mental that the parents do, though the parents themselves may be fine specimens of the two races. 'But why,' will say someone, 'should not the intermarriage of two fine types of two different nations be productive of an altogether new type possessing all the best qualities of both the nations ? As a matter of fact the reverse is the case and that 'why' has still to be answered. It has yet to be proved that men can be like horses which by judicious cross-breeding produce the finest thoroughbreds going.

In addition to this there is the position of the children to be considered. They grow up to find that they are disliked by their father's people and despised by their mother's. They are very much like the Indian *dhobis*, dog

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which according to the Hindustani proverb belongs neither to the house nor to the *ghat* * (the river bank where the *dhobi* washes the clothes). If they resemble their mother more, they despise their father and if they are more like him they resent the fact that they have an English mother. In political questions they do not know whose part to take. The English will not acknowledge their claim to side with them and they are too proud to throw in their lot with the Indians who most probably would refuse to have them even if they wished to do so. Of course this does not imply that every mixed marriage turns out in the way depicted above. There are happy and brilliant exceptions as there are bound to be in every thing, but in ninety nine cases out of a hundred the result is the same and young men who are inclined to take unto themselves English wives, there is a certain class of young men who are very much so inclined, should consider all these points well before they take so serious a step, one having such far reaching consequences.

'All this, however, does not apply,' some one will say, 'to an Indian born and bred in England. He is sure to be thoroughly Anglicised in his habits and so would not be happy with any but an English wife.' 'True,' the answer is, 'but only as long as he keeps her in England because as soon as she comes out to India, a subtle change seems to pass over her and she begins to behave like the rest of her countrywomen.'

An Anglo-Indian was once asked the cause of this sudden change by a friend of the present writer's and he said that Englishmen judge all Indians by their servants because they come into contact with them most of all, and as these are recruited from the lowest classes with a very doubtful standard of morality and practically no feeling of self respect, they naturally conclude that the rest of Indians educated and uneducated are like them. Perhaps

* "*Dhobi kā kuttā na ghar kā na ghat kā.*"

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this is the real reason for their contempt. Be that as it may, the fact remains and is undeniable that even the most liberal minded Englishman changes his point of view with regard to the peop'e of India after a few months' residence in that country.

In the light of this the best advice that can be given to a man who is matrimonially inclined towards an English girl, is that if he wishes to remain happy he should not bring her out to India and if he cannot afford the luxury not to let his inclinations get the better of his commonsense or he will rue it ever afterwards in the years to come.

"Thou shalt hear the 'Never, never' whispered by
the phantom years

And a song from out the distance in the ringing
of thine ears."

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VEDIC RELIGION.

ITS CLAIMS ON THE MODERN WORLD.

Lecture by Pandit Keshav Deva Shastri,
at the Parliameht of Religions, U. S. A.
On Sunday, Nov. 15, 1914.

Dr. J. M. Peebles while introducing the speaker said :— 'I am very glad to find this great auditorium full to its capacity with thinking men and women who have met here this evening to listen to an important address. The religion of India has always been a theme of vital importance. I have cherished throughout my life reverence for the Vedas and the Upanishads. They are the storehouse of knowledge, wisdom and spirituality. Fortunately we have among us this evening a profound scholar of India. Dr. K. D. Shastri has a vast information in the field of religion and philosophy. He is a speaker of international fame. We shall enjoy, I am sure, his masterly exposition of the Vedic teachings. I have great pleasure in introducing Dr. Shastri.

Pandit Keshav Deva Shastri delivered his address as follows :—

Mr. President, ladies and gentlemen—

We have met here this evening in the Parliament of Religions. All of us, surely, do not worship in the same temple, but every one of us believes, that justice is an indefeasible right of every individual and it is in that generous spirit that you have invited me to speak on the religion of that ancient nation of India which has inherited the oldest civilization of the world.

India forms one of the most picturesque and remarkable regions that exist on the surface of our globe. To have a rough mental picture of the scenery of India, come with me if you please. We are high up on the picturesque

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Tiger Hill in the Himalayas, seven miles from the beautiful town of Darjeeling and at an elevation of 8,400 feet from the sea level. It is early morning. There are rolling forth into the sublime depth of infinity twinkling stars—suns of immeasurable magnitude and unutterable grandeur in the clear sky above us and a vast panorama around us. For miles and miles before us stretch enchanting snow-clad peaks of the hoary Himalayas never uncovered through countless ages, apparently an endless chain of mountains with bespotted valleys covered in sheets of silvery clouds amidst dense forests, boisterous waterfalls and luxuriant verdure. But everything is calm at the approach of the glorious sunrise. The sky brightens overhead and the various charming features of the landscape grow more and more distinct below, as the first streaks of the morning darting from the heavenly orb and coming through millions of miles of space rush to kiss the loftiest peak—Mount Everest, 29,002 feet high. These dancing beams as if in exhilaratiug joy pass on to Kanchinchanga, Dhaulagiri and other silvery peaks in rapid succession. In a few seconds hundreds of these snowy peaks are glittering with variegated hues, changing from golden to white and presenting a vivid contrast of shade and light.

It was amidst such uplifting and inspiring scenes that the ancient Aryans developed their wonderful civilszation in the prehistoric times. Human nature is apt to forget too quick. The depth of antiquity is full of light. Scarcely a few rays have been transmitted to us. Like children born at midnight, when we see the sun rise we think that there was no yesterday. The date of arrival of the Indo-Aryans into the fertile plains of India extends back to the prehistoric time but at the time of Ramayan, some ten thousand years ago, the Aryans had a distinct and developed civilization. Another landmark of the ancient history of India was the Mahabharat period. Both these periods are marked by two great epic poems glowing with the luxuriance of

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imagery and showing vestiges of the aspirations and achievements of that civilization It was between these two periods that successive streams of emigration left India and settled on different zones of our globe. It was at this period that the intellectual stimulus was imparted and the various schools of philosophy were promulgated. It was at this period that the empires of India blazed up in all their brilliancy. The coronation ceremonies of Ram and Yudhishthir at Ayodhia and Dehli respectively, have inspired the peoples for ages and are still sending thrilling sensations into the heart of India. The disastrous battle of Mahabharat gave a setback to this civilization. It plunged the nation into its downward course. Priestcraft became dominant and for centuries there was little or no attempt at regeneration. Every age receded more and more from the original ideals. The theocratic government was thus hastening the downfall of the social organism when two great reformers rose to stem the tide of decay. They founded Jainism and Buddhism—two distinct chapters of Hindu philosophy. Both ignored or denied the existence of any supreme intelligence. Both schools were rationalistic. Both were positivists. Jainism is confined to India alone while Buddhistic missionaries carried their renewed gospel eastward and westward, northward and southward till Budhism became the dominant religion of Asia. These missionaries carried with them their Aryan culture, the arts and industries of India, in fact they implanted the Hindu civilization in every nook and corner of this globe. India was again revitalised and the reigns of Chandragupta and Ashoka brought untold blessings, and glories, wealth and prosperity, moral and spiritual supremacy. It was at this time that Alexander the Great invaded India. Philostratus has recorded the invasion of Alaxander thus :—

'Had Alexander passed the Hyphases he never could have made himself master of the fortified habitations of

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these sages. Should an army make war upon them, they drive them off by means of tempests and thunders as if sent down from heaven. The Egyptian Hercules and Bacchus made a joint attack on them and by means of various military engines attempted to take the place. The sages remained unconcerned spectators until the assault was made when it was repulsed by fiery whirlwinds and thunders, which, being hurled from above, dealt destruction on the invaders.

After a period of five hundred years Buddhism declined in its home but it left ineffaceable marks on the culture of China, Japan, Tibbet, Central, Western and Southern Asia. The revival of Vedic philosophy in India stimulated the priest class. During the period of one thousand years which followed Hinduism degraded into mere sacerdotalism. To maintain their ascendancy the priests defied the heroes of their history and evolved a system of Hindu pantheon. Temples and shrines accumulated a blazing display of wealth in every important centre of India. The fabulous riches of the country invited the neighbouring nations to devastate its cities. By the twelfth century the newly converted Mahomedans of Central Asia had gained military supremacy and become the rulers of the land. For six hundred years successive dynasties of the Pathans and the Moghals ruled over India. During all these centuries social and political cataclysms were vigorously disintegerating the forces of social and religious life. The Portuguese discovered India in 1492. Now long after, western nations—the Portuguese, the Dutch, the Danes, the French and the English one after the other entered the arena of India. The burning land-lust and the exploitation policy of these nations almost completed the devastating work begun by the Pathans in the twelfth century. Empire after empire crumbled down, revolution succeeded revolution, social and political cataclysms overran the whole peninsula, Pathans, Moghals and the English were the masters in turn and the

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wonder of all wonders is that the Hindu civilization with its literature and its religion is still there. Changes and transformations have occurred and they have been very numerous. Religion has been awfully distorted. During these centuries of political disturbances there appeared many reformers and invariably every one of them was deified in his turn and became the founder of a new sect. The clashing of Islam with Hinduism gave birth to new forces. The British have established order and once more the motherland is working out of her age-long slumber to a renewed consciousness of her ancient glory and future destiny The nineteenth century has produced a galaxy of brilliant reformers. The various religious and social organizations have worked in the direction of regenerating India. But the great impetus was imparted by the Arya Samaj (the Aryan Society) movement which stands pledged to the revival of the Vedic literature. Mr. Andrews Jackson Davis, an American writer, has paid a tribute in glowing terms to the memory of the founder of this movement in the following words—

'To restore primtive Aryan religion to its full pure state was the fire in the furance called Arya Samaj, which started and burned brightly in the bosom of that inspired son of God, Dayanand Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of the eastern dreams.....Hindus and Moslems ran together to extinguish the consuming fire which was flaming on all sides with a fierceness which was never dreamed of by the first kindler, Dayanand. And Christans, too, whose altar fires and sacred candles were originally lighted in the dreamy east, joined Moslems and Hindus in their efforts to extinguish the new light of Asia. But the heavenly fire increased and propagated itself.'

According to the Gazetteer of India 70 per cent. of the total population were returned as Hindus, 21 per cent. Mahomedans, 3 per cent. Buddhists, 3 per cent. Animists,

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1 per cent. Christians, the balance being made up of the Jains, Parsis, Jews and others. Happily all Hindus, notwithstanding their differences in minor points, believe in the cardinal teachings of the Vedas. Their religious views, their social codes and their literature, all are thoroughly saturated with the teachings of the Vedic literature.

Vedic Literature.

I shall now take up the Vedic literature and state cardinal features underlying the religion of the Vedas. It has been admitted by all the ancient as well as the modern authorities that Vedas are the oldest records in the library of mankind. The whole literature of the Aryans traces its origin back to the Vedas. Their authority is held in high regard by the various exponents of the different schools of philosophy. Apparently it seems paradoxical that the earliest and the so called primitive attempts should embody the boldest flights of human thought Revealed knowledge as it is held by the Hindus, the Vedas hold a pre-eminent position in the literature of the Aryans. Literally, Vedas mean knowledge and they are divided, according to the subject matter, into four divisions—the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. They are the foundations on which the superstucture called Vedic literature and Vedic philosophy is based. The Brahman books are the commentaries on them. The Veda has one or more than one commentary in which the application of the text is explained. The Upanishads are the metaphysical and philosophical disquisitions based either on the original texts of the Vedas or are the expositions of those texts. Apart from these philosophical teachings Vedas hold the germs and basic principles of other sciences. Viewed from this standpoint they are not only the philosophical and theological books but maintain that nothing can be theologically true that is scientifically and

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We have in this literature four branches of physical science called Upavedas or the sub-Vedas. They are—the Arth-veda, the Dhanur-veda, the Ayur-veda and the Gandharva-veda. The Arth-veda is the sub-Veda that deals with the applied mechanics, engineering, practical arts (chemisty and physics) and geology. The Ayur-veda is the sub-veda that treats of surgery, botany, physiological chemistry, anatomy, physiology, materia medica, chemistry and toxicology. The Gandharva-veda is the sub-veda of music and fine arts, whereas the Dhanur-veda is the science of martial appliances, instruments and factories. Not only are the names of these sciences in their full significance, found in the literature of ancient India, but treaties on all these subjects existed and many of them have come down to us in their original form. To come to the various schools of philosophy, out of which six schools are held authoritative. The Vedangas deal with the alphabet, grammar, etymology, prosody, morals and astronomy. The civic law or the science of sociology embraces a vast field in itself. There are several codes, of which the code of Manu is the most ancient. At the time of the Mahabharat books on all these subjects existed and we find constant reference to them in the second epic (5014 years ago).

Coming to the practical life of the Aryans of India, we find it well depicted in their great epic poems—the Ramayan comprising fifty thousand lines and the Mahabharat consisting of two hundred thousand stanzas. Apart from these, there are books on the drama, fiction, lyric and ethico-didatic poetry. Then comes mythology in the form of voluminous Puranas which cover many volumes in their original texts. Eighteen of them are the principal ones. They deal with cosmogony, history, morals and the like. Many of the later-day sects of the Hindus, pin their faith virtually to these mythological books. But this literature too is based, according to their inherent evidence, on the teachings of the Vedas.

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To understand Hinduism or the religion of India one must be conversant with this vast and comprehensive literature. Viewed from this point, the whole superstructure becomes intelligible if we understand the doctrinal and cardinal principles underlying this literature and found in the original Vedas.

Teachings of the Vedas.

According to the Vedas God is principle—an Impersonal entity, a Supreme Intelligence 'God existed in the beginning of the evolution of our solar system, the only Lord of this unborn universe. He is the eternal Bliss, whom we should adore (Rigveda). Being all-vision, all-power, all-motion in Himself He sustains. He sustains with His power the whole universe Himself being one alone.' (Yajurveda). 'There are neither two gods nor three—nor four—nor ten. He is one and one only and pervades the whole universe, all other things live, move and have their being in Him' (Atharva-veda). The Supreme Intelligence is an eternal verity. He is before and behind, right and left, above and below, pervading all this stupendous universe through and through' (Mundak Upanishad).' There shine neither the sun nor the moon nor the stars nor even lightnings illume Him, much less this terrestrial fire. It is through His illumination that all this is illumined' (*Ibid*). He is verily immanent in nature, that is, He works from within it, controls, guides and regulates it and is transcendental at the same time. He is one unchangeable, Eternal Intelligent Spirit even more vigorous than the mind; Material senses cannot perceive Him. The devotee, therefore, withdraws his senses and through meditation and contemplation realizes the presence of the Supreme Being every where. The Vedant philosophy discusses the nature of God in detail.

The Vedic conception of soul-nature is a distinct theme. Soul is an immortal, invisible and eternal entity. It is divine. It was never created. God and soul are both

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incorporeal and unchangeable. Co-existent with one another they are related to each other as the pervader and the pervaded. One enjoys the fruits of action while the other looks on the same unaffected by the consequences.

The conception of creation is beautifully described in the Vedic literature. 'The creation is a vast empire of the visible objects—the compounds of elements constructed with all the perfection of design by the infinite wisdom of the divine architect. The eternal verities are three in number,—God, soul, and matter or the material cause of this universe. The primary properties, the physical nature, and the modes of action of the eternal substances are also ever the same. The manipulation of their secondary qualities, accidents and energies constantly occur in their coalition and disappear on their separation, but their inherent power which produces their union and disunion is invariably in their nature. They again and again unite and disunite in eternity. God is the efficient cause and matter is the material cause of this universe. They are both eternal. But this particular cosmos is not eternal. It had had a beginning and it will have an end. The period during which a cosmos lasts is called Kalpa or cosmos and consists of our 432,000,000 years. This solar system was evolved nearly one hundred and ninety-eight millions of years ago. This cosmos followed the chaos, as every cosmos is preceded and succeeded by an equal period of chaos during which matter lies in a dormant condition. Before that chaos was a cosmos and before that cosmos was another chaos, and so on. Creation *ex-nihilo* is an impossibility. There are besides this solar system innumerable other systems in the immensity of nature. The religion of the Vedas does not entertain the idea of heaven and hell. They are rather the conditions—Heaven being the uninterrupted enjoyment of pleasure and the possession of means thereof, and hell is the excessive suffering of pain amidst unpleasant surroundings.

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In the light of the Vedas religion consists in the maintenance of impartiality and justice, the speaking of truth and the observing of virtue, which are consistent with the unfoldment and the right development of our physical as well as spiritual natures. Cf character-building we read the following :—

'Children, always speak the truth, lead a virtuous life, abstain from sexual indulgence, never be negligent in learning and teaching, devote yourselves to the acquisition of sciences (physical and spiritual) until your knowledge is mature : then procure for your preceptor to whom you are indebted anything he wants, thereafter enter into household and civic life. Never be indifferent to truth and duty. Never neglect your health or the cultivation of any skill or talent you may possess. Never be indifferent to the acquisition of wealth, power, etc. Never neglect your studies. Never neglect to serve your father, mother, teacher and other benefactors of mankind. Love virtues and shun vices. Remember, imbibe our virtues and not our faults and imperfections. Always keep the company of those learned men who are thoroughly imbued with piety, put your trust in them and them only. Be charitable ; give charity in faith or on persuasion. If you are ever in doubt as to the nature of any religious doctrine, follow the noble example of those virtuous men who are free from perjudice, charitable in disposition and well versed in philosophy and science and anxious for furthering the cause of righteousness.' (Taitariyopnished.)

These preliminary instructions are even to-day imparted to every twice born Hindu who undergoes the ceremony of Upnayan. In the whole range of Hindu religion there is no emphasis laid on any dogma, creed or article of faith. Faith has no meaning in the system of Vedic philosophy except when it is based like science on incontrovertible truth. Hinduism, or better, Vedic religion admits the affirmation of character. The three

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eternal verities are known as Sat, Chit, Anand or existence, intelligence and bliss. The material or physical world has only one attribute, *i. e.*, of eternal existence in one form or another. The souls have two attributes of existence as well as of intelligence. This intelligence is marked by different manifestations but is always limited and never complete in any stage of evolution. The Supreme Intelligence has all these three attributes in its perfection. He is Eternal Impersonal verity. He is All-Intelligence and All-Bliss. We as human beings have wonderful potentialities but are between matter on one side and perfect Intelligence and Bliss on the other. We are endowed with wonderful mechanism—a repository of various physical as well as superphysical faculties, and are marching to-towards the evolutionary cycle and can realise the difference between the course that hampers our progress and the course that helps us on the realisation of our goal. As the Upanishads put it, 'As a man thinketh so he is' We are the masters of our own destiny. We observe certain duties and believe in certain ethical teachings not because these are the commandments of God or any religion but because these duties and ethical teachings are calculated to evolve our nature, and are destined to lead us on to progression and developement. This solves the mystery of 'transmigration and re-incarnation.'

Every man is responsible for himself. No matter to what religion or what clime one belongs, he is a good man provided he acts well his part. He may believe or disbelieve in the Vedas, he is a good man provided he leads a virtuous life. Emerson, Newton, Darwin, Schopenhauer and other benefactors of humanity, no matter what their beliefs or views are, hold a high position in the estimation of the Hindu system for their virtuous lives and self-less service to humanity. The Vedic God is not a partial God; He administers justice to all alike whether they believe in Him or denounce Him. He is All-Intelligence and conse-

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quently his laws are immutable and unchangeable. Transgress the laws and you are bound to suffer the consequences; no power, no prophet and no faith, can redeem your faults. Rewards and punishments, progression and retrogression, evolution and involution, ascension and recension, all these words are comprehended under the sublime thought of transmigration. The elaborate rites and rituals of the Vedic religion are, thus calculated to unfold the latent and the dormant faculties of the individual. They are further intended to bring about an atmosphere of love, service and sacrifice. By observing these moral forces we make use of our opportunities and become conscious of our potentialities. Thus the Vedic religion is not a confession of weakness—an humble admission of the helplessness of humanity to cope with their problems. It rather brings an elevating and inspiring message of confident assertion of supreme manhood and womanhood—an assertion full of divine dignity, intelligence and independence.

But what about the present religion of the Hindus? Surely all the people of India are not imbued with these rational views. They have their social evils; they worship idols; they believe in religious superstitions, miracles and mysteries. Their rigours of caste are simply abominable; almost fifty millions of the people are classed as depressed or untouchables. Women are suffering from inequalities. The ignorant classes as well as the masses are under the strong grip of the priesthood. There are so many sects, divisions and denominations that India presents to us a distorted picture—a museum of religions. But this dark and dismal picture is not applicable to all the classes. Side by side, there exists a class with rational and philosophical ideas and another with abject superstitions—the accretion of the past. There is a terrible amount of illiteracy in the country. India has no system of popular education. The masses are denied the privilege of free education and are consequently an easy prey

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to self-interested priestcraft. The very fact that many religious and social bodies exist in India is proof positive that religious superstitions and social evils exist there. But it is also true that the wrongs are being redressed, contradictions are being harmonised and problems are being solved. Errors and superstitions are fast crumbling into decay and are bound sooner or later to disappear yielding place to more and more rational and progressive ideals as education progresses in the land. Even now at this stage millions of eyes are flashing with renewed brightness as the pulsating waves of national life are vigorously surging in all directions and affecting the whole mass of that vast country. Notwithstanding certain disabilities Vedic literature has always exercised a potent influence on the life of the people, which has been a subject of wonder and admiration to western writers. Sir Thomas Munro wrote: 'But if a good system of agriculture, unrivalled skill, a capacity to produce whatever can contribute to either luxury or convenience, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst one another and above all a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe.'

This picture by an English statesman was drawn prior to the Renaissence. But things have changed wonderfully. Many of the social evils of that day and generation have been eliminated. The sons and daughters of India are now striving their best to assimilate all that the west has to offer and to preserve with diligence the valuable treasures in religion, philosophy and literature they have inherited from their ancestors. The Vedic religion presents a spirit of extreme toleration. Hinduism and its branch, Buddhism dominate the lives of more than eight hundred millions of people but they never sanctioned the shedding of a single drop of blood for religious opinions.

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The Claims of the Vedic Religion.

Europe has always been indebted to India for its spiritual inspiration. There is little, very little of high thought and inspiration in Christendom which cannot be traced to one or another of the successive influxes Hindu ideas, either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazedism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers, to say nothing of the New-England Transcendentalists and many other new streams of orientalising influences which are fertilizing the soil of Christendom. (Colebrook.)

The Vedic religion is not only a system of theology, but it comprehends all the domains of human activity. Science and philosophy find free and full expression in this system. In the Vedic literature philosophy is more closely allied to religion than in any other religious system.

You are all familiar with the fact that the exponents of western philosophy have their representatives in Kant, Spinoza, Mill, Berkeley, Hegel, Spencer, Hamilton and others. All these philosophers drank deep in the profound philosophical systems of the Greeks. Plato, Aristotle and Zeno have become their watchwords. These Greek philosophers received their inspiration from the Hindus either directly or through Iranian philosophers Historians have admitted that Pythagoras, Anaxarcus and Phrrho - eminent philosophers—had visited India for the purpose of acquiring knowledge. Theles, Anaximenes and others came into contact with the Vedic philosophy through Indian philosophers. But their philosophical productions bear an ineffaceable impress of the Hindu thought. Professor Schlegel believed :—

'Even the loftiest philosophy of the European—the idealism of reason as it is set forth by the Greek philosophers—appears in comparison with the abundant light

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and vigour of oriental idealism like a feeble Promethean spark in the full flood of heavenly glory, faltering and feeble and ever ready to be extinguished.'

The philosophy of India has a distinct place in the history of the intellectual development of mankind and the Upanishads contain all the germs of philosophical problems. The western minds are being daily drawn to these invaluable treasures. The harvest is full and plenty but so far few have been the reapers. Professor Schopenhauer has led the western philosophers in expressing the following :—

'Oh ! How thoroughly is the mind washed clean of all early engrafted Jewish superstitions and of all philosophy that cringes before these superstitions. In the whole world there is no study except that of the Original so beneficial and so elevating as that of the Upanishads. It has been the solace of my life ; it will be the solace of my death.'

The western peoples have so far seen a few glimpses of the Vedant and the Yoga philosophy. Bhagvat Gita is an expression of these systems. It has been considered as one of the most remarkable compositions in Sanskrit literature, and has been translated into almost all the languages of Europe. But there are treasures of incalculable value that are still awaiting publicity and the right intepretation of these philosophical thoughts would revolutionise the western philosophy.

Physical sciences cover a vast and comprehensive scope in the progress and evolution of mankind. In the Vedic literature we find all the branches of scientific knowledge. Apart from medical science which covers a vast area you would find in music, astronomy, military science, etc., a large amount of research work. Some of these scientific works were compiled by women. *Lilavati* is a treatise written by a lady mathematician. It deals

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with questions of interest, barter, mixtures, combination, permutation, laws of progression, indeterminate problems, etc., etc. It is now believed in scientific circles that Hindus were the originators of medical science; that they introduced it into Greece and Baghdad, that they forestalled the remarkable discoveries of Harvey and Jenner. Sir William Hunter admitted :—

'Indian medicine dealt with the whole area of science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The materia medica of the Hindus embraces a vast collection of drugs belonging to the animal, vegetable and mineral kingdoms, many of which have now been adopted by European physicians.'

Indeed if I may be allowed the anachronism the Hindus were Spinozites more than two thousand years before the existence of Spinoza, and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time and before any word like evolution existed in any language of the world. (*Hindusim and Brahmanism* by Sir Monier Williams, p. 12.)

"To say nothing of Indian sages to whom evolution was a familiar notion ages before Paul of Tarsus was born.' (Huxley.)

Astronomy has from time immemorial been connected with religious systems. This science like other sciences played an important part in the evolution of mankind. The Aryans of India claim to have preserved the unbroken chain of the age of the earth. It has been styled astounding, it has been called bewildering, but the fact remains that they have their Sankalp Mantra to which they have been, adding annually one year. According to their calculations the age of the earth now is 186,187,000 years and this is called Srishti era or the age of evolution. Apart from this the history of the Aryan civilization bears

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here and there certain landmarks of antiquity. The Bacterian document called Dabistan gives an unbroken chain of kings whose first link reigned in Bacteria 5600 years before the expedition of Alexander to India, which means 7838 years. Megasthenes had in his possession a choronological table of 153 kings specifying the duration of their reigns and showing that Dionysius reigned in India in 7000 B.C. or nearly 9000 years ago. The date of the memorable epic of Ramayan a goes back to some 10,000 years. Egypt received the first stream of Hindu emigration nearly 18,300 years ago. The age of Mahabharat, according to various historical records and calculations, goes back to 5,013 years. Surya Siddhant and many other authoritative works on astronomy were extant during these epic ages. Western scientists have admitted that as early as 2780 B. C. books on astronomy existed in India. Long before Newton had discovered 'gravitation' it was expounded by the sages of India. Aryabhat had clearly expounded the theory of the earth for which Galileo and Copernicus were persecuted. He wrote :—

'The starry vault is fixed ; it is the earth which, moving round its axis again and again, is causing the moving and setting of the planets and stars.' Again :—'As a person in a vessel while moving forward sees an immoveable object moving backward, so do the stars, however immoveable seem to move daily.'

Civilization owes its existence to the compact formation of society. The earliest recorded social, civil and moral laws found their expression in the memorable code of Manu. This code was known to the Egyptians under the name of the Manes and the social and moral teachings of Moses are the by-product of Egyptian and Babylonian culture, which in their turn received their inspirations from India. The digest of Justinian which has moulded the civilization of European nations for about two thousand

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years bears a great resemblance to the laws of Manu. The Gragas of the Norse are based entirely on the Hindu law books. Such is the close resemblance between these codes that whole texts are found in their translations. These two sources supplied the basic principles of jurisprudence and here as well as in other fields India provided the data for civilization. The fundamental conception of dividing society into four parts for efficiency and national preservation was first discussed in the Vedas, and enunciated by Manu. It was invariably adopted by all the ancient nations. Go and study, you will find that the four divisions of society which later on degenerated into cast-iron castes of the Hindus were imitated by the Scandinavians, the Egyptians, the Babylonians, the Greeks and the Romans. All these nations incorporated the principle in some form or other. It is too evident to be accidental.

Thus far I have dealt with indirect testimony and now I shall take up the direct influences in the domain of religion. Once admit that the Vedic civilization is the most ancient civilisation on earth, and you would then be constrained to admit that in the whole domain of religion there is not a single idea, not a single truth, not even a single legend that originated with other systems. Like the pro-lengthening distance of car lines separating from a point, we now find that these religions are not spontaneous growths; comparative study does away with all such delusions. All the religions of the world owe their existence to the religion of India. Of course there is a good deal of misinterpretation, and misconstruction of the allegorical teachings of original Vedas. Unfortunately many of these systems were promulgated at a time when India had grown to be the hot-bed of theocratic supremacy. In India the priesthood owing to their selfish and ulterior motives kept their followers in abject ignorance and superimposed upon the people many superstitious and credulous beliefs. This has been invariably followed

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in all religions. Mythology though begemmed with unnumbered diamonds on universal truths, has robed the true spirit of religion in mystery and darkness. The mythology of India found a strong impetus during the Buddhist period. The Hindus were always in touch with the civilized nations of the earth. From the time of the Egyptian colonisation to the time of Christ, Hindu merchants were trading with these countries.

We are assured on undisputed authority that the Romans remitted annually to India a sum equivalent to £20,000,000, to pay for their investments and that in the reign of Ptolemies 125 sails of Indian shipping were at one time lying in the ports whence Egypt, Syria and Rome itself were supplied with the produce of India (Todd's *Western India*, *p.* 22.)

The Egyptian religious system was constantly fed on the then existing notions of the Hindu religion. The Aryans who founded their settlement on the banks of the Nile had come most probably from western Punjab. Their first settlement was in Ethiopia...The Hermes scriptures of Egypt contain a dialogue between Hermes and Todd or Bodh. They speak of the pre-existence of soul, of its transmigration, of its divine origin and of its final return to its original state. In Philostratus, an Egyptian is made to remark that he had heard from his father that the Indians were the wisest of men and that Ethiopeans—a colony of the Indians—preserved the wisdom and the usage of their forefathers and acknowledged their origin. We can thus clearly understand that the wise men thus referred to in the scriptures were no other than the sages of India. Dr. Princep believed :

The Buddhist of Western Asia on accepting Christianity at once introduced in the Church the rites and the observances which for centuries had already existed in India. From that country Christianity derived its

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monarchical institutions and church service, its councils or convocations to settle schims on points of faith, its worship of relics and the working of miracles through them.

According to the unknown life of Christ (if substantiated as historical record) found in the monastery of Himis and discovered by Nicolas Notovitch, Christ, the founder of Christianity, spent fourteen years of his life in India. He spent six years in Jagannath. Rajgriha and Benares. The ethical teachings as preached by Christ have everything in common with the teachings of the Vedas. The present Christianity with all its encumbrance has, like other systems, receded from the original and has incorporated in it much from the Jewish, Babylonian and Egyptian sources.

Dean Mansel admits that the philosophy and the rites of Alexandria were borrowed from the Budhhist missionaries who visited Egypt within two generations of the time of Alexander the Great. The edicts of Asoka clearly describe the influence of Budhhism in the various states of Greece, Asia Minor and Egypt.

To interpret rightly both the Old as well as the New Testament it is absolutely necessary that we should closely study the history of Babylon, of Nineveh, of Phœnecia and of Persia. While to understand these ancient civilizations you have perforce again to go back in India which sent constant streams of thoughts to these regions in the dim morning of history. In the incomprehensible landscape of the ancient religions, Vedas and Zend are two magnificent rivers, flowing from the common fountain head. The stream of the Vedas is fuller and purer and has remained true to its original character while that of Zend which separated from the Vedas has in many respects been polluted and has so altered its course in the impenetrable myths of the ages that now even its sources can

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hardly be traced. Abbe Dubois wrote a hundred years ago as follows :—

'India is the world's cradle ; thence it is that that common mother, in sending forth her children even to the utmost west, has bequeathed us the legacy of her language, her laws, her morals, her literature and her religion. Manu inspired Egyptian, Hebrew, Greek, and Roman legislation and his spirit permeates the whole economy of our European laws.'

Ladies and gentlemen, I have stated on the authority of the western writers that the Vedic religion of Hinduism as it is understood in the west, has always been exercising its influence on western minds. India, the mother of all religions, the birthplace of the Vedas, the home of Budhhism, the repository of science and philosophy and the fountain head of all civilizations—the Egyptian, the Scandinavian, the Babylonian, the Persian, the Greek and the Roman has been constantly inspiring and stimulating the intellectual classes of humanity. Professor Max Muller has very aptly remarked :—

'Whatever sphere of human mind may be selected for special study, whether language, religion, mythology or philosophy, whether laws, customs, primitive art and primitive science, we must go to India because some of the most valuable and instructive materials in the history of mankind are treasured up there and there alone.'

The western mind has been nurtured on the history and the mythology of the Greeks and the Romans, on the religion of the Egyptians and the Babylonians and on the mythology of the Persians and the Jews with a dim background of Palestine, Egypt and Babylon, leaving out of sight their intellectual relatives—the Aryans of India—the parents of all civilisations, the fathers of all religions and the originators of philosophies. Rather their minds

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have been poisoned with the idea that Hindus are different from them, inferior in moral character, features and color, and consequently far behind in the scale of evolution. It is an erroneous view and so far it has stood in the way of true feelings of fellowship. The Western scholars are busy in the explorations of the Babylonian cities but they have woefully neglected the study of Sanskrit which has still treasures of incalculable value. Why? If you are interested in ethical and metaphysical problems, go to India; it has carefully preserved the Vedas, the Upanishads, the various schools of philosophy and an inexhaustible wealth of practical problems in the form of dialogues. If you are interested in mythology there is an immense amount of materials recorded in the Puranas of the Hindus which form in themselves an encyclopædia of mythology. If you are a student of religion, why? go to India and study the Vedic literature. It is brimful of religious and philosophical subjects, the range is so wide and the perspective so grand that it requires the lives of many selfless and devoted souls to bring these invaluable and hidden treasures into full light. The few rays that have been transmitted through the writings of Theosophy and the teachings of some earnest sons of India have already produced healthy notions in the minds of many occidentals. As India presents all the elements of religion and philosophy in the Vedic system, the attention of the western scholars would sooner or later be directed towards it. Their memorable treasures are awaiting a living force to weld them into organic unity. Personally I do firmly believe that when these unknown treasures of India are brought in the form of accurate translations within the easy reach of the thinking classes of the modern civilized world, the people would be far richer, far wiser and far more appreciative of the claims of India than they have hitherto been. Mr. W. D. Brown of the Salt Lake City was not far from the truth when he wrote on the worth of the Vedic literature in these words;—'And I have not the least doubt that these translations of the ancient Hindu literature will confound the so-called modern world, that they would look upon India as a century flower once more coming into full blooms wafting forth its delicious fragrance, and will beg for a slip from its branches.'

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HOW I BECAME AN ARYA SAMAJIST.

(By Federick G. Fox, Esq., M. D., Chicage).

When 1 stop to think, and to bring back to memory my life before I became an Arya Symajist; my life for instance as a Sunday school pupil in the Christian Church before the age of fourteen, I can well remember the interest I always had for foreign people. I was always eager to hear and read stories and events happening in foreign countries. There was no one more willing to hear a missionary's story than I. Every year, it seemed to me, there would come the story of a famine or a plague, either in India, China, Africa or some other mysterious and little known of country, with requests for financial help for these people. Their religions would also be spoken of and pictures of idols shown with a class of people that worshipped them. Poor people, I used to think, why are they not Christians and believe as Christians do. I thought this because I believed Christianity to be the only true religion, for I never heard of a better one as I know of now, and then, was I not born a Christian, are not my parents Christians, and all other people around me? But Christians, as a rule, are not broad minded, and rarely care to discuss religion, especially if the source of the other religion is from a foreign country, and for this reason will say they are satisfied. At the same time they are always finding fault with one another:—Some don't like the Pastor or Minister saying his ideas are foolish; or, he is too strict; others get tired of listening to his sermons and say:—It's the same old thing over and over again; others get angry because they say the church only wants their money, (showing perhaps that they don't believe in the principles of the Christian Church); others have'nt got good enough clothes and are ashamed to go to church in clothes not even torn, but which are simply out of style, etc. Well, anyway, years rolled by and I tried to be as good as I could, even so far that one person, when I perused as to what I should do for my future a" I always thought of that)

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suggested that I study to become a Protestant Pastor. But I could not see things that way. I suppose if I would have started it, I would never have finished it, for how can any man, if he wants to be true to himself and God, believe and practice the many bad principles set forth in the stories of the Bible, and at the same time believe them to be the work of God. I must confess that when I was a Christian, and such is the case with most of them, I never read or heard enough from the Bible to know what's in it. I never yet heard a Pastor read the immoral stories of the Bible and teach them to his people. It is indeed true that there is very little in the Bible which could be of use to people and teach them how to live a righteous life, for many is the time that I heard a Pastor quibbling over a subject trying to get some sense out of it, yet being unable, would do the best he could and perhaps leave forth a loud shriek now and then to keep his flock from falling asleep in their seats. I often wanted to read a Bible, but those in my home were all in the German language, and not being very well versed in that language, I lost interest in reading it. But since I have become interested in religion in a new light, I bought myself an English Bible. I bought it not because I would get any good out of it, but because I want to be prepared to show the poor blind Christians what is in their religious book. After finishing High School, mostly with money earned myself, I joined at Medical School. Most students in this school were of a rough sort, but I kept to myself as much as possible and finished successfully. It was in this Medical School, in my senior year, that I met a gentleman whom I seemed to pick out from the whole class of four hundred as being a person of ideas very similar to my own. This is no other than my dear friend whom I now look upon as a messenger from God sent to open my eyes and show me the beautiful things in this world, and that there is a religion from God which has no faults ; in which there is always somethings to learn ; and with which a man can say—I

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believe this because I can prove it. I met my friend, whom I shall make known as Khan Chandar Dev, M. D, a native of India, in the beginning of my last year in this school. One day I met him in the school dispensary, there being no patients we were lounging around in the hall. Seeing he was a foreigner, and I naturally having an interest for them, I approached him with questions of where he came from, how long he's been in this country, where he learnt to speak English, etc. I ask these questions because, as a rule, people in America, know very little of the truthful conditions in foreign countries excepting perhaps Europe. I became very interested in him for he appealed to me in many ways. I had no prejudice against any man as long as he led a righteous life, unlike many others here who are very prejudiced. At the end of my school year I asked Dr. Dev to come to the Young People's meeting in the church I attended. He came, and was no sooner in room, when the Pastor got interested. He started a conversation with Dr. Dev and asked him to speak. Dr. Dev spoke a few words about India in general after which the Pastor again conversed with him. The Pastor seemed to be very interested. Some days later I got an idea of asking whether Dr. Dev could speak again. His answer was that he could if he would not mention anything of his religion. We granted this, but never heard from him. These few words will show the prejudice and narrow-mindedness of the Pastor, for he would not even consent to let me hear him and Dr. Dev argue on religion. After many little talks with Dr. Dev on religion, for we were together very much after our graduation, he finally gave me some books to read. The first book I read was The Fountain Head of Religion by Ganga Prasad and was very interesting to me. I also read a little of the life of Swami Dayanand Saraswati and his work for the Arya Samaj, and was wonderstruck at his arguments, principles, ideas and eagerness in the Aryan religion. Later I read Hindu superiority and was so wonderstruck at what I

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read that I cannot find words to express it. I would sometimes read this book, but would get so eager to argue with some one that I had to lay the book down and wait to read it another time when I was more calm. In the meantime I argued with Dr. Dev, and there was no argument I could give him, but that he proved it to be unreasonable. So gradually and theoretically I was being converted, for I could not but help admit that he was right, and I told him so. After this I got angry with him because he called me a Christian, for he was teasing me I knew, and I told him that henceforth I am a Heathen Hindu. He took this joke in a good natural way and I have been an Arya ever since. With me was converted also my sweatheart, whom I dare not forget to mention, and later a brother of hers. and also a friend. So at the present writing we are five including Dr. Dev, and have organized the First Arya Symaj of Chicago.

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VIEWS AND REVIEWS.

"*What Shall We Teach*"—By C. Jinaraja Dasa : Can be had of the Theosophical Publishing House, Adyar, Madras, India.

This excellently got up little book contains an idealist's story of how to know the unknowable and how to act in order to make oneself one with Him. It is a very useful addition to the literature of *Bhaktas* and deserves to be studied by all "Dreamers of Him." Mr. Jinarajadasa has a command of the English language which guarantees excellent reading.

Christian Pamphlets--Can be had of the Secretary Christian Literature Society for India, Memorial Hall, Post Box 3, Madras. (Price one anna each).

The Christians have abandoned all thought of the complete conversion of educated Indians. They no longer assert the superiority of the Bible over other scriptures. The spirit of to-day is "May we not learn from one another?" This is a happy sign of the times. The pamphlets "*The Demon of Desire*" and "*Pantipata Veramani*" (or the "Buddhist Doctrine of Not-killing) are written in this spirit and "intended to offer to thoughtful Buddhists some suggestive thoughts."

"*Physical effects of Alcohol*,"—embodies an address by a learned doctor which exposes the popular fallacies about the effect of Alcoholic liquors and proves their extreme harmfulness. The Temperance Societies had better arrange for its circulation among educated drunkards.

"*The Honour of Man*" and "*Steadfast and Abounding*" are other pamphlets published by the same society.

"*Advent of Rishi Dayananda*" by T. D. Gajra, M. A. Can be had from "Saraswati" Office Shikarpur. Price one anna.

The tract which is the first of Sarswati series takes a short but comprehensive view of the life of Swami Dayananda, his work, its fruits, actual as well as prospetive. The Samajic propaganda can be materially helped by the extensive, free or almost free, circulation of this kind of literature. No financial gains should be expected from their sale.

"*Mandire*"—a book of Bengalee poems by Mohini Ranjan Sen of Chittagong. Price 10 annas.

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I read this little book with great interest. The simplicity of diction, and the clear exposition of the rich thoughts that permeate throughout every stanza make the book a pleasant reading. A high tone of sublime idealism commonly found in the ancient Hindu literature is the chief characteristic of the book. There is a divine inspiration all through. It contains 27 poems on different subjects with an introductory poem addressed to the Motherland. All of them speak of the religious nature of the author's mind. He is an earnest votary of the Bengalee language. The book seems to show that the author is always full of thoughts, which have been connected together in so brilliant a fashion, that the book is a really valuable one. I am confident that such attempts will surely go to enhance the value of our literature. I am sure the public will not fail to appreciate the work of this rising poet.

Chander Barde Trikaldarshi (in Urdu) by Pundit Shiv Ram Dass, Talib-i-Haq Manager and Editor—the "Brahman Rai Patrika," Lahore.

As would appear from its full title, *viz.*, "A complete and Authentic Biography of the Great Kavi, Tirkal Darshi, Chander Barde, Balmik the Second and Chaucer of India and the most trustworthy Minister of Maharaja Prithvi Raj Chohan, Emperor of Delhi" the book is a very ambitious one. Naturally the biography is the work of a writer who though he calls himself a seeker after truth has never learnt to get rid of the puny fetters of ordinary superstitions which one stirring thought would have burst asunder. We have read the whole of the book and find that it can not be better reviewed than by considering the degree of appropriateness of the many titles, bestowed by the author upon his ancestral poet. Passing over the highly ambitious words "complete and authentic," let us come to title "great Kavi." Doubtless Chandra Barde was a great poet and it is due mostly to his poetical writings that he is still known and revered. But in vain one turns the pages to find some of those excellent verses which have led the writer, and led rightly, to praise the flight of his poetry. Chandra Barde is called Balmik the Second and the Chaucer of Modern India, because he was the first great poet who wrote in Hindi. To read the biography of a poet unaccompanied by a critical review of his poetry is indeed to eat pudding without salt. Here and there the writer has gone out of the way to make a daring demon-

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stration of his orthodox faith. The least that can be said of such things is that they are unnecessary. The writer has tried hard to establish as against some other biographers of Chandra Barde that he was the most trusthworthy minister of Maharaja Prithvi Raj but has succeeded only in proving him to be a fearless counsellor, trusthworthy indeed but not a minister. The biography is a readable one and full of interesting events of most inspiring nature. Surely sentimental histories are the need of the day, but they fail in their object when sentiment, which ought to be hidden behind the mask of words becomes obtrusive or even palpable. We are of opinion that the writer would be doing a valuable service to the public if he would try to write upon the lines suggested by us in the criticism.

The Life and Life Work of J. N. Tata—by D. E. Wacha, Published by Messrs. Ganesh and Co., Madras.

This little volume of 134 pages is not so much a history of the well-known great man as a record of his commercial career, the more so because Mr. Tata was from beginning to end of his active life altogether occupied with commerce. But for one great reverse which was due to unpredictable causes, Mr. Tata's life was one long series of great successes from beginning to end. But all this would have been of no value to his countrymen had it not been for the reason that Mr. Tata while he was a man of indomitable courage, business capacity and tenacity of purpose and as such an example for his countrymen, was also a patriot who had the industrial and commercial advancement of his country at heart. He spent a portion of his enormous wealth in establishing the Scientific Research Institute and in laying the foundation of the Tata Steel and Iron Works and the great Hydro-electric Supply Company. It is pleasure to note that his countrymen have appreciated his work and given their appreciation an enduring form by erecting his statue in an open and much frequented corner of the city of his life-long activities. The book is interesting reading and is sure to prove a source of great practical help to our young men who are averse to entering commercial business on a large scale. It will tell them how while occupied in their own business they can render useful services in the advancement of their country. Here and there are a few typographical mistakes which should be got rid of in the next edition. We congratulate Messrs. Ganesh and Co., on their having succeeded in bringing out such a useful book. (Price As. 8.)

Falsafa-i-Jang ($\frac{18 \times 20}{16}$ pages 90, price annas 4 only) by M. Dharam Deva. Can be had of L. Pindi Dass, Bookseller, Lohari Gate, Lahore.

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Several books like Fasana-i-Jang dealing with war topics have of late appeared in the Urdu language but none so purely philosophical as the *Falsafa-i-Jang* or the Philosophy of the War. It deals exhaustively with the physical, mental, moral, spiritual, financial and vital disadvantages of war and advocates, if possible, the total abolition of all war. The author has based his discussions of *War* upon a similar book by a famous Russian author named '*Navikow*,' who has made out his point by means of historical illustrations and quotations from several philosophers. This is the first attempt of the author who therefore deserves encouragement at the hands of the Urdu reading public. The book has been dedicated to L. Lajpat Rai.

The *BhagavadGita*. (with Text in Devanagri) translated by Mrs. Annie Besant. Theosophical Publishing House, Adyar, Madras, India.

This English rendering of the Bhagavad Gita is unique in many respects. It preserves the spirit of the original and the language used is deeply devotional which exactly fits in with the mood of the religious minded persons. The charm of the style adds to the grace of thought. The Bhagavad-gita contains the priceless teachings of Lord Krishna and is a legacy of which Bharatvarsha is rightly proud. Its ethics is supreme, its metaphysics is subtle and the great lesson of "duty above everything" makes it a source of great comfort to all aspirants on the path of Dharma. Those who want to comfort their weary souls, to calm their troubled hearts and to enjoy happy moments amidst the turmoil of worldly affairs should buy this booklet (extremely moderately priced) and read it in their leisure hours.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER VIII.

Ethics of Chanakya.

Chanakya Niti is a very valuable treatise on Political Science. The author has dealt with the subject in an admirable manner. Though the central idea in the book treats of the duties of kings, their ministers and other officers of the State, doctrines of ethics too have been explained. Chanakya, the great politician, did realise the significance which the ruler ought to attach to morality and hence it is that he lays down many rules for the guidance even of a lay man. The numbers of the *shlokas* given below refer to the chapters of "*Chanakya Niti Darpana*" of the Nirnaya Sagar Press, Bombay. Tradition and folklore describe Chanakya to be an officer at the court of Chandragupta. In his style there is perspicuity, variety, vigour and simplicity.

(1) Even a wise man would come to grief if he were to instruct a villain, deal with a wicked woman and keep company with miserable wretches.

Ch. 1. 4.

(2) Save wealth as a provision for needy times. There is no knowing when a richman too will have to feel the pinch of chill penury.

Ch. 1. 7.

(3) It is not advisable that one should live in a country where the following do not exist :—

(*a*) Respectful and hospitable treatment.

(*b*) Means of decent livelihood.

(*c*) Friends and relations.

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(*d*) Means of acquiring knowledge.

(*e*) Rich men prone to give.

(*f*) Wise men.

(*g*) Settled Government.

(*h*) Good water, and

(*i*) A competent doctor.

Ch. 1. 8. 9.

(4) Worth of a servant is to be tested by sending him on any business, sympathy of relations can be recognised in times of trouble, friends can be tried in one's adversity and wife's love can be realised when poverty overtakes the husband.

Ch. 1. 11.

(5) To one having an obedient son and a faithful wife and leading a contented and simple life even in opulent circumstances, this earth is heaven itself.

Ch. 2. 3.

(6) Never place confidence in a foe pretending to be a friend. Care should be taken even in confiding your secrets to a friend. Because there is danger of that friend revealing all your secrets in case he become displeased with you for some reason or other.

Ch. 2. 6.

(7) Those parents who do not educate their children are their enemies, such children are never honoured by wise men.

Ch. 2. 11.

(8) An uneducated man with all his wealth, beauty and birth in a noble family is never honoured. He is like a flower without smell.

Ch. 3. 8.

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(9) Poverty can be warded off by industry. There is no likelihood of a genuine ascetic committing sin. Silence is golden, it gives rise to no quarrel. A cautious man has no cause for fear.

Ch. 3. 11.

(10) Avoid extremes always. Excessive beauty of Seeta, great pride of Ravana and indiscriminate charity of Bali brought them to grief.

Ch. 3. 12.

(12) As long as this body is healthy and death is to occur only after a long time, do good deeds. Decreptitude disables man for doing anything.

Ch. 4. 4.

(13) Care should always be taken to find out proper time, proper friends, profit and loss in any undertaking and the exact measure of one's abilities.

Ch. 4. 18

(14) Gold is to be tested in four ways, by rubbing it upon a touch-stone, by breaking, by heating and by hammering. Man's worth also can be ascertained by his charity character, behaviour and actions.

Ch. 5. 2.

(15) One ought not to be afraid of a danger till it actually befalls. Having once fallen into it, attempts must be boldly made to get out of the difficulties.

Ch. 5. 3.

(16) There is no disease worse than evil passion, no enemy worse than ignorance, no fire like anger and no happiness better than the acquisition of knowledge.

Ch. 5. 12

(17) Wealth and life are transitory. In this ephemeral world virtue alone is permanent.

Ch. 5. 21.

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(17) An only son endowed with education and virtue becomes the cause of delight to the family after the manner of the moon to the night.

Ch. 3. 16.

(18) These five are to be considered as worthy of respect as the father. (1) Father, (2) Leader, (3) Teacher, (4) Giver of food, (5) Protector from any danger. All these last are on an equal footing with the father.

Ch. 5. 22.

(19) You may win over a greedy man by giving him money, you may propitiate a fool by going according to his wishes, you may satisfy a proud man by your gentle behaviour but a wise man is pleased only by truthfulness.

Beasts too possess certain qualities which a man can worthily imitate.

(20) These four virtues are characteristic of a dog :—

(1) Ambitious but satisfied with a little.

(2) Fond of sleep but active or sharp in getting up.

(3) Faithful service of its master.

(4) Bold in fighting.

(21) An ass possesses these qualities which man can safely imitate :—

(1) It carries the burden even when tired and thus discharges its duty.

(2) In doing its duty, it is indifferent to the effects of extremes of cold and heat.

(3) It leads a life of contentment.

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A cock rises early and eats whatever it obtains in company with its chickens or friends, while a bird of the crow kind provides itself in time with the necessities for the rainy days and an ant teaches one to be industrious.

Ch. 6. 15. 20.

(22) Contentment is a continual feast.

Ch. 7. 3.

(23) Flow of water maintains purity in a tank. Such a loss of water is no loss. Similarly wealth spent in discriminate charity is not lost.

Ch. 7. 14.

(24) A wise man maintains purity of speech and mind and is kind to all sentient beings.

Ch. 7. 20.

(25) Know thyself—See the essence of life—Mark you, there is sugar in sugar-cane, ghee in milk and fragrance in a flower.

Ch. 7. 21.

(26) If you desire freedom from bondage and perfect happiness, practice forgiveness, pity, purity and truth. Never become, oh friend ! a slave to passion.

Ch. 9. 1.

(27) A man is not considered low in spirit because he is not rich. In case he has no education he is certainly considered as mean. (Honour depends not upon wealth but upon knowledge).

Ch. 10. 1.

(28) Walk carefully, drink filtered water, speak sense and do right things.

Ch. 10. 2.

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(29) An earnest student should give up anger, passion, greed, pleasure-exciting things, love-affairs, too much playful nature, too much sleep and full time service of any one.

(30) Grieve not over the past. Be not over anxious for the future. Think of the present and act.

Ch. 14. 20.

(31) Keep wicked men at an arm's length. Keep company with the nobleminded. Day and night do good deeds. Remember the ephemeral nature of this existence.

(32) Let me not acquire that wealth which is obtained by teasing others, by violating the laws of equity and by crushing enemies.

Ch. 16. 11.

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(१) मूर्ख शिष्यो पदेशेन दुष्ट स्त्री भरणेन च ।
दुःखितैः संप्रयोगेण पंडितोऽपि अवसीदति ॥

(२) आपदार्थं धनं रक्षेत् श्रीमतश्च किमा पदः ।

(३) यस्मिन्देशे न संमानो न वृत्तिः न च बांधवाः
नं च विद्यागमो प्यस्ति वासं तत्र न कारयेत् ।
धनिकः श्रोत्रियो राजा नदी वैद्यः तु पंचमः
पंच न यत्र विद्यंते न तत्र दिवसं वसेत् ॥

(४) जानीयात् प्रेषणे भृत्यान् बांधवान् व्यसनागमे ।
मित्रं च आपत्ति काले तु भार्यां च विभवक्षये ॥

(५) यस्यपुत्रो वशीभूतो भार्याच्छंदानुगामिनी ।
विभवेयः च संतुष्टः तस्य स्वर्ग इहैवहि ॥

(६) नविश्वसेत् कुमित्रे च मित्रेचापि नविश्वसेत् ।
कदाचित् कुपितं मित्रं सर्वं गुह्यं प्रकाशयेत् ॥

(७) माता शत्रु पिता वैरी येन बालो न पाठितः ।
न शोभते सभा मध्ये हंस मध्ये बको यथा ॥

(८) रूपयौवन संपन्ना विशालकुल संभवा ।
विद्याहीना न शोभंते निर्गंध इव किंशुकाः ॥

(९) उद्योगेनास्ति दारिद्र्यं जपतोनास्ति पातकम् ।
मौने च कलहोनास्ति नास्ति जागरितं भयं ॥

(१०) अती रूपवती सीता अति दर्पेण रावणः ।
अति दानाद्बलिर्बद्धो अति सर्वत्र वर्जयेत् ॥

(११) एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
आल्हादितं कुलं सर्वं यथा चन्द्रेण शर्वरी ॥

(१२) यावत्स्वस्थोह्ययं देहो यावन् मृत्युः च दूरतः ।
तावदात्महितं कुर्यात् प्राणांते किं करिष्यति ॥

(१३) कः कालः कानि मित्राणि को देशः को व्ययागमौ ।
कस्याहं का च मे शक्तिः इति चित्यं मुहुर्मुहुः ॥

(१४) यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदन ताडनैः ।
तथा चतुर्भिः पुरुषः परीक्ष्यते त्यागेन दानेन गुणेन कर्मणा ॥

(१५) तावद्भयेषु भेतव्यं यावद्भयं नागतं ।
आगतं तु भयंदृष्ट्वा प्रहर्त्तव्यम् अशंकया॥

(१६) नास्ति काम समो व्याधिर्नास्ति मोहसमोरिपुः ।
नास्ति कोपसमो वन्हिः नास्ति ज्ञानसमं सुखं ॥

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(१७) चला लक्ष्मीश्चलाः प्राणाश्चले जीवित मंदिरे ।
चला चले च संसारे धर्म एकोहि निश्चलः ॥

(१८) जनिता चोपनेता च यस्तुविद्यां प्रयच्छति ।
अन्नदाता भयत्राता पंचैते पितरः स्मृतः ॥

(१९) लुब्धमर्थेन गृह्णीयात् स्तब्धं अंजलि कर्मणा ।
मूर्खं छंदानुवृत्या च यथार्थत्वेन पंडितं ॥

(२०) बह्वाशीस्वल्प संतुष्टः सुनिद्रः शीघ्रचेतनः ।
स्वामि भक्तश्चशूरश्च षडेते श्वानतोगुणाः ॥

(२१) सुश्रांतोऽपि वहेद्भारं शीतोष्णेन पश्यति ।
संतुष्टश्चरते नित्यं त्रीणि शिक्षेत् च गर्दभात् ॥

(२२) संतोषामृत तृप्तानां सुखं शांतिरेव च ।

(२३) उपार्जितानां वित्तानां त्याग एव हि रक्षणं ।
तडागोदरसंस्थानां परिस्रव इव अंभसाम् ॥

(२४) वाचा शौचं च मनसः परार्थिनाम् ।

(२५) पुष्पे गंधं तिले तैलं काष्टेऽग्निं पयसिघृतम् ।
इक्षौ गुडं तथा देहे पश्य आत्मानं विवेकतः ॥

(२६) मुक्तिमिच्छसिचेत् तात विषयान् विषवत् त्यज ।
क्षमार्जव दया शौचं सत्यं पीयूषवत पिब ॥

(२७) धनहीनो न हीनश्च धनिकः ससुनिश्चयः ।
विद्या रत्ने न यो हीनः सहीनः सर्ववस्तुषु ॥

(२८) दृष्टिपूतंन्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।
शास्त्रपूतं वदेद्वाक्यं मनः पूतं समाचरेत् ॥

(२९) काम क्रोधौ तथा लोभं स्वादुश्रृंगार कौतुके ।
अति निद्राति सेवे च विद्यार्थी ह्यष्टवर्जयेत् ॥

(३०) गते शोको न कर्तव्यो भविष्यंनैवचिंतयेत् ।
वर्तमानेन कालेन प्रवर्तंते विचक्षणाः ॥

(३१) त्यजदुर्जन संसर्गं भजसाधुसमागमम् ।
कुरुपुण्यं अहोरात्रं स्मरनित्यं अनित्यताम् ॥

(३२) अति क्लेशेन ये अर्था धर्म स्यातिक्रमेणतु ।
शत्रूणां प्रणिपातेन अर्था मा भवंतुमे ॥

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"BELLONA'S GIFT."

(By Mohini Ranjan Sen, Esq., Chittagong).

For what shall it profit a man, if he shall gain the whole world, and lose his own soul ?

JESUS CHRIST.

Standing on the serene heights of contemplation and peering into the star-depths of this world's all-enveloping immensity teeming with countless small and great perplexities of mind and matter, and attempting to lift the haze of self-interest from off the face of all, the very first thing that strikes our cognition is the eternal equipoise of justice underlying the apparent inharmony. It is a vision of perennial youth which is surviving every touch of mortality, every shock of age. Thereunto is gathered every flash and note of the changeful seasons that sway over the diapason of life. The shadow of time is an anachronism there. Its laws are not conditioned by intellectual limitations. It is a vision of the Illimitable. And the illimitable is the goal of all that is good, all that is great, all that is beautiful, and all that is just. Every wish of the soul,—whether it be of man or animal or plant, finds its last fruition in that illimitable. It is, happily, the meeting-ground of all rightful instincts; the fountain-head of all truthful feelings and aspirations; and, alas ! into the bosom of that illimitable are garnered together all the sacred memories of all ages, all the painful recollections and grating dissonances as well, as if it is a crucible out of which fresh and ever fresher diversities of existences are bubbled forth to be ultimately alchemised into the purest gold of Truth immanent in every change.

This is the scheme behind the drama of this cruel world. When this present age shall have gathered into the ages gone before, nothing will remain to colour the succeeding one but this idea, that in the self-conscious pride of power over the material resources, man partially

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ignored the supreme sense of power over self, but that he still struggled on to the path shadowed from the background of that Illimitable which consciously or unconsciously hung about him all the time. There has always been struggle. From the dawn of time when this earth was passing through her geologic cycles, down to this all-devouring hurricane of armed indignation of man which is laying waste the whole of Europe and parts of other continents, that struggle for self-realisation of the cosmic idea of unity in diversity has been going on. A mighty force born of the womb of the same Illimitable is spending itself in the stupendous strife at the present day. Into its vortex thousand deep-seated interests and intentions, both right and wrong, have merged themselves to come out again with renewed shapes, to be ordered into some ultimate good, and to leaven the human societarian ideals and aspirations with an earnest of better prospects.

Above the clash and din of the battling hosts, the blast and volley of explosive fire, the clang of steel, the nerve-shaking screams of man and animal and the choking smell of powder and fresh-spilt blood of shell-shattered bodies,—above all this, there is a strong thought that somewhere discordant elements are falling into order, a subtle sense of a readjustment of the equilibrium of power, of some deep-rooted wrong righting itself. In spite of this seeming wastefulness of war, one is persuaded that collective humanity—especially in the West—is for a time entering into a new state of emancipation. The accumulated hatred, lust, and iniquity, and explosive anger which had corroded and almost stifled his better self so long, is now wearing off in a violent paroxysm. Freed from the aching anxieties of designing and plotting against one another, man will henceforth for a time hope to look upon his neighbour with eyes bereft of cupidity and heart free from all venom. But yet the time may again witness the re-enactment of this very scene upon the

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world's stage. For, with all the weight of philosophical wisdom descended upon him from the ages, man is still the sport of his sense life. It has hardly sobered his vanity. The collective humanity, however he might in other aspects rise above his prototype of the shadowy past, cannot yet claim to have risen to that state of being in which he lives a life of blissful freedom from desire. If such were the case with every man, says the great Indian philosopher Patanjali, the world would cease to exist. But it is not so.

The piled up moral forces of old running in his veins have only partially veiled the tooth and the claw. Civilization as understood by the West has driven inward the explosive force to emerge, from time to time, in the shape of a gigantic conspiracy—perfect in every detail of its murderous scheme—against his kin, to attain which the highest reach of human intellect has tapped and requisitioned all sources of Nature's powers, welding them into the terrible engine of destruction that the world is witnessing now. This is merely a part of the intellectual legacy of Europe, whose political nationalism, secular statecraft, and emulation of diplomacy in civic affairs, have hardly left the thinnest plea for righteousness. Hence the bitter irony of the contrasts that this age exhibits. The fatuous display of enlightenment and rectitude in international relationships which brought about—within living memory—the so-called Peace Conferences and Delegations, the Race Congresses, and *Entente Cordiales* and Alliances on the one hand, was fated to see the cruel disillusionment of that fraternising spirit by this rampant spirit of negation on the other hand. The slippery foundation of this kind of amity among nations was patent to every one who watched the daily augmenting armaments of the Great Powers, their tacit agreement to remain friends, and the secret jealousy which spurred them to seize the psychological moment at which to cast aside the

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mask and throw down the glove. Speaking about the idea of public right the other day, Mr. Asquith said: "It means finally, or it ought to mean perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambition, for groupings and alliances and a precarious equipoise, the substitution for all those things of a real European partnership based on the recognition of equal right and established and enforced by a common will." (Dublin Speech, 26th September, 1914) But how could the pious hope of the Premier be fulfilled when Europe is dominated by this spirit of dogmatic self-will and impatience of tolerance? No human ingenuity, no power actuated by pure self-interests, no amount of peaceful negotiation could stop the storm breaking over the expectant world. The inevitable has happened.

Count von Moltke, the law-giver of Military Science, said, "Without war the world would stagnate and lose itself in materialism." If, as I said, all great strife is a wholesome rearrangement of the plan of existence willed by the mind of the Eternal, then those ominous words will be found to be true. Viewed with cold reasoning war is the supreme exhibition of the combative spirit of man in the mass. It is only at the present age lifted into an art by the powerful support of modern science. The highest brains of the mathematician and the mechinist, the chemist and the physicist, the electrician and the optician, are all employed in the one great task of elaborating,—with inexhaustible patience, skill and precision, the vast and formidable apparatus for destroying human beings. The cold deliberate energy and the remorselessness of the whole undertaking is simply appalling. The marvels of the submarine under water and the towering dreadnoughts above it, on land the wonderfully accurate trajectory of the huge fire-vomitting guns, and in the air the merry wheelings of the armed dirigibles—all this shows the extent to which Science has wrought wonders in the

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field of warfare. But to what purpose? One cannot say these vast possibilities are simply energy dissipated. These also have their share in making for good. There is a sublimity in the play of these tremendous forces brought into being by the ambition of man. One day in the near future, when the satiety of this display of wanton annihilation shall have humanised his soul, man will shudder to think how the nobler and more beneficent inspirations of that noble Science were lost upon him!

That is one aspect. Again, consider the cohesion and solidarity of the peoples at war—especially Germany, the moral dynamic of the one dominating will which has impelled and welded together masses as one man. And, then, picture those teeming multitudes—shoulder to shoulder and head to head—rolling forward in one long broadening sweep, urged with reckless severity to the very nostrils of the fires, with the massed thunders of the howitzers above them, insensible to the yells of their far-off comrades as cold steel penetrates and severs their viscera, going to be flung in one loud crash upon the opposing wall of their enemy. What sustains their endurance? It is but the grim figure of an ambitious man—the magnified image of all national desires—looming in their imagination like the silhoutted shadow on Mount Brocken. That ambition must by force carve its complex architecture upon the resisting body of the world and realise its dreams of national grandeur and glory by laying upon this world's people the long-laboured cast of its embodying ideas.

And yet the world does not take any thought of these unsung heroes who are being daily sacrificed upon the altar of that ambition. True, war lifts the man to his heroic proportions and draws out his many manly virtues, his courage, gallantry, and magnanimity. But who could deny that there is an inhuman side to it? Man's sympathies are imperfect. Scarcely three years ago, when the

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"Titanic" sank, the newspapers kept up for months a threnody of grief over the loss of the thousand and more souls who found a far less violent death in their watery grave than these poor human beings. They are like those poor sheep going to the slaughter-house, in the drama of Maeterlinck, the one living mastermind of Europe at the present day—the noble son of Belgium which is laid waste under the heel of that despotic ambition.

> "Oh! Oh!—they are coming—the little sheep, they are coming—How many there are! how many there are! They huddle together!—They huddle together.... They can hardly walk any further—They are crying!—they are running fast—running fast! They are at the big cross-road!—Ah! Ah! they don't know which way to go—There are some that turn to the right, they turn to the right—They may not—Their shepherd is throwing earth at them—Ah! ah! they are obeying! they are obeying!—They are going to pass in front of the rocks—Oh! oh! how many there are! how many there are! All the road is full of them—They are all silent now—Shepherd! Shepherd! why don't they talk any more?"

How strangely symbolic are these pathetic words! How they throw into relief those forced marches and deploys, and the bewildered state of those soldiers who are being daily laid snug under the hoar-frost of death! It is a beautiful homily upon the futility of man's establishing his power upon earth and whetting his ambition with the blood of his brother. The meek, devout heart of Cardinal Newman said, "The very greatness of our powers makes this life look pitiful; the very piteousness of this life forces on our thoughts to another; and the prospect of another gives a dignity to this life which promises it; and thus

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life is at once great and little, and we rightly contemn it while we exalt its importance."

So, Europe's enlightenment is an empty vaunt. Her godless education has been her snare. With great anguish of soul wrote Senancour, the mystic author of unhappy France, "There are two points to consider: whether religion is not one of the weakest influences with the class which receives what is called education, and whether it is not absurd that education should only be given to a tenth part of mankind." For, what is that education that respects not the genius of a by gone age, that flings fire at the repository of that storied wisdom and missiles of destruction upon the materialised symbol of a nation's religious piety and devotionalism? What greater evidence is there of the chilling materialism into which the world is lapsing? Nothing in this war will give so much shock to true culture and sanity as the loss of the Rheims Cathedral and the Library of Louvain. If anything is to remain poignantly in memory above all this welter of death, destruction and ruin, it will be the sack of Rheims. As the death of the great-hearted W. T. Stead overbalanced all other losses in the sinking of the "Titanic," so Rheims stands as the only irreparable loss in this war. Because as the late Stead was a beautiful master-piece of God's handiwork, so that noble Gothic pile—whose walls washed by the waves of spiritual fervour of so many generations of devout souls still retained that golden stain of time—was also a masterpiece of the handiwork of Man!

However sordid may be life's occupations, it is sustained by ideals, sympathies, and hopes of a far better state of existence. Hence, sometimes war gives a terrible shaking to our stupefied sense of right and wrong. It clears the atmosphere, by which things again fall into their innate shapes and we can perceive the true perspective of our moral relation to the world and to man. We become painfully conscious that, after all, nothing matters

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so much in the world's advancement, not wealth or territory, not the plenum of intellectual accomplishments, not soaring in the high empyrean of self-pride, not all this, as the moral sense of selfless service for humanity, the righteousness of our mutual partnerships not based upon expediency, and—above all—the reawakening of our stagnant spiritual life. This is what is meant in Moltke's words, or this is how we Indians interpret it. This is Bellona's gift; and this lesson, after the lapse of long nineteen hundred years, still rings true in the words of JESUS CHRIST. "For what shall it profit a man if he shall gain the whole world, but lose his own soul?"

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ANCIENT ARYAN CIVILIZATION AND CULTURE

Antiquity of Hindu Chemistry.

(Dr. P. C. Ray's Address.)

We give below the full text of the speech on the antiquity of Hindu Chemistry made on Saturday afternoon, before a distinguished audience, at Bradlaugh Hall, by Dr. P. C Ray, D. Sc., PH. D., C. I. E, F. C. S., Professor, Presidency College, Calcutta, who had come to Lahore in response to an invitation of the Punjab University to deliver a course of lectures on Chemistry. The meeting was held under the auspices of the Punjab Hindu Sabha, Lahore, and was presided over by the Rev. Dr. J. C. R. Ewing, M. A., D. D, LL. D, C. I. E, Vice Chancellor, Punjab University. Dr. Ray said :

Two thousand and five hundred years ago, not far from this historic city of yours in the famous University of Taxila Jivaka *Komara Vaccha* studied medicine at the feet of the sage Atreya. Tradition has it that the great Grammarian Panini and the celebrated statesman Chanakya, the Machiavelli of ancient India, also drew their inspiration from the same seat of learning. Now the epithet *Komara Vaccha*, which Jivaka earned for himself, is pregnant with meaning to every student of the Sciences as cultivated in ancient India; it is, as some of you are, no doubt, aware, the Pali corruption of the Sanskrit term *Kaumar Vritya*, one of the eight divisions of the Ayurveda, or the Science of medicine. In other words, Jivaka was a specialist in midwifery and allied branches. It reveals a state of things of which we can have but a vague and inadequate conception at the present day Not only were the various arts and sciences cultivated in ancient India but their votaries often acquired proficiency in some of these and were regarded as specialists. Among the 64 *Kalas* or arts and sciences, which are enumerated in the old work of Vatsayana called Kamasutra occur the names of the following :—सुवर्ण रत्न परीक्षा or the examination and valuation of gold and gems, धातुवाद : or chemistry and metallurgy मणिराग करज्ञानम्—or knowledge of the colouring of gems and jewels, as also of mines and quarries

In the *Vrihat Lamhita* of Varahamira (d. 517 A D) we also come across preparations of iron and mercury recommended as among the tonics. To Patanjali, the author of the *Mahabhashya*, is ascribed the authorship of a treatise on the metallurgy of iron. These few references given here will suffice for the the present to establish the antiquity of Hindu chemistry.

ORIGIN OF INDIAN CHEMISTRY.

Among the Arabs and the European nations the origin of chemistry is connected with the search after the "Philosopher's stone" and the *Elixir Vitae*; and from the time of Paracelsus (1493-1541) up to the end of the 17th century chemistry was evolved chiefly as the handmaid of medicine. It is a significant fact that in India geometry and

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astronomy owe their origin to the exigencies of religious duties. Dr. Thibaut has shown that the geometrical theorem of the 47th proposition, Bk. I, which tradition ascribes to Pythagoras, was solved by the Hindus at least 2 centuries earlier in connection with the construction of Vedic sacrificial altars, thus confirming the conclusion of von Schroeder that the Greek philosopher owed his inspiration to India. The cultivation of chemistry equally received a stimulus as an adjunct of the Yoga philosophy. Alberuni, a contemporary of Mahmood of Ghazni, says in his treatise on India, "Have we not already mentioned on the authority of Patanjali that one of the methods of leading to liberation is Rasayana"? Later on chemistry became more and more closely associated with the philosophy of the Tantras. In the words of Rasarnava, one of the oldest exponents of this system, "Liberation (*moksha*) is declared in the six systems, to follow the death of the body. Such liberation is not cognised in perception like an emblic myrabalan fruit in hand. Therefore a man should preserve that body by means of mercury and of medicaments" Another ancient exponent of this cult, the *Rasahridaya*, is equally eloquent about the virtues of mercurial preparations. "Those who without quitting their bodies have attained to new ones through the influence of Hara and Gauri (mercury and mica), are to be praised as Rasasiddha (alchemists). All *mantras* are at their services."

"The ascetic, therefore, who aspires to liberation in his life, should first make to himself a glorified body. And inasmuch as mercury is produced by the creative conjunction of Hara and mica is produced from Gauri, mercury and mica are severally identified with Hara and Gauri in the verse :—

'Mica is thy seed, and mercury is my seed ; The combination of the two, O Goddess, is destructive of death and poverty.'

Chemistry thus became an integral part of a class of Tantras. Indeed, the student who wishes to glean an idea of the chemical knowledge of the Hindus of old, should go carefully through the elaborate chemical processes as described in Rasarnava, Rsahridaya, Rasaratnakara of Nagarjuna, and Rasasara So great was the importance attached to this class of Tantras that a separate system of philosophy—that of mercury—sprang up which claims and occupies a prominent place in the *Sarvadarsansamgraha* of Madhavacharyya. We shall quote here a typical extract from this standard and authoritative work which sums up the prevailing doctrine:—

न च रसशास्त्रं धातुबादार्थमेति मन् तव्यं मुक्तेरेवपरम प्रयोजनत्वात्

"By the science of mercury is to be understood not only a branch of chemistry alone, but it is also to be applied to salvation by partaking of mercurial preparations, which render the body imperishable."

A word or two here may not be out of place as regards the term Rasayana. *Rasa* generally stands for mercury but it is applied in its widest sense to metallic salts and minerals indiscriminately. In the oldest Ayurvedic works, *e. g*, *Charaka* and *Susruta* it has the literal meaning of juice or fluid of the body, which, according to the notions

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of humoral pathology, engenders blood, serum, &c. "Rasakriya" in *Susruta* means fluid extract or concentrated decoction. Later on during the Tantric period as mercurial and metallic preparations in general began to supplant the purely vegetable drugs, the term *Rasa* began to be substituted for quicksilver on account of its semi-fluid character and its supposed miraculous therapeutical action on the juices or humors of the body. In the ancient works also Rasayana (derived from *Rasa* juice, and *ayana* way) means a medicine preventing old age and prolonging life. By and bye, Rasayana was almost exclusively applied to the use of mercurial and metallic preparations for the attainment of the same end. In the treatise entitled "Dhatukriya" (lit., operations with metals) written about the 16th century, but which claims to be a part and parcel of Rudrayamala Tantra, we come across the term *Rashyani Vidya* used in the modern sense of chemistry.

The history of Hindu chemistry is emphatically the history of the progress of chemical operations grouped round the preparation of mercury. Indeed, in ascertaining the age of a medical work or of a chemical Tantra it may be laid down as a fairly safe guide whether any mention of the use of mercury occurs in it and if so in what particular form. The earliest recognised medical treatise in which the therapeutic use of mercury is systematically recommended is the *Sidha Yoga* of Vrinda (about 900 A. D.); it is in the shape of kajjali or black sulphide of mercury; Chakrapani Datta (about 1100 A. D), who acknowledges his indebtedness to Vrinda, equally claims its discovery. In the history of chemistry in Europe one learns that this celebrated preparation known as Aethiop's mineral was first discovered by Turquet de Mayerne at the beginning of the 17th century, *i e*, full six centuries after Chakrapani. In Europe, on the other hand, mercurial remedies were first introduced by Paracelsus in the sixteenth century. The Parliament and the medical faculty of Paris, however, strongly forbade the internal administration of mercurial preparation. I need not detain you further here because the number of chemical works—notably the Tantras—is vast and their name is legion. It will be sufficient for our present purpose if I refer particularly to one wonderful Tantra, the "Rasarnava" (about 1200 A D) It is a repository of chemical lore, with elaborate directions and details as to the construction of apparatus, furnaces, hearths, &c., required for the processes of distillation, sublimation, calcination, extraction of metals from their crude ores and so on. This treatise also shows remarkable powers of keen and accurate observation, *e.g.*, the identification of a metal by the coloration it imparts to a flame. I may be permitted to add that *Nature* in reviewing "my History of Hindu Chemistry" lays particular stress on this point. I shall read a translation of a couplet:

"Copper yields a blue flame, that of tin is pigeon coloured, that of the lead is pale tinted.

"Lead compound imparts a pale tint to the non-luminous gas flame"—Roscoe and Schorlemmer. In distinguishing one metal from another prominence is often given to the odour imparted to the hands on grasping it. This property is often ignored in modern treatises on chemistry. At the British Association meeting of 1898 Prof. Ayrton in his address "On the Smell of Metals" drew attention to this aspect.

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I shall read here a translation of a couplet from the *Rasaratna Samuchchaya* on lead :—

"Lead is readily fusible, very heavy—presents a black and bright appearance on fracture and is of fœtid odour."

"Clean a copper coin very carefully until all sense of odour is gone then hold it in the hand for a few seconds and it will smell of copper. Leave it for a short time on a clean piece of paper and it will be found that the metallic smell has entirely disappeared or at any rate it is not as strong as the smell of paper on which it rests.

"All the metals with the exception of gold and silver, can be made to produce a smell when thus treated but the smell evolved by the various metals are quite different" (Prof. Ayrton).

The necessity for experiments and observation is strictly enjoined in most of these old works. Thus we read in almost the opening lines of the Tantric work, "Rasendrachintamani" :—"I am committing to writing only such accounts and information as I have been able to verify by my own experiment."

Further on Dhundhukanatha says :—

"They alone are to be regarded as real teachers who can show by experiments what they teach. They are the deserving pupils who having learned the experiments from their teachers can actually perform them. The rest, both the teachers and pupils, are mere stage actors.'

Again the *Susruta* of venerable antiquity, which is full of useful information on surgical in struments and operations, lays special stress under rules for the dissection of a dead body upon knowledge gathered first-hand by seeing things with one's own eyes :

प्रत्यक्षतो हि यद्दृष्टं शास्त्रदृष्टं च यद्भवेत् ।
समासतस्ततुभयं भूयो ज्ञानविवर्द्धनम् ॥

What a sad commentary is this on the incident now almost historical—of Madhusudan Gupta bidding adieu to the prejudices of a 1,000 years and boldly plunging the scalpel into a corpse at the Calcutta Medical College and the Government of Lord William Bentinck commemorating the event by firing a gun from the ramparts of Fort William.

I shall not wear out your patience by enumerating here in detail all the chemical processes which can be gleaned from a systematic study of the literature of the Hindus on the subject I shall, therefore, confine myself to one or two departments, namely, the progress made in pharmacy and metallurgy.

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PREPARATION OF ALKALI.

The lixiviation of the ashes of plants and rendering the lye of carbonate of potash caustic by treatment with burnt limeshells leave very little to improve upon. The process is described in detail with the additional instruction that the caustic thus prepared should be preserved in an iron vessel Susruta also distinguishes between a mild alkali and caustic alkali. Indeed, the method is so very scientific that the chapter on caustic alkali may be bodily transferred to any treatise on modern chemistry. The eminent French chemist, the late M. Berthelot in reviewing the first volume of my "History of Hindu Chemistry" was so much struck with the scientific character and the originality of this process that he went so far as to suggest that this portion in the *Susruta* might be modern and in fact a later interpolation inserted after the contact of India with the Europeans. The process of rendering mild alkali caustic by the addition of lime is, however, to be found also in Chakrapani and Vagbhata and hence inspiration from the European chemists of later date is out of question. We have also evidence from an unexpected independent source that the cauterization of bad wounds by means of caustic alkali was an established custom in ancient India. Thus we read in Milinda Pauho: "And when the inflammation had gone down, and the wound had become sweet, suppose he were then to cut into it with a lancet, and burn it with caustic And when he had cauterized it, suppose he were to prescribe an alkaline wash.

"Now tell me, O king! would it be out of cruelty that the surgeon .....thus cut with the lancet and cauterized with the stick of caustic?"

As regards the marvellous metallurgical skill attained by the Hindus it is enough to point to the pillar adjoining to the Kutub Minar. Not many months ago you had the distinction of claiming Delhi as an integral part of your own province. I shall be guilty of something like carrying coal to Newcastle were I to dwell at length upon the size and dimensions of this pillar which has excited the wonder and admiration of experts since a long time past. I can only quote opinion of Roscoe and Schorlemmer: "It is not an easy operation at the present day to forge such a mass with our largest rolls and steam hammers; how this could be effected by the rude hand labour of the Hindus we are at a loss to understand."

Another high authority says: "Remembering the lack of facilities men had in those days for first forging and then welding together such an enormous mass it makes one wonder at the iron worker of those days, who must have possessed engineering ability claiming the admiration of our times It is questionable whether the whole of the iron works of Europe and America could have produced a similar column of wrought iron so short a time ago as the exhibition of 1851."

I shall conclude here by observing that Sir Robert Hadfield, himself an iron master and an eminent authority on the metallurgy of iron, and a past President of the Iron and Steel Institute, who has

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recently investigated the metallurgy of iron in ancient India, unhesitatingly supports the priority of the Hindus in the department of technology.

SIX METALS INDICATIVE OF ANCIENT ORIGIN.

From the *Susruta* to the *Rasaratana Samuchchaya* there is mention of six metals only, namely, gold, silver, tin, lead, copper and iron, and the last work distinctly classes brass and bellmetal among the alloys. The first mention of zinc as a distinct metal occurs in the medical Lexicon ascribed to King Madanapala (written about 1374 A. D) The antiquity of any treatise on Hindu Medico Chemistry can also be judged by whether any mention of this metal occurs in it or not.

The Hindus were also evidently the first to extract zinc from its ore "Rasaka" or calamine. Paracelsus, it is true, mentions zinc as a metal but he often describes it as a bastard or semi-metal, and it is doubtful if he had any clear notion of its true character, especially as he says that it has no malleability. In the *Rasarnava Tantra* the process of extracting zinc from its ore is mentioned. The metallurgy of zinc as given in the *Rasaratna Samuchchaya* (*lit.* collection of gems of mineral and metallic preparations), a treatise compiled not later than the 14th century, is almost identical with that described in modern text books as the annexed drawings will show. In both operations the process is the same, namely, *distillation per descensum*—so accurate is the observation that even the flame of bluish tint issuing from the mouth of the crucible due, as we now know, to the combustion of carbon monoxide is alluded to.

Great care and discrimination have often to be exercised in assigning the age of some of these "Tantras." It is necessary that one should place himself in a position of isolation and detachment and shake himself free from what Herbert Spencer calls "the bias of patriotism." One should bear in mind that he is writing history and not a book of romance. While collecting materials for my "History of Chemistry," I came across two copies of the "Dhatukria" (or preparation of metals, &c.),—one procured from the Library of the Maharaja of Alwar and the other from Benares. They both agree remarkably well and they both claim to be a part and parcel of the old *Tantra* called *Rudrayamala*. I began to pore over its contents with mingled feelings of delight and suspicion. As some of you may be aware, most of the Tantras are in the shape of dialogues between the god Siva and his consort Parvati, and as such to any orthodox Hindu, at any rate, this authority is of an infallible nature. I soon came to discover that this Tantra, or at any rate the chemical portion of it, is of comparatively recent origin. For instance, it refers to the treatment of Firanga Roga (or Syphillis), that is after the settlement of the Portuguese in Goa, the "Dhatukri" cannot be later than a work of the 16th or 17th century, and it is of value as conveying the information available in India at the time.

In my "History of Hindu Chemistry" a special chapter has been devoted to the indebtedness of the Arabs to the Hindus as far as

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medical and pharmaceutical knowledge is concerned. In fact the Arabs carried to Europe the accumulated intellectual treasures of India, including some branches of the Mathematical Science, *e g.*, the decimal system.

I have scarcely time to speak on the subject of the knowledge of gems and the testing of precious stones. Very useful information on this subject occurs in the *Vrihat Samhita* of Varahamihira (1. 537 A. D.) and in the chapter entitled *Ratnapariksha* (examination of the gems), in Garudapurana The typical characters most relied upon for differentiating one species of a gem from another were (1) specific gravity, (2) hardness, (3) lustre, transparency and colour, (4) fusibility especially when heated in a mixture of the alkalis. I can only add that even the lapidiaries and mineralogists of the present day have to depend largely upon these very physical and chemical propertics in the classification of *stones*.

ATOMIC THEORY OF HINDUS.

I shall now conclude with a few words on the atomic theory of the Hindus as propounded in the Sankhya, Patanjali and the Vaiseshika—Nyaya system of Philosophy, The theory of *anus* or atoms of Kanada which take the place of the *tanmatras* in the Sankhya philosophy cannot be discussed here. Anyone who may feel interested in the subject may profitably consult the elaborate dissertation in the second volume of my "History of Hindu Chemistry," contributed by my profoundly learned and esteemed friend Dr. Brajendranath Seal, King George Professor of Philosophy of our University. No doubt there is something in common in the Hindu Atomic Theory with that of the Greeks as given out by Empedocles, Anaxagorus, Damocritus, &c, but the analogy is more superficial than real.

Kanada's theory of the propagation of sound is in harmony with modern conception based upon experimental data, and cannot fail to excite our wonder and admiration as the following extract will go to prove :

"To account for sound originating in one place being heard in another, it is observed that sound is propagated by undulation, wave after wave, radiating in every direction, from a centre, like the blossoms of a Naucles. It is not the first, not the intermediate wave, that is the sound heard : but the last that comes in contact with the organ of hearing : and therefore it is not quite correct to say that a drum has been heard."

No less remarkable is Kanada's statement that Heat and Light are only different forms of the same essential substance. The Nyaya Vaiseshika finds Parispanda (vibratory motion) responsible for the phenomena of light, heat and sound. Chraka notes, for instance, three kinds of *Santanas*, serial motions, *viz.*, those of water, sound and light. Chakrapani points out that a wave of sound travels more rapidly than a wave of water, and much less rapidly than a ray of light. A wave of sound is conceived by some on the analogy of a wave of water

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(विचितरङ्ग न् याय) only the air waves (*cf.* the Mimansa) or the sound waves in and through the vehicle of air waves (*cf* the Nyaya Vaiseshika) travel by concentric circles not in one but in all planes. [*N. B.*— This assumes transvers waves].

Others hold that the air waves (*cf.* the Vakyapadiya) or the sound and air waves (*cf.* Udyotakara) are propagated by the transmission of the vibration in all directions, leading to conjunction and disfunction of air particles, so that the wave may be said to expand by alternate concentric spherical layers of rarefaction and condensation **प्रचय** [*N B.* this assumes longitudinal waves.]

It is unnecessary to proceed further I have tried to bring home to you, though I do not know with what degree of success, the fact that in ancient India Physical Sciences found zealous votaries, and were cultivated on an experimental basis The pursuit of knowledge was regarded veritable *tapasya*.

How ardent the devotees were can be gathered from the following prayer addressed to the Goddess of Chemistry, which occurs in the *Rasoratnakra* of Nagarjuna.

द्वादशानि च वर्षाणि महाक्लेशः कृतो मया ।

तुष्टासि मे देवि सर्वदा भक्तिवत्सले ।

दुर्लभं त्रिषु लोकेषु रसबंधं ददस्वमे ॥

"For twelve tedious years I have laboured hard and incessantly, . . . If O Goddess! thou art propitiated, vouchsafe to me the rare love of chemistry.

The Hindu nation with its glorious past and vast latent potentialities may yet look forward to a still more glorious future, and if what I have said will have the effect of stimulating my countrymen to strive for regaining their old position in the intellectual hierarchy of nations, I shall not have laboured in vain. (*The Panjabee*).

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Foundation Day Celebrations.

Grand preparations were in progress for celebrating the Foundation Day of the Gurukula when the long and continued draughts obliged the Brahmcharis to give up all of them for a simple unassuming meeting to be held for want of a hall, in one of the dining rooms. The meeting began at an early hour when the whole of the room was packed with yellow-robed Brahmcharis who had come, one and all, to review their career in the past year, to renew their solemn vows of Brahmcharya for the year to come, and to derive vigour and strength from the stirring and enthusiastic speeches, to enable them to perform their duties successfully till the next Foundation Day. The meeting was a grand success. It was a sacred scene, a solemn and a most inspiring one. Almost the whole of the Kula (family), excepting a few *sanataks* who were unavoidably absent, attended the meeting.

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The proceedings commenced with songs sung in accompaniment to delightful harmonium music, and songs interspersed over the whole of the programme continued to enliven the audience in a sitting which lasted for over six hours. About a dozen Brahmcharis read papers or made speeches. Not a word but was filled with burning enthusiasm, stirring ideas and enlightening thoughts. The Brahmcharis considered the ideals of the Gurukula with reference to its present condition, and showed how they could be realised best of all; described and criticised the relations of the teachers and the taught and suggested improvements; commented upon the over-stringency of too large a number of rules and regulations and pointed out how better results could be gained with a much less number; attacked the multiplicity of the subjects of study and requested for a curtailment in their number and last but not the least regretted that a financial question could have arisen for their institution and expressed their readiness to forgo the accessories of their life and to work for the support of the Kula Thus making use of this unique day when full freedom of speech is allowed to every body, they showed the goodness of their heart and the sincerity of their criticism by making a close review of their own conduct during the year. Oh! This was a most elevating scene when you could see our young and precocious Bunyans, moved to their hearts' core, disclaiming all merit, imputing all sins to themselves, and then invoking all earthly and heavenly aid for a successful career during the year that had just set in. Some of them refuted the arguments of their follow-kulites and asked them to be dutiful and not to clamour for more rights, to be quick in removing all doubts which stood in the way of their intimately mixing with their teachers; and lastly to realise and grasp the full significance of the dictum "State in form and family in spirit," and to try to live up to it.

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Of the Sanataks who succeeded the Brahmcharis, Pt. Brahmdatta began by describing the ideal of the Gurukula as one of producing members of all the four Varanas. He proposed that every Sanatak should begin his life after doing preaching work for full one year; he quoted some examples of strict discipline for the use of Brahmcharis and showed how by the cultivation of arts and industries the Gurukula could be made almost if not altogether self-supporting Pt. Visva Nath said that the Brahmcharis looked down upon themselves because their ideals were very high. He read a letter he had received from Sanatak Chandramani asking his brother Brahmcharis to believe his presence in spirit on the occasion and giving several pieces of useful advice. He concluded by saying that the *workers* had been doing for the students all that lay in their power and that it was for the latter to make their relations still closer with the former who had ever been ready to co-operate. Pt. Indra rising announced—and in announcing removed the standing complaint of the Brahmchairs—that Mahatmaji was to remain at the Kula for the year to come. What were the rules, said he, against which so much had been said? They were only the written expression of the Acharya's will. In the end he proposed that from the next year it would be better if the students submitted a memorial of their complaints, criticisms and suggestions to be considered on the Foundation day, and suggested that the professors also should take part in the day's proceedings.

Then came the turn of the Government. L. Mukh Ramji spoke feelingly and said that closer touch and a nearer view of the Kula had greatly enhanced the love and admiration he had felt for it when at a distance. He suggested that the energy which was now wasted in unfruitful games should be employed productively in agricultural und industrial

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works. Professor Rama Deva's speech was a Government reply to the criticisms and complaints of the Brahmcharis with this essential difference that it was given in a family spirit. He pointed out the indispensable nature of the rules and said that they were as if non-existent for those who were dutiful. He referred to the dictum of "state in form and family in spirit" and said that all punishments for transgressions must be taken in the family spirit because it was in that spirit that they were inflicted. He advocated the policy of plain living and said that the greatness of the Gurukula consisted in turning out men really learned in the Vedas; other things though they might be given a place in the curriculum were of secondary importance.

Last came Mahatmaji's enlightening and elevating speech. He began by referring to the ideas of doubt and despondency that had come to his mind when just entering the place of the meeting and said that after he had heard the most hopeful and encouraging speeches of the day he was sure he should undergo penance for the same. It was wrong, said he, for any of the Brahmcharis to think that he was unfit for attending this Utsav. The fire of repentence burns away all evils of heart leaving it as pure as diamond. Thus the Brahmcharis were all fit for attendance at the meeting. As regards rules, said he, it was physically impossible for him to be present every where, but all would go well if the students saw his spirit working in all the workers in the Kula. He had never said that the Gurukula would produce Goutams and Kanads but this surely he had been saying that if in a period of thirty years the Kula succeeded in turning out one Dayanand the money spent in maintaining the institution would have been usefully spent. The Gurukula had been opened to revive and rejuvenate the Varuna Ashrama Dharma which had fallen and degenerated. It were wrong to identify preaching with lecturing. The right sort of

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missionary work was the one accomplished through living up to the highest ideals of religion. Without trying to make an exhibition of one's work, one should try to satisfy one's inner self about one's own actions. At this stage of his lecture he read Sanatak Bhardwaj's telegram in which the said Brahmchari had, while stating the cause of his absence, asked his brother Brahmcharis to keep before them high ideals and to concentrate their energies for their realization. Touching upon the financial difficulties of the Gurukula, Mahatmaji took a very optimistic view of the situation. He recited a few verses of Goswami Tulsi Das beginning with "He who gave milk when teeth were not, will give corn when teeth have come" and said there was no occasion for anxiety. Let them satisfy their own conscience about the nature of the work they were doing and then if money were wanting he hoped the Brahmcharis could work heartily to produce their own necessaries of life. In the end he exhorted them to cultivate the feelings of love and service and to try to live for, and live up to, the highest ideals of truth brought to light by Swami Dayanand.

The Rishi Bodh Utsava.

The above mentioned *Utsav* which came off on the 12th February, the *Shivratri* night, was an important function. It was attended by Swami Harparshad who had come to the Gurukula for that very purpose. At first several Brahmcharis made felicitous references to the night which really saw the birth of the Arya Samaj in the form the inspiration received by Swami Dayanand, and then L. Mukh Ram, the headmaster of the Vidyalya, made some remarks upon the speciality of the mission of Swami Dayanand. He said that the so called reformers before the advent of

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Swami Dayanand had no claims to the honourable title inasmuch as they deprecated the ancient Aryan civilization and gave their unreserved support to the modern one. It was Swami Dayanand who drew the attention of the people in that direction, and that though they all could not be so many Dayanands they could very usefully learn from his life many lessons of the highest importance. Swami Harparshad, the revered Sanyasi who spoke eloquently cited some Veda Mantras to show that the Vedic religion which certainly flourished in remote ages had in due course of time become inextricately mixed up with pernicious customs of the worst type. He referred to the well-known Mantra of Gita यदा यदा धर्मस्य and said that Swami Dayanand had only revived the lost truths. Thereafter the President, Professor Bal Krishna, said that it was necessary for all of them to imbibe some of the truths about which they talked at every meeting. Action was the fountain-spring of true life: the words only showed the path. Swami Dayanand had got his inspiration for work from a visit to the Kumbha fair, for which so much preparation was being made, by seeing the distressful and extremely degraded condition of the people. Navin Vedant had sown the seeds of effeminacy by preaching the uselessness of action. The extremely harmful plants which had thus come into existence was the duty of every one of them to root out and replace by true Vedic ideals. In the end he referred to the words of Madam Blavatsky and said that even the foreigners had realised what a gem had India lost in the death of Swami Dayanand. Thus once more laying stress upon active life the president brought the meeting a close.

Pundit Lekh Ram Memorial Meeting.

The Bir Utsav, as it is called, came off on the evening of Feb. 17. After some stirring songs several Brahmcharis

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spoke feelingly upon the sacrifice made by the great Pundit and counted his many qualities of head and heart, among others his passion for research and the fearlessness of his nature. They spoke of the extreme usefulness of such sacrifices and said that the supreme need of the Arya Samaj and India at the present day was that of martyrs of the type of Swami Dayanand and Pundit Lekh Ram. Professor Balkrishna rising referred to the saying

"I slept and found that life was beauty

I woke and found that life was duty"

and said martyrs alone could appeal to the vast masses of striving, struggling, sinning, sorrowing humanity. Socrates died for truth and then it was that the Greeks realised the greatness of the man and his beliefs. All religions were based upon the blood of their martyrs, and martyrs like Pundit Lekh Ram were the pressing need of the Arya Samaj. Professor Rama Deva said that there was no cause for hopelessness. Men had been coming whenever nee de d. He referred to the living martyrs who were undergoing hardships of prison in Patiala and spoke very hopefully of the future of the Arya Samaj. He spoke of the imperfect sacrifices which were at the bottom of other religions and described by means of illustrations how Pundit Lekh Ram had shown true moral courage which many of the greatmen and founders of great religions in India and elsewhere had lacked. Mahatmaji laid stress upon the real meaning of sacrifice. He referred to the very very simple life which Pundit Lekh Ram had led. He had curtailed many of his needs, he said, and could maintain a family on a scanty pittance of Rs. 22½ per mensem. His was a life of protracted sacrifice in the cause of the true religion and he was fortunate in his death which was a fitting end to a life of continued martyrdom and self-abnegation. He said, it was a life of which every moment was sacrificed that was to him more valuable than the end

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of which none could be aware beforehand. Continuing he urged upon the Brahmcharis the necessity of keeping the truth ever before them and of working for it zealously without thinking of reward. In the end he told them to keep pure the soul, the mainspring of all action, and to work incessantly and indefatiguably in the cause of truth. Thus alone could one succeed in one's life's mission.

The Examinations.

Winter session examinations are going on in right earnest. This has given time to some of our ever-active professors to go out and do preaching work at different places. It is hoped that they will render a good account of the busy intellectual life which they have been leading here. They are all expected to be back within a week or two when the examination will be over and the Brahmcharis getting breathing time, the authorities will begin with full force their preparations for the coming anniversary and the preaching work to be done on the occasion, of the *Kumbha* fair. Professor Chowdhry (by the by we congratulate him on his having been recently nominated a member of the Calcutta Mathematical Society) who was appointed superintendent of the examinations has proved himself very energetic and is doing excellent work in that capacity.

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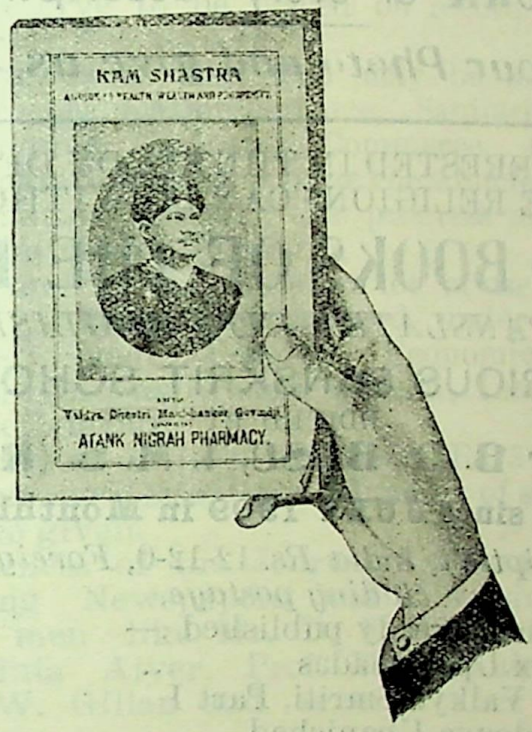
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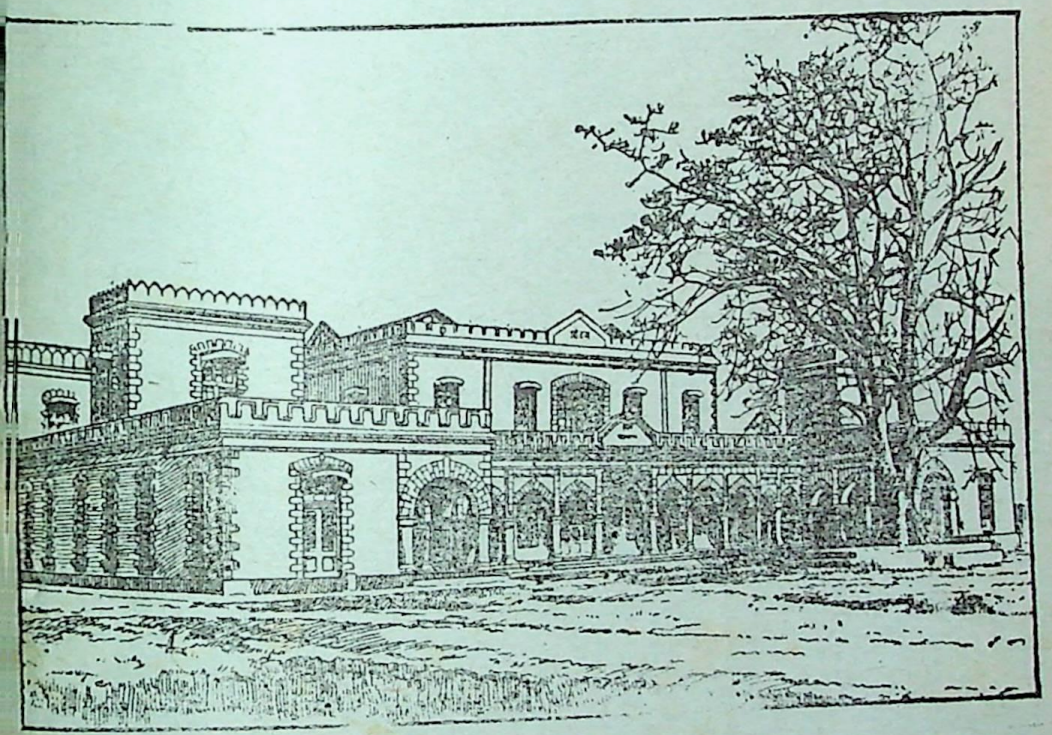
Gurukula Samachar.

SPECIAL GURUKULA ANNIVERSARY NUMBER.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

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VAISHAKH & JESHTH, 1972.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a nt of absolute independence and fearless regard for truth," to the notice of all who are interested only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may n to be heard.—*The Hindustan Review.*

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Yudhishtar Chandraketu Pran Nath



Brahmanand Vishwamitra Jai deva

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } VAISHAKH, JESHTH 1972—APRIL, MAY, 1915. { No. 11, 12.

I The Lord of Yore!

1. Hope on oh man and ne'er despair,
For I the Lord of Yore am there!
Didst say 'twas "dark and grey the way"?
The sun shall shine some other day!

2. In bubbling waters hear my voice,
Throw off thy griefs and glad rejoice!
For I the Lord of Yore am there!
Who knows this truth can ne'er despair!

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3. In sparkling foam with sun-rays kissed—
In shadows of the mountain mist—
In crashing thunder,—lightning's fire—
In storm's stern message of my ire!

4. In rushing rivers' mighty ways—
In darkest nights and brightest days—
In cannon's roar and sweet bell's chime—
In East and West and every clime!

5. I watch you all—I brought you forth—
I smile and bless—or shew my wrath—
Not you to know the WHOLE to guide—
Nor where to comfort—where to chide!

6. If love you have you'll question not—
Nor want to choose each one his lot—
For I the Lord of Yore am there—
In peace and war and everywhere!

7. A father strikes where most he loves,
And wisdom sees where blindness errs!—
Look up oh man and ne'er despair
For I the Lord of Yore am there!

ELIZABETH ARNOLD.

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DAYANANDA.

THE MAN AND HIS WORK.

(*By Shree Aurobindo Ghose*).

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renascence, one stands out by himself with a peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevations. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave birth to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude in the crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark

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him off from his contemporaries and compeers. Other great Indians have helped to make India of to-day by a sort of self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influences who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the very body of that spirit.

The example of Mahadev Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta Economist, reformer, patriot precisely did that we give him so high a place in our memory, we should find it a little difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharashtra of to-day have been without Mahadev Govind Ranade and what would India of to-day be without Maharashtra?" But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekanada was a soul of puissance if ever there was one, a very lion among men; but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically we know not well how, we know not well where in something that is not yet

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formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works, but their influence is so wide and formless that it has little relation to any formal work that they have left behind them.

Very different was the manner of working of Dayanada. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairvoyance of the spirit, and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and truimphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which Matter presents to spirit And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him an unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentiæ I observe and it is the secret of the first. We others live in a stream of influences; we

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allow them to pour through us and mould us ; there is something shaped and out of it a modicum of work results; the rest is spilt out again in a stream of influence. We are indeterminate in our lines, we accommodate ourselves to circumstance and enviroument. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in himself masterfully shaped into the form that he saw to be right and threw it out again into the forms he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition. He was not only plastic to the great hand of Nature, but asserted his own right and power to-use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action. "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself ; hew that out of Life. Be a thinker but be also a doer ; be a soul, but be also a man ; be a servant of God, but be also a master of Nature !" For this was what he himself was ; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth ! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an

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ancient document of barbarism and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a scripture of divine knowledge, divine worship, divine Action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nation hood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues?—out of her long indolent sleep by her rivers and rice fields,—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new-creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first fresh jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness,

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truth and sincerity. To be clear in one's own mind, entirely true and plain with onself and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her doors and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will surely be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in the vision, truth in the intention, truth in the act. Practical truth, *aryava*, an inner candour and a strong sincerity, clearness and open honour in the word and deed, was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bar-dexter of the son of Heaven, Devasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.

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THE HINDU IDEAL OF EDUCATION.

(*By Principal T. L. Vaswani, Dyal Singh College, Lahore.*)

An important feature of our social life is the pursuit of education. The existing schools and colleges, are unable to meet the insistent demand of students seeking admission to various classes. The type of education developed in a country is, indeed, an important test of the civilization of that country. National greatness is not to be measured by extent or amount of territory nor by victories on the battlefields. Size is not greatness, and the quick methods of killing others never made a people great. Greatness is of the mind, of character, of the soul. Rightly did the Chinese law-giver declare :—"If a ruler wishes to transform the people, must he not start from the lessons of the school ?" And in Persian books we read. "The educated man is the greatest of the great." A question is asked in one of the sacred books "who are the keepers of the city ?" and the answer given is "the teachers." And Manu, that mighty teacher of the Hindu Race says :—"The ancient science of knowledge (*Vedla Shastram Sanatanam* is the expression in the original you know) nourisheth all beings (*Sarvabhutani*)."

What is education ? May we not say that education is development of the soul by a system. What that system is from the Hindu point of view I shall indicate as I proceed. Often in the Hindu books, is the universe represented to be a Tree, and the World—Tree the *Macrocosm*—is reflected in the *Microcosm*. The seed develops into the acorn : so—we read—there is a *seed in every soul*; and education is a development of that seed So, too, it is that you read in the Hindu books, that the task of the teacher is to develop the *Atman*, the soul, the personality of the pupil.

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Two suggestive points arise out of this idea of education interpreted in the light of development. The first is this : that education is *unfolding* not *accumulation*. The modern curriculum for the Indian student has too many subjects, too many text-books. Modern educators feed their pupils with so much that the result is mental dyspepsia. The Universities are become factories to turn out educated articles—the B. A.'s and M. A.'s afflicted with discontent and conceit—the evils of half-education.

In the second place, education is not a levelling-down process. The idea is recognised in the Hindu books that the child is not a sheet of blank paper, a *tabula rasa*. Every child cometh from afar ; back of every soul are many experiences ; the teacher must therefore take note of the fact that pupils have their special dispositions, temperaments, types of mentality. Some there be in whom the *satwa* quality is predominant, some have more of the *rajas* and some of the *tamas* and the teacher has to reckon with these special dispositions and temperaments of the pupils in his charge.

What was the plan of education in ancient India? It rested on a synthesis of life, an ideal. In ancient China the ideal was ancestor-worship, so that the scholar's one great virtue was humility—as an expression of humanity. The synthesis of life in ancient Persia rested on dualism, so that every Zoroastrian scholar had to develop the virtue of purity, purity which meant following Ahuramazda (the great good spirit) and opposing Ahirnman (the evil spirit). The synthesis in ancient Sparta emphasised the physical and excluded the fine idealistic aspects of life with the result that their plan of education rested on "flogging competitions"! The note of emphasis in the ideal, the synthesis of life in ancient India was *Dharma* and the Hindu Dharma became the shaping ideal of Hindu education.

This ideal of Dharma may be analysed into five elements. The first was a consciousness of the universal

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Immanence and operation of the divine : so you read in the Upanishads :—"All that is, is pervaded by Ishwara." The one Eternal Self flows into all that is : the DivineSpirit is Immanent : such is the fundamental conviction of the Hindu mind. But He is not equally Immanent in all : there are degrees of the self-revelation of Reality ; so that in some the Light shines with splendour but in some the light is flickering. Hence the place of Reverence in life : the great ones, the Heroes, the Bhaktas are those in whom the light shines with splendour, and our attitude to them must needs be one of Reverence. Reverence was the second element which entered into the Hindu synthesis of life, the Hindu ideal which was *Dharma*. Reverence played a great part in the life of the student and the social and religious life of ancient India. And so the virtue of Reverence is emphasised in the Hindu books, Reverence for the Guru, Reverence for elders, Reverence for the social order and Reverence for him who represents the social order, the crowned head of the nation, the King. The third element was *ahinsa*, harmlessness ; so strong was the conviction of the Hindu race-consciousness concerning the supreme value of the virtue of *ahinsa*, harmlessness, that entire communities became vegetarian and alone in the history of the world, India presented the spectacle of an entire nation pledged to vegetarianism. Ancient India recognised the truth that the lower animals, too, are members of the world-organism, that the brute is our brother. Every animal was regarded as a vehicle, a form of the Life Universal and was therefore sacred. The fourth element was the value of silence. O my friends, you who live in the great and growing cities of India, cities which you regard as centres of progress, but which I sometimes call centres of confusion, you fail to realise the value of silence. Remember, great things—sacred resolves which have revolutionised the thought and life of the world—were ever achieved in silence : and the great literature of ancient India grew in the silence-periods of

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minds and hearts in communion with the Unseen. Great is the power of meditation ; great the value of sanctified hours of leisure when the soul may rise on wings of aspiration to glimpse the beauty of the One Abiding Self. The last great element which entered into the Hindu synthesis of Life was self-renunciation. So in one of the Upanishads the teaching is given that we are to rejoice in the Lord through self-renunciation.

Every one of these five elements entered into the plan of Hindu education. How to bring out the divine in the child ? How to call forth the sentiment of the higher self ? Such were the problems which the great ones of the Hindu race in ancient India proposed to themselves. And they indicated a method which I regard as the right method of education—it was the *method of fellowship*. Fellowship with whom, with what ? Fellowship, in the first place, with the Guru. I wonder if you realise the significance of the beautiful word Guru. The Guru was not a paid teacher : they understood that the platform of culture was sacred, that the school was something more than a seminary of knowledge ; the school was a temple of the Spirit. We have a beautiful definition of the Guru in an ancient book : —"He is the Guru who performs the purificatory ceremonies over a boy and instructs him in the science of knowledge." The Guru was one who would perform the purificatory ceremonies over a boy. He was one who had about him the atmosphere of purity, so that the pupil felt purified through fellowship with the Guru. Rightly was the Guru named a father and as father he behaved to his pupils who resided with him in his own house. Rightly was the same name "Guru" given to the Supreme Spirit—the purifier of all that is. The Guru was to be a man not of mere scholarship but of *purity* and *intuitions*. Not otherwise could he help in the soul-development of the pupil. For never must it be forgotten that the Guru's aim was not to *interfere* with the student but to help to draw out the pupil's capacities, to make the inner

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outer. A Chinese proverb says:—"The skilful teacher leads and does not drag." The Guru was a helpher, a father, not a punisher of the pupil. His method o. training was not the method of which some teachers of to-day seem to be so fond—the method of punishment—but the method of *suggestion* and *sympathy*. Fellowship with the Guru or the Great Teacher was not sufficient: there was to be also *fellowship with nature*. Nature was a manifestation of the Eternal: nature was revered as the Great Mother. So it was that schools sprang up in places invested with the beauty and romance of nature. Sanskrit poetry is charged through and through with the aroma of nature; and the Idealism of Hindu literature is in beautiful contrast with the snarling pessimistic realism of many of the books of our age. Education was not regarded as a weapon of defence against nature: education was a means of communion with nature. Knowledge was regarded as something better than power, or economic independence: Knowledge was Reverence: and believe me it is only when with wonder-filled eyes you look at Nature that the Great Mother reveals herself to you and you commune in silence with the Wonder of the World. It was necessary too—so they believed in ancient India—to have *fellowship with the Past*. No race can be great unless the sons and daughters of the race feel the inspiration of the Past. The student in ancient Aryavarta was not overwhelmed with multiplicity of subjects, a detailed study of which constitutes what we call culture; and this 'culture' often ends in headache and high fever: Knowledge is *assimilation not accumulation*; Hindu boys and Hindu girls—and I use the expression 'Hindu girls' deliberately because I wish to draw your attention to the fact that the programme of Female Education was not ignored in ancient India—Hindu boys and Hindu girls had to study not simply grammar and logic but also the great Epics, Mahabharata and Ramayana; and so it was that at an early age the student was drawn into fellowship with the great heroes of the Hindu

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race, with Ram Chandra, the Ideal King, with Sita the Ideal wife, with Buddha the Ideal Humanist, with Sri Krishna the Ideal Singer of the Sacred Song of Joy.

But if it was necessary for the student to be in fellowship with the God of the Past was it not equally necessary for him to be in fellowship with the God of the Present? The student had to move out of the *Asram* every day and beg his food, and stories are told us of the Gurus going with their pupils on travels to different places recognized as beauty spots and centres of the sanctifying influence of nature. Travelling was recognized as a means of education.

The life the student lived was wondrously beautiful. It was a life of simplicity and self-denial, of reverence for the elders, and reverence for all forms of life, of love and humility; the student lived as a member of the Guru's family and on his begging tours came in contact with affectionate mothers always anxious to give alms to the *vidyarthi*; the student practised the *brahmcharya* of body and also the *brahmcharya* of mind, away from the excitements which invade the student-life to-day, away from the sphere of angry discussions and unmeaning criticism. The student in ancient India lived in the great spaces of Nature and was near to the Heart of the Universe; purity, truth and love were the three great virtues he was taught to cultivate; and he developed a peculiar love for the service of his Guru; many are the stories we read in the books of Young Men standing with folded hands (brahmchanjali is the word used) to recieve the Guru's orders and running forthwith to fetch water from the well and fuel from the forest and in other ways to fulfil the Vow of Service to the preceptor.

What were the results of this system of education? Great universities sprang up in different parts of India. Navadwip, Krishnagarh, Burdwan have still the schools of Hindu thought, memorials to the great institutions

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which were in the ancient Past; and still greater than these was the University of Nalanda supported, we are told, by the revenue of more than 200 villages and organised by the labours of 3,000 resident monks. Great Universities sprang up and these produced great thinkers, great poet-seers, great astronomers and great women of the Past; for, never forget, the programme of female education was not ignored in ancient India. They understood that the family must needs be the centre of civilisation and therefore must women be the agent of progress. We read in the books that Draupadi managed with skill the vast household of Yuddhistira; we read that Shankara, the greatest thinker of India, suffered a dialectical defeat at the hands of no other than a lady versed in *mimansa*; we read of Sita and Savitri, of Gargi and Damyanti and cry shame on those in our midst who confessing the Hindu name are still unready to break the bondage of the Hindu woman of to-day. As a result of the system of education such as I have set forth, great Universities sprang up great thinkers arose, and may I not add a great literature was produced? The Philosophy of Vedanta has been the admiration of more than one Western thinker; and not many of you may know that Gautama's Nyaya develops a new system of logic which is not inferior to Aristotle's *Organon*. Physics and Chemistry, Physiology and the study of Plants, Astronomy and Mathematics engaged the serious attention of the Hindus. The Upanishads, the Gita, the great Dramas of Kalidas, setting forth again and again, though often in a veiled way which is the way of true art, the truth that the secret of life is self-renunciation—these and other books were written in the India of the past

What is the situation to-day? Young men babbling their little knowledge quote with approval the foolish remark of Macaulay that a shelf of European library is worth more than all the books of Sanskrit literature. Vernaculars are neglected; Hindi, the language of song and sacred scripture, the language of Kabir and Dadu and Tulsi,

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is no longer studied by India's youngmen ; recent statistics showed that only 53 per 1000 could read or write ; hardly one per cent. of the female population can be reckoned in the class of the literate ; the study of *adhyatma* vidya —the science of the atman—has no longer a place in the curriculum of education ; secularism has set in ; family worship-house—a witness to the soul's consciousness of the Unseen—has disappeared, so that our homes have studies and libraries and reception halls and well-furnished apartments, but not a corner set apart for quiet communion with God. Intelligence has been set free, but where is self-control ? Knowledge has been secured but where is self-knowledge ? Intellect has been developed but where is Reverence ? The Government of India in the famous Resolution on Indian Educational Policy issued in 1913 did will in lamenting the "the tendency of existing system of education to develop the intellectual at the expense of the moral and religious faculties."

What is the Remedy ? What is the Method of Reform ? I cannot pause to consider that question this evening. One thing only I shall say. The problem of education will not be solved unless knowledge is related to a Spiritual Synthesis of life, the *Adhyatma Vidya*. There has been much, too much, of expansion and organisation of the machinery of education in these days : there is need of a new *concentration* of life—a new apprehension of man's fundamental relations to the Universe. Knowledge has not deepened life because our culture is at best literary whereas true culture must be spiritual. Education controlled by the Hindu Ideal is our need : without it we may not hope for a regeneration of the Hindu life, a regeneration of Hindu civilization, a spirtual renewal of the Hindu race-consciousness.

I love the Hindu Race and I have faith in India's future. Piteous is the world's need of India's spiritual ministry. The grim and growing way has shown that

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the churches have but little power left; civilisations are at work to strangle spirituality. Science and intellect are no longer enlisted in the service of the Spirit. O, who if not India—the world's first Preceptor of Religion—who if not India will nourish the higher life of the world? God summons India to-day to a great ministry of help and healing. Ah! but India may not hope to respond to the Call of the Spirit unless bands of young men are organised in different parts—youngmen ready in heart and ready in mind—to dedicate themselves to the Sacred Cause. The problems upon which you are engaged shall not be solved by academic discussions and the show of hands; these great problems—including the one concerning education—shall not be solved by mere scholarship Faith and self-renunciation will solve them. O for more youngmen of faith and self-renunciation! In the Books, we read a beautiful story of a boy of tender years. He has learnt—so we read—he has learnt from his mother's lips of Sri Krishna; he has been told of how this great Teacher went from place to place, from hamlet to hamlet playing upon his magic-flute, sounding notes of love and ravishing the hearts of men and women and the little ones; his boy is anxious to see Sri Krishna and he is told that the great one has his home in the dark forest; in the hour of midnight the boy feels as if Sri Krishna is calling him and he stands on the threshold of his house ready to step forth into the forest. His mother is fast asleep: he looks at her; his heart is touched; but he has faith and thinking of Krishna the Lotus-eyed he says "O Lotus-eyed! I give my mother to thee." He leaves his mother: he leaves his home: he utters the words:—"O Lotus-eyed I give myself to thee"; he steps forth into the forest.

The Lord calls you! Ishwar who presides over the destinies of the Hindu Race calls you! The God of Nations calls you! What answer shall you, what answer shall I, give to the Call of the Highest? In the hour of the Nation's Need, in the crash of a world-wide explosion, may we not—you and I and all—may we not send the Answer of Self-Offering and speak in utter faith the words which the boy Dhruba spake in the ancient past:—"O Lotus-eyed! We give ourselves to Thee."

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THE GURUKULA.

(By the Hon'ble Dr. Deva Prasad Sarvadhkari, Vice-Chancellor, Calcutta University.)

The authorities of the "Vedic Magazine" have been good enough to ask me to contribute a short article on the *Gurukul* and its methods. The reasons underlying this request are not apparent, for I know nothing of this admirable institution excepting what I have been able to gather from time to time from the pages of the "Vedic Magazine" itself, of which I am a fairly diligent reader. Nothing, therefore, that I can tell will be new to the readers of that admirable Magazine. It is one of my keen regrets that I have not had an opportunity of studying *Gurukul* methods on the spot, though I am not without hope that some day such an opportunity will be found. I understand it is proposed to start a branch at no distant time in the new agricultural settlement near Baidyanath; and if so, the results of the experiment will be watched with great interest. Dr. Rabindra Nath Tagore's Brahmacharya Ashram at Bolpur, which is said to be conducted on lines adopted by the *Gurukul*, is an educational experiment of great importance, and when the *Gurukul* branch at Baidyanath is an accomplished fact, it would be possible to compare results at close quarters. In Calcutta I have recently seen the methods pursued to a certain extent in a very useful institution known as the Boys' Home, in Durga Charan Mitra Street, conducted by Swami Animananda, of Sindh. This is said to be on lines of a combination between Bolpur and *Gurukul* methods, and seems to have great possibilities. Building up of character and framing of good habits are just as much, if not more, the object at this institution as intellectual development.

All these institutions are departures from orthodox methods long in use and those identified with these

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methods would do well to keep an open mind and study the developments and their resultants. There is room enough in the country for many educational methods, for the field is vast and the workers few.

While I was visiting the different educational centres in the British Isles and in Europe, two years ago, I used to have quite long discussions with Mr. Fox Pitt, who came out to this country in connection with the work of the Moral Education League. Through the good offices of broad-minded Englishmen like him and of sympathetic rulers like Sir James Meston, *Gurukul* work has come to be better known in this country and abroad. The ground having been thus cleared up its possibilities ought to be unlimited ; whether they are to be for good or evil will depend upon the organisers. One of them, Professor Bal Krishna, M. A., a member of the staff, came to Calcutta on a lecturing tour some months ago. I was privileged to preside at one of his lectures at the Arya Samaj Buildings, and we had a full exposition of the methods and objects of this institution daily growing in importance. As I gathered from Professor Bal Krishna's discourse, no aspect of moral or intellectual training is neglected, and, in addition, spiritual training on certain lines is also attempted. Whether those lines will commend themselves to all sections of the Hindu community or not is what I cannot undertake to say. But every denominational institution is entitled to its own line of work. Who resort to it must conform to what it lays down.

The essence of the system is the downright residential system and not such as we play with here and in other Universities, no matter whether in India, in the British Isles or in the continent of Europe. Rigid adherance to rules, absolute regularity of life and conduct that induces physical wellbeing, intellectual culture, as well as moral and spiritual elevation are the supreme objectives. The only institution affiliated to the Calcutta University,

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where anything like this is attempted to be pursued, is the Hindu Academy at Daulatpur. But there also the programme is necessarily very limited and is governed by considerations of accommodation and need of religious neutrality. The University of Calcutta have since 1907 been applying itself to the question of students' residence and for obvious reasons so far they have confined their attention only to students, who do not live with their parents or guardians, but have to live away from their homes. Even this number is much larger than we can cope with, and it will be many years before adequate arrangements can be made for them. The Government has extended generous aid to the development of this scheme, but a great deal remains to be done.

Some special officers were recently deputed by the Government to investigate the condition of student-life and the means of bettering our residential arrangements The report is believed to be before the Government, but is not yet before the University. We do not know what the conclusions and suggestions are. According to a newspaper report it is said to be the belief of one of the officers concerned that organizations for residential arragements "fail "because they do not represent a common life. It is hopeless "to expect a successful residence system on a University "basis if the more general emblems of unity are not success "ful. The best instance of the point in question is Cal "cutta University where the University organizations are "lacking in vitality for a very obvious reason. The "University in its examining powers, it is true, is the "focus of an intellectual community : but a centre of com- "mon life in the wider and fuller sense the University is "*not* : and I doubt very much if the well-meaning attempts "of the many public spirited men who are trying to foster "a University *esprit de corps* in Calcutta will succeed in "face of the many existing drawbacks. To make societies, "unions, organizations (or even universities) where there

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"is not a common spirit and common interest as basis is "merely to add to the many conventional or artificial "organizations which are from the nature of the case fore-"doomed to failure." If the report is correct and the opinion well-founded, the University consisting of so many different differing elements must for all times despair of what is deemed a proper corporate life and of proper residential arrangements. We must be content with what is attainable in the country, with due regard to social and economic conditions of different communities and why common spirit and common basis should be lacking does not appear to be very clear. I do not share in pessimism of the kind foreshadowed above.

I do not know how corporate life such as the above extract refers to is realized at the *Gurukul*. I take it that it is easier of accomplishment in a centre like the *Gurukul* than in mixed colleges with verying diversifed interest racial communal and otherwise. Some of these ideals are supposed to have been achieved in centres like Aligarh, but whether the Moslem community is quite satisfied with them or not is not very clear. A root question is, however bound to arise. Having regard to all interests and after so many years of English education, would it be desirable to have cast iron exclusive communal corporate existence in denominational centres of education or must we not evolve schemes that will enable us to maintain communal distinctions and yet work out an aggregation of passable corporate life.? It is a difficult and important question that institutions like the *Gurukul* are charged with solving and all its friends fervently trust that the solution may be for the country's good. In such faith and hope we wish it godspeed.

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THE PRANVA VADA.

A Foreword.

1. The translation by Babu Bhagavan Das, M. A., of Rishi Gargyayana's *Pranava Vada* has made the contents of this ancient and unique Sanskrit treatise accessible to English readers within the last few years. The first volume of the translation appeared in 1910. Volumes II & III with a very full index have been published since. I had occasion but recently to draw attention to the great merits of this English version in an article in the congress number of *The Modern World* headed "The Heart Doctrine of the Vedas." That this work is not as widely known as it deserves to be, cannot be surprising to those students who have had the good fortune to peruse the volumes even cursorily. The obstacle to the book being properly appreciated by the generality of English readers, whether in India or outside, arises first from the fact that it is a rigorously systematic exposition of the highly metaphysical doctrine constituting the basis of the Hindu Sanathana Dharma, or the Ancient Law, and secondly from the fact that the exposition is throughout under a number of heads, indicated by such Sanskrit phrases and symbols peculiar to that ancient system as the "Pranava," "Gayatri," "Mahavakyas," "Vedas," "Vedangas," "Upangas," etc. To readers, who are not Hindus explanations under titles so utterly unfamiliar to them can of course have no attraction whatever. Even to the vast majority of Hindu readers themselves, unacquainted with their sacred language and lore, those explanations will in no way appeal, for the simple reason that they are lamentably ignorant of what the great realities and mighty truths symbolised by these highly technical phrases are. That instead of being discouraged by the fact that this English translation has not so far been selling to any large extent, Mr. Pandit K. T. Srinivasachariar should have undertaken to publish the original work itself now very little known to the public,

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will show that it is not expectation of any pecuniary gain that has induced him to embark on such an enterprise. What is operating on his mind in this instance is his firm conviction that the present volume with two others that will follow will put the Hindu community in possession of a treatise of priceless value. This will help life in that community to be hereafter remoulded on lines of the ancient Dharma through the removal of misconceptions due to ignorance of the real doctrines, and thus enable that life once more to grow vigorously and healthily along the truly national ways in the coming age, the spirit of which s not disintegration but unification, not discord but harmony. It is this conviction as to the likely serviceableness of the book to his countrymen that has made him not only cheerfully to engage himself for over a year day after day in preparing the work for publication, but also to have taken upon himself the risk of seeing his undertaking completed at any cost. Of course in thus venturing the publisher does not expect that the publication will find many readers among that comparatively large section who pin their faith only to the name of one or other of the well-known commentators belonging to philosophies as currently understood such as the Adwaita, Visistadwaitha and the Dwaita systems. His hope lies with readers of that genuine though limited class to whom the poet alludes in the following passage in *Malavicagni Mitra* :—

Puránamityeva na Sadhu Sarvam
Nachapi Kavyam Navamita Vidyam
Santhappareekshyanya tharath bajante

For there can be little doubt that this class of readers, who without surrendering their own reason can judge for themselves, will find in the Rishi's present remarkable work much that is worthy of the highest attention, study and reflection. Certainly the aim of the author is not to advocate this or that existing line of thought as superior to the rest, but to teach what would synthesise the apparently divergent theories and conclusions about which

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sectarians hotly dispute. This he does by showing how everything in the manifested cosmos is traceable to the three ultimate inseparable aspects of the one God-head—that Sagunabrahman who is symbolised in all the Scriptures by the famous syllable known as the "Pranava" made up of the three letters A, U, M, which represent respectively the Atma the Self or the "I" aspect; the Anatma the "Not I" or the Prakriti aspect and the inherently subsisting interrelation or the Sakti aspect of Brahman, which as the attributeless Absolute or Nirgunam transcends all thought and speech. That it was such synthesis that the author had in mind in composing the work is explained by himself in the concluding portion of his exhaustive preface which runs thus :—

The immediate occasion for the composition of the work, of which the contents have been indicated above may now be noted.

The science of the *Pranava* is necessary at the very outset of all study, because only by means of it are the reconciliation and synthesis of all sciences possible. Without the help of this supreme and all comprehensive science, the various sciences, which are but parts of it, appear as disjointed, separate, independent and even mutually contradictory, as is shown in the *Nyaya* system of philosophy. For this reason larger and smallar works on the Science of the AUM have been written and used in all times, according to the needs and capacities of the races concerned, and the special requirements of each cycle. *Pranava-vivechini*, *Pranavaprabha*, and *Pranava pradipika* are previous works on the same subject, of very small extent and fit for the study of children. There is the great *Pranvarnava* also on the other hand. The present work, named *Pranava-Vada*, has an extent of sixteen-thousand sloka-measures, and has been written in order to convey to youthful students some general knowledge of the science so far as I myself have been able feebly to gather it from our ancient works.

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I pray that the many shortcomings of the work be forgiven, and I earnestly exhort all to study this illuminating science, in some way or other, as it is the very root of the knowledge contained in the Vedas with their Angas and Upangas, and is the only means of realising the true Unity of all things and beings.

Turning now to the frame work of the treatise itself; it consists of 6 Prakaranas or sections. A few paragraphs with reference to the general nature of each of these Prakaranas or sections will not be out of place in this foreword.

Section 1.

In complete consonance with the concluding passages, quoted above from Gargyayana's preface, the opening words of the author in this section called the Sandhi-Prakrti-Prakarana show that the object of the work is to explain the world-process, the laws that govern it, the order that prevails in it, and the necessity of every factor of it—all as contained in and evolving out of the Absolute, symbolised by the three-lettered sound AUM. After this clear explanation of the scope of the work the author proceeds to lay down certain principles of far-reaching character. The substance of his statements may be summarised thus :—"The Ultimates, as will appear from what has been already said, are the Self, the Not-Self and the Relation between the two. This tri-unity in the Absolute, of course, necessarily manifests itself in the world-process, which is but the reflection of the Absolute in the limited. In other words, the world is triple everywhere and in all its departments, examples thereof being familiar to all. As, for instance ; (1) Being, non-being, and their mutual pervasion, *i. e.*, becoming ; (2) Birth, life and death ; (3) Prakrti, Jivatma and Paramatma ; (4) Sattva, rajas and tamas ; (5) Past, present and future. Now, with reference to the triune constituents of the Absolute it has to be remembered there is in reality no succession or Parasparatva.

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The view of succession is only from the standpoint respectively of the two so eternally conjoined, as for instance, Jiva and Deha. For they are interdependent and, in truth, successionless. Every coalescence, relation, or conjunction of different things is essentially a denial of their difference. Thus, if many plants arise from one seed and many seeds from one plant, where is the difference between seed and plant? Because they are not different in reality, therefore is a combination, a mutual reproduction, of them possible. No doubt, for example, the past and the future appear as opposed to, and different from, each other, yet, neither of them is; only the present is, and it implies both the past and the future. Greatness and smallness, again, appear as hopelessly opposed; yet, neither is anything in reality. What is great from one standpoint, that same thing is small from another. Taking another instance, that in the statement that Atma is omnipotent, what is really implied is that the potencies of all three are conjoined, and the separate and exclusive mention of Atma is intended simply to show that the manifestation of the potencies is possible only in apparent separateness. That Negation, the third factor, is, and has, a potency is clear from the fact that 'to not do,' of refrain from doing, is also a power Yet another instance is furnished by the procedure of all Shastra, which is, having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other, whereby they are bound together and made an organic unity. Hence the incontestable conclusion that the coalesced AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an assertion of the fact that all is but the unperishing includes all differing things and abolishes all differences.

Section II.

The author proceeds in this section called Sandhi Prakrithi Prakarana to explain the methods of the conjunc-

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tions of the ultimates as those conjunctions are to be seen operating in Samsara or the world process. In this world process the correspondences of the manifestations to the ultimates are as follows :—

Self, Cognition, Gnana—A ; Not Self-Action, Kriya—U ; the relation between the two, Desire, Ichchha—M. Here the author naturally dwells upon the importance and the consequences of the knowledge of Brahman which is no other than Samsara in its totality. He shows with great force that that knowledge can be obtained by no other process than the study of the world process itself, that is to say, by observation of it all around us. In short as he felictously puts it, there is no greater teacher than this world process itself and study thereof is the real and genuine Tapas, and Yoga, austerity and self development. As he proceeds he defines a Yogi as one who joins together all things into one, who knows that all experiences come to all and that a Mukhta is he who is delivered from the belief, the heresy of the separateness of the Three.

In the course of further discussion, the author observes that, "cognition, desire and action become each triple by mutual reflection," adding at the same time the caution that "it must be borne in mind all along, however, that all these are mere sub-divisions of one and the same consciousness and are hence identical in essence."

Then follow very suggestive comments upon the different manifestations of cognition and desire in actual life. Before leaving this section it is most important to draw attention to the very highly original and special view adopted by Gargyayana with reference to Ichchha translated as 'desire' usually. The better equivalent for the term would be as pointed out by Babu Bhagwan Das, "wish," derived apparently from the same root as Ichcha. The author speaks of it as the "expression of the negation" Nisheda. Upon this seemingly obscure statement Babu Bhagwan Das in his translation makes some very valuable comments which I quote as calculated to remove all

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difficulties in grasping the idea so full of truth implied in Gargyayana's view.

"This statement, *viz.*, that desire corresponds to Negation, is, at first sight, apt to be very puzzling ; Desire seems to be something so positive, indeed, the root of all positive action.....It may perhaps be helpful to point out that negation hides affirmation within it. When the World-process is summed up in the words 'I-This-Not,' (Ahan—Etat—Na) it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being 'nothing else than Itself.' In this act of consciousness, the 'else' is denied, negated, is declared to be nothing, but in the moment of so denying it, a false possibility of existence, a pseudo-existence, is given to it, is affirmed of it. Hence Negation becomes the Shakti, the Energy, of *affirmation*-negation in the successive procession of the world, from the standpoint of the limited 'else.' And this is the very nature and essence of desire ; it affirms and denies ; it craves and suffers surfeit ; it loves and hates ; it is desire and aversion. Because the aspect of it, which is dominant or uppermost, which is so to say final, is the negative one, because in the Logion and in actual world-fact, Negation is the real relation of the Self to the Not-Self, therefore, in this book, desire is said everywhere to correspond to and to be of the nature of Negation. The discussion of the value of Negation or the Negative is perennial in modern logic ; though the standpoint is very different yet still, if the reader has followed it in any good treatise, *e. g.*, Sigwart's *Logic* Vol. I, ch. iv, and has resolved in mind all the bearings of Spinoza's celebrated saying, '*omnis determinatio est negatio*,' he will have prepared his way to the very comprehensive significance given to the Negation here." (pp. 59-60.) Vol. I Bhagwan Das translation.

Section III.

Having dealt with desire and cognition and their mutual reflections in the last section, the author devotes

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this third section to an exhaustive consideration of the remaining manifestation, *viz.*, Kriya-action, calling the section Kriya-prakarana. This is the largest in the work covering three fourths of the whole and is divided into a large number of chapters :—

In the first chapter, the author shows that kriya is the fruit of cognition and desire. He goes on to show that this kriya, the modifications or operations of consciousness which appear as doings, actions, movements, should be regarded as equivalent to the whole of the world-process. These three cognition, desire and action, together with the fourth their summation, make the four noble truths of Brahman. As right action is possible only after right knowledge and right desire, the mastery of Vedas or knowledge connected with Brahman is the first step in life. The four Vedas correspond to the four noble truths just mentioned, Rigveda being devoted to cognition, Yajus to action, Sama to desire and Atharvana to the summation. The nature of the four Asramas is next explained and it is to this effect :—Acquisition of knowledge in Brahmacharya, practice thereof in Garhastya ; certainty in Vanaprastha ; realization in Sanyasa.

One of the chapters deals with the genesis of the Vedas and it is pointed out that while the Iswara or the Supreme Ruler of the Solar system is the framer of the Atharvana Veda dealing with the summation, His three immediate subordinates, or the Trimurthis, frame respectively the remaining three Vedas. Vishnu frames the Rig, Brahma the Yajus and Siva the Sama. In the chapter entitled the ' Components of the Vedas, the relations between the Gayatri the Mahavakyas, Vedas and Angas and their Upangas are pointed out. Gayatri is what embodies the avadharana or ideation of Maha ishnu the originator of our solar system as He proceeds to evolve it. Gayatri is the formula embodying the knowledge that such and such a fact arises from such and such a principle or seed or source and that such is the appropriate method of bringing about parti-

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cular results and for what reasons. A Mahavakya embodies the thought of Mahavishnu as to each principal method or law of the world's system. The author thus accounts for the well-known saying that Gayatri is the mother of Vedas, the Mahavakya the father, and Aum—the root of all—the grand-father of the Vedas, wherein the trinity dwells and whence succession flows. In the course of the discussion dealing with the four Vedas, the author considers the relation of action to liberation ; this term being considered in this work from two points of veiw one its absolute aspect and the other as conditioned.

The view propounded throughout the work as to liberation in its highest and absolute sense is that it consists entirely of the Jiva attaining to universality, that is its realising its own identity with the univeral consciousness. Consequently the author concludes that even after liberation, performance of work—the acts of duty—remains of necessity ; and thus it comes about that Jivan Mukthas become the regulators, guides and hierarchs of world systems. Hence the inevitable conclusion—action, motion or movement is a transcendental fact belonging to all time, and liberation is not something separate by itself which may be left behind after eliminating all other things. It is rather an all—pervading fact, immanent and included, in and concealed inseparably within the process of the world stretching everywhere, in always and in all time. Having thus indicated the character of liberation in its absolute sense, explanations are added as to liberation in the technical senses—Salokya, Sayujya, Samipya, Sarupya. Though every one of the remaining Chapters is brimful of interesting matter, yet space forbids allusion here to more than a couple of them. The Chapater on Samaveda is particularly instructive, dealing as it does with that all important Sakthi aspect of Brahman which viewed as the mother of the universe has at all times elicited from the great sages and bhaktas hymns of rare beauty expressive of their rapturous devotion and which makes the collec-

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tion of the thousand names of the Devi known as Lalita Sahasranama begin with the gracious Mantra "Sree Matha"! The author observes that Ichchha is the energy which is everywhere, omnipresent. It is this which brings together cognition and action. All the behaviour, the operation of time, space and motion becomes possible only by means of Sakthi, and the world process is but the proceeding forth of these three After describing as above the general nature of Sakthi-energy, the author proceeds to show the distinction between Sakthi, Ichchha and Maya, and Maya and Brahman and their various sub-divisions. Lastly from the Chapter treating of the Atharvana Veda it will be seen that the author's view as to this is very different from that implied in the popular notion on the subject though it is not difficult to see the source of misconception in the case of the latter. The scope of this Veda is thus succinctly described.

In the summation we find at once the seeds which expand into the three [Rik, Yajuh and Sama] and the expression of their fundamental unity. In the Atharva the World-process is seen as a whole, as a method, rather than as expressed in its separate characteristics. Its Maha-Vakya is therefore that which sums up in a single phrase the whole World-process—1. This-Not..... It contains the workings of all activity, the marks of all knowledge, the repletion of all desire, the whole of life, the whole of Brahmavidya, the inmost science of the Whole. To know the Atharva is to know the essence of the World-process, and the essence of activity of the atom, the junctions, disinjunctions, interjunctions and conjunctions which make up that World-process. The Atharva is reflected in the Tantra, the great science, by which worlds are built.

Section IV.

Turning now to the fourth section, Srshty-aikodde shika-Prakarana, it is sufficient to quote Gargyayana's own words as to its scope and purpose.

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" It briefly mentions the broad outlines of the evolution of our own particular world-system, our brhamanda, in the mineral, the vegetable, the animal with their chitras (pictures, shadows, or astral duplicates) the chandratma (lunar ?) and two other intervening kingdoms and finally the human kingdom. It touches upon the constitution of the human organism also. The subtler or elemental evolutions preceding the mineral are only passingly alluded to." (Vol. I, pp 5-6.)

Section V.

The fifth section is entitled the Mantavya-Amantavya-Prakarana, the thinkable and the unthinkable, or the believable and the unbelievable. Borrowing the words of the author :

" It discusses the nature of existence and non-existence, transcendence (of the experiental or empirical, the concrete, the limited, the particular and succeseive), and non-transcendence, necessity or non-necessity, *i. e.*, chance or accidentality or contingency, etc., and explains what to believe and do, also how (from the standpoint of the whole) there is nothing unbelievable or undo-able. It points out how everything whatsoever has its own proper place in the Universal Nature of Brahman, the Absolute, and how separateness is included in the non separate." (Vol. I, p. 3.)

Among the topics discussed in the present section are such highly important and interesting ones as the following: Subservience to the evolutional ideal, the one test of right conduct—The 'example' of the hierarchs—Can a Jiva that has attained the knowledge of Brahman do wrong ?—Mutual love and service the one law for all.

Section VI.

The sixth and the last section is entitled Mukti-Sadhanam and contains a rapid survey of the various means to liberation ; its practical utility cannot be overrat-

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ed. Summarising as it were the learning on the subject, the author opens the section thus :

"What is the fruit of all this immense mental industry, this labour and travail of thought? The thought itself is ample answer to this question. There is no fruit, indeed, from the universal or transcendental standpoint (from which there is no labour either); and, or but, from the limited or empirical point of view (that of the individual *jiva*) this knowledge itself, namely, that there is no fruit, is the fruit. The realisation that the jiva never had any want to fulfil is the fulfilment of whatever inmost want it suffered from. This is the essential nature of Moksha, as must be abundantly clear to whomsoever has undergone that labour and travail of thought.

Moksha is the fruit of this whole science, and all the sciences subsidiary to and comprehended within it, metaphysical, physical and practical or *yogic*. To know and feel and show in act that 'separateness is not' is Moksha."

At the end of the section the mark of the growth of the knowledge of non-separateness, just mentioned, is pointed out as follows :—

"But above and beyond and around all these endless details is the infinity and eternity and motionless calm of Moksha, which, from time's standpoint, is always being realised in part by the feeling of universal love, and in the remaining parts by corresponding thought and action. The more fully the three main appetites of the Jiva fall away from him, the lokeshana, the appetite for the world, for life amidst our fellow-beings and for recognition by them, the Vitt-eshana, the appetite for wealth, for enhanced bodily and material life, and the putreshana, the appetite for multiplication, for the perpetuation of individual life in and by progeny; corresponding to cognition, desire and action;—so more and more fully does the consciousness of

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peace and of emancipation grow towards perfection, till all separateness is negated and the Self alone is seen always and everywhere, to reign supreme."

Having thus endeavoured very imperfectly to indicate the general nature of the contents of the venerable Rishi's work, which verily is the noble efflorescence of a past great age, I conclude with the hope : May those happy children of Aryavarta for whose uplifting this flower once more unfolds and blossoms gather up and enjoy all the sweetness, the honey, and the fragrance it so abundantly holds for them.

N.B.—All the passages which appear as quotations above are from Babu Bhagwan Das's masterly translation and I have also much pleasure in acknowledging my indebtedness generally to the volumes thereof in preparing this Foreword.

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MY IMPRESSIONS OF 'GURUKUL'.

(By Prof. N. N. Godbole of the Dyal Singh College, Lahore.)

With a party of fifteen enthusiastic friends of mine, all eager and anxious to have a look at Gurukul and its "Brahmacharis," we landed at Hardwar Station, on a fine afternoon. To us, who had heard so much about the 'Gurukul' and its peculiar mode of teaching, the very word 'Brahmachari' had a sort of spell about it. It carried a definite idea of a *healthy bachelor* seeking 'Vidya' at the feet of a Guru. It was a welcome change from the routine words (which are supposed to carry the same sense) such as 'boys' 'students' or 'candidates.' The 'student' may be anything between a little boy or a 'grown-up boy' perhaps the father of "one or two little boys." As previously arranged, a representative of the 'Gurukul' academy, received us at the station and greeted us with the homely "Namaste." We were then asked to leave our luggage in an 'Arya Samaj' rest-house, and were advised to carry a blanket each for 'emergency' purposes which we willingly did, a promise for supplying us with every necessity at the 'Gurukul' being held out. We immediately got into 'Tum Tums' which dragged us on upto Kankhal—and while passing through the stone-paved streets of this little place, the jolting in some parts was so severe that it convinced us for the first time in our life that we had ribs in our body !

Just by the riverside we got down, and very willingly too ! Five minutes more of that rough driving and we would have had to send for an expert party of 'First aid to to the injured.' The crossing of the river—whose bed was practically dry and dreary because it was almost midwinter —was a welcome variety particularly after the recent severe shaking we had all paid for, quite voluntarily. At

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last after half an hour's marching, we arrived at a secluded portion of land sheltered by thin trees--on the other side of the river. Immediately, some of my friends who in summer time resort to the trees in the Lahore gardens, private and public, for study, exclaimed, 'That is an ideal place for peaceful study. Not a bee here to disturb our comcentration.' That was the first impression that came upon our minds.

As we moved through these shrubs, along a sandy and dusty road, we began to look inquisitively into some of the healthy and bright faces that we first came across—these were the Brahmacharis whom we longed to have a look at. Dressed in plain white Dhoties or sometimes clad in yellow, and wearing wooden sandals, the features of the Brahmacharis betrayed a sort of isolated innocence which looked quite natural. Surely, the features seemed to as it were reflect the real-character of the soul that was hidden in them. We then looked at each other, not unmeaningly though and each one as it were remarked to himself, "We have artificial looks which we owe to the influences of modern civilization." Here again was the second impression.

Immediately after, we arrived at a gate and were informed we were within the 'Gurukul Compounds' and the very first thing to which our attention was drawn was the Football and Hockey grounds—vast, expansive, plain, well-watered and well-kept. Very few of the Colleges or Schools in the Punjab could boast of such beautiful grounds. Perhaps, very few of us expected it ! A European friend of mine was once talking to me about the importance that is attached to sport in character-building in English Universities. Indeed real sportsmanship and a liberal character go hand in hand. That is a trait of every one who has received training in an English University. The Gurukul did obviously attach great im-

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portance to sport. That was another favourable impression we had of 'Gurukul.'

We were asked if we liked to have a game in Hockey with the 'Brahmacharis.' I was only too glad to accept the proposal because I b lieve in sport we can interpret a man's character in its true colours. We accepted the offer without the least delay, and though some of us had never felt the weight of a hockey bat in their life, we rushed in with the full enthusiasm of a trained eleven. The 'Brahmacharis' looked a little transformed in their sportman's dress—yet they fully seemed to understand the importance of 'play while you play.' Needless to say, we got a sound beating—every one of the players-claiming one goal to his credit, but we consoled ourselves with the thought that we did not get two goals each !! So the impression came upon our minds that the Gurukul authorities attached an adequate amount of importance to sports in character-building. At the end of the play, we all went to the authorities who were watching the game—with Mahatma Munshi Ramji in the centre—that august personage who commands reverence. We were all struck by the respect with which every Brahmachari approached "Mahatmaji'—and perhaps an arrogant youth trained on the other side of the Ganges would have disbelieved his own eyes. The fact is that in modern system of education a pupil passes though the hands of so many teachers—that the "total amount of sense of respect" with which he is endowed by God gets shared away in a harmonic progression and each one of the teachers gets an insignificant share to his lot. Not so in the 'Gurukul.' Not only is the sense of respect enclosed within the four walls of the building—but by personal contact with the 'Gurus' it grows, until every one gets a full share.

At night, we stayed in some rooms specially provided for us and joined the 'Brahmacharis' at their supper. That was perhaps a unique sight to many of my friends.

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In the Punjab Boarding Houses, it is scarcely once in a year that all the members of a dining club are known to sit together. Seated on the floor, the teachers and the taught were facing—with very little distinction—one common enemy homely hunger and in the heat of the conversation and discussion we had over the bread and vegetables, we almost forgot ourselves and did not know how many 'breads' each one of us had offered to the God of Hunger, Here, perhaps for the first time, some of my friends realized the benefit of Company, and its importance on health, and cheerfulness of disposition.

Next morning, we got up or rather we were made to get up by the 'Brahmacharis' who according to the rules of the institution have to get up early in the morning, at 4 A. M. On being told the rules demanded their leaving the beds at 4 in the morning, we, believers in liberty, and modern civilization, felt not a little annoyed at the spirit of "Jabar-Dasti' of the authorities. Why *must* we get up at 4? We might leave our beds at half past ten—if we chose :—We are the Masters of our limbs. The 'Brahmacharis' seemed to be quite happy and fresh all the same.

After bath and light yet solid refreshments—nothing of tea or coffee—we went round the school buildings, the laboratories, the College-classes and were very much struck by their simplicity. We made a general inquiry about the curriculum in the School and College departments and found that we had something new to learn. Not being experts, we did not like to criticize and perhaps expose our ignorance ; with an assumed air of having grasped and understood everything, we took leave of the authorities and the Brahmacharis. Every one of us felt a sort of satisfaction at seeing the 'Gurukul' and every one thought he saw more than he had expected to see. With a newly inspired spirit of reverence to the Gurukul and its teaching, we retraced our steps back to the station, to find ourselves oncemore in the civilized world.

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EASTERN AND WESTERN CIVILISATION.

By Revd. C. F. Andrews M. A.

Mr. Lewes Dickenson had already made his name famous in the east by his 'letters of John Chinaman,' a remarkable book for one to have written who had never been outside Europe. His recent tour, therefore, though India, China, Japan and America is full of deep interest He has the mind of a keen observer and that detachment from any race prejudice, which is of supreme importance when comparisons are impartially to be drawn. In his two recent books, published, since his return, he has now stated his conclusions. Whether we may agree with them or not, they are worthy of careful consideration. They will certainly leave their mark on English thought for some time to come, and will shape the ideas of very many thoughtful English minds. I wish, in this article, first to set before my readers some of Mr. Dickenson's own views, and then to criticize them with regard to India, where criticism appears to be needed.

Mr. Dickenson divides off India from every other country in the world. It is the only country, he affirms, where the whole people have been overcome by the sense of the insignificance of life, and spend their days in the contemplation of the eternal. In other countries time and the things of time reign supreme : in India, among a large proportion of the people, the desires of this life and the things of this life have been abandoned, and escape from them is regarded as the goal. Mr. Dickenson felt this most strongly at Benares. He felt it also among the followers of Sri Ramkrishna Paramhansa, whom he met near Calcutta. The keen sense of all this, as it was impressed upon him by what he saw and heard, filled him with pain, rather than reverence and awe. He could not bear it : he was oppressed by it. He felt as though he were

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walking in a nightmare among a company of ghosts. It was 'tragic' to him, 'pathetic,' 'inhuman'—to quote his own words. He did not wish men to be religious at such a cost. "To an Indian saint, or philosopher," he writes "the whole world of matter is unreal: the whole of human history an illusion: there is no meaning in time or in the processes of time, still less any goodness in it." And again, "No impression remains with me more vivid of my visit to India than that of the dominance of nature and the impotence and insignificance of man. But whatever be the cause, there can be no doubt about the fact. Indian society became impregnated with the sense of the nothingness of life in time. To escape, not to dominate, became the note of their religion. And life being insignificant, history of course became so too. It is not an accident, but a consequence of their attitude to life, that there are no Hindu historians. Contrast the Mahomedans, contrast the Chinese, contrast the western nations. How can you write the history of a nightmare? You don't do that you try to wake up."

In the last chapter of his larger book, called 'Appearances,' he criticises in burning words this attitude towards life, which he regards as typically Indian. He takes Sri Ramkrishna as his 'example of a true Indian teacher and saint. "The whole life," Mr. Dickenson says "that we western men call real, is to him a mere game played by and for the sake of God, or, to use his phrase, the Divine Mother. For Her pleasure she keeps men bound in time instead of free in eternity. For Her pleasure, therefore, she creates and maintains evil.

"My Divine Mother" says the Indian saint "is always in Her sportive mood. The world indeed is Her toy. She will have Her own way. It is Her pleasure to take out of the prison-house, and set free, only one or two among hundred thousand of Her children....It is Her pleasure to go on with Her sport with all these beings that She has brought into existence."

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"Let us try" says Mr. Dickenson" to bring the Indian saint's conception into relation with what we, in the west, believe to be real experience. In a railway accident a driver is pinned against the furnace and slowly turned to death, praying in vain to the bystander to put him out of his misery. What is this? "It is the sport of God." In Putumayo, innocent natives are deprived of their land, enslaved, tortured, murdered, that shareholders in Europe ay receive high dividends. What is this? "It is the sport of God!".....One might multiply examples, but it would be idle. No Western man could for a moment entertain the view of Sri Ramkrishna. To him such a God would be a devil."

The last clause, about the 'Western man,' can hardly I fear be justified. Thousands in the west have held and many still hold the Calvinistic idea that God predestines countless human souls to eternal fire. And the reason given for such a horrible, blasphemous theory would be very much the same,—"It is the Sport of God." At least, the arbitrariness in each theory is the same.

But I believe that Sri Ramkrishna is no more a true exponent of Hinduism, than Calvin is a true exponent of Christianity. The mistake of Mr. Dickenson, in all the criticism which has been quoted above, is to take the corrupt and decadent forms of Hinduism as representing the heart of Indian religion. He might as well take the Russian pogroms, the Balkan cruelties, the Belgian devastations as representing the heart of Christianity.

Mr. Dickenson is wise enough to see this possible objection. He reads Rabindranath's Shadana and is arrested in it by an Indian view of life which has a place for time and action, as well as for eternity. But immediately he puts this down to the impact of the modern west, regardless of the fact that Rabindranath throughout bases all his religious teaching upon familiar Sanskrit texts. The Arya

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Samaj comes in for a somewhat similar criticism, only more trenchant.

"The Arya Samaj" he writes " basis itself on the Vedas and is intensely national. It claims that its reformed faith is really the original faith of the Vedas a claim which, I suppose, would not for a moment be sustained by an impartial scholar. Its adherents have been very numerous and very active especially in North west India, and it has a College at Hardwar somewhat similar to Jesuit institutions, where boys are trained exclusively, till they reach manhood, in the spirit and tenets of the society, with a view to a future apostolate. The first generation of these students is now being sent out, and it will be interesting to learn what effect they will have on the world and the world on them. I got the impression, however, that the Arya Samaj, too, is declining with the disappearance of its first generation of apostles. And indeed, the attempt to graft a belief which shall be in-harmony with modern ideas on the Vedas is, I believe, as much foredoomed to failure as similar attempts in Europe to reconcile modern positive knowledge with the Old and the New Testaments. Whatever may be the future of these particular sects they are symptomatic of a crisis of thought which is world-wide, and arises whenever the spirit of modern science comes in contact with that of traditional religion. Meantime however the great mass of the Indian people, being uneducated even in reading and writing, continue unchanged in their old religious routine and religious sentiments."

Here Mr. Lewes Dickenson shows his incapacity to enter sympathetically into the inner spirit of reforming Hinduism, just as elsewhere he has shown his lack of sympathy with the inner movements of reforming Christianity. He decries them as though they were building up again on crumbling foundations. It is one of the peculiar obsessions of what Mr. Dickenson would call the 'modern

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scientific mind' to believe that it alone is not obscurantist but in strict accordance with reality. It has still to learn that it is not infallible.

To take Mr. Dickenson's account of Hinduism. It is true that some, even classical, writers have carried the doctrine of Maya to such an extreme as to make the world of active life so unreal and illusory, as to be practically non-existent ; but the best in Hinduism has always repudiated such a doctrine. It is not to be found in the Vedas the Upanishads or in the Bhagavadgita. Again, it is true that contemplation takes an extremely prominent part in the Indian religious ideal. But it is equally true that action, when rightly directed, is reverenced by every Indian Scripture from the Vedas onward.

What needs to be said is this. India in her greatest period—the period of the Upanishads and the early Buddhist movement—attained a wonderful harmony between the claims of the temporal and the eternal, between the life of contemplation and the life of action, between the ascetic ideal and the ideal of the householder. She has lost that harmony again and again, but she has ever struggled to regain it, and she is struggling hard to win it back to-day. The modern reforming movements, such as the Arya Samaj, represent, not a mere copying of the west, but a serious attempt to regain something of that true Indian spirit which has been partly lost.

When Mr. Dickenson comes to America, he sees at once the contrast with India in its most striking form. He watches the extreme exaggeration of life lived in 'time' with scarcely a thought of the beyond ; a life of activity with scarcely a thought of rest and repose ; a life of money-making with scarcely a thought of the love of poverty and simplicity for their own beauty. He sees its results in a sensational Press, in broadcast advertising, in a corrupt political system, in money-worship. But with all his condemnation he has ever his excuse ready to hand.

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The western nations are young and these outrages upon human nature are the growing pains of youth ; they are exuberances which some day will disappear.

This may be quite true Personally I believe it is quite true. I have as much hope as Mr. Dickenson for the spiritual future of the great American peoples. What I complain of in Mr. Dickenson is, not that he sees defects in India, (they are glowing and patent) but that he seems to see almost nothing else. He has no hope for India, as he has for America. He does not understand that, if America is young, and has the faults of youth, India is young also, young with that perpetual renewal of youth which is the greatest wonder of her history. He looks with pity, almost with contempt, on young India. He calls it un-Indian. He fails to understand its purpose. He regards it as an excresence. This shows that he has not reached the heart of India. If he had, he would have found that heart ever young, ever new. But Mr. Dickenson pictures India more or less as dead or in a state of coma. The fact is that she is throbbing from shore to shore with new life. Mr. Dickenson sees, indeed, a restlessness everywhere, but he regards it rather as the useless tossing of a nightmare dream. He does not understand that it is the-day-break of a new dawn.

So with the Arya Samaj. It may be quite true that the entire foundation which Swami Dayananda laid down will not bear the test of modern science in all its many details and particulars. It may be true, that the Vedas are not as infallible as Swami Dayananda assumed, and that future Sanskrit scholarship will not accept all his own conclusions. Such questions are settled not by our own personal wishes, but by the lapse of time and the advance of knowledge. But the religious movement which Swami Dayananda brought into existence, in the North

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of India, does not stand or fall by details of this kind. Its living spirit is that of the new India which has come forth from the womb of time. That new India is alive not dead; awake not asleep. And it is to me the most painful wonder of Mr. Dickenson's book that while his eyes have been so keen to penetarte elsewhere, he has failed to penetrate here.

But the picture which Mr Dickenson gives is not all futile and hopeless. He concludes his more serious book the essay with a very noble passage. It is so remarkable in its tone of reverent appreciation that I shall venture to quote it in full.

"As a result" he says of this survey of the present condition of the principal countries of the Far East I find myself face to face with one of the fundamental issues of modern civilization. The East, it is clear to me, has developed types of life, having beauties and advantages which we have lost in the modern West. The great mass of the people live, as they always have lived, on the soil. They have a hard life, exposed to great physical disasters, a life at the mercy of nature. But also it is a life *in* nature: and though the people may not be consciously alive to the beauties and sublimities of the natural would, I cannot doubt that they are aware of them and derive from them, if not happiness, at least a certain dignity and breadth of outlook....The Oriental peasants have, I suspect, a solidity, a sense of the Fundamental realities, and the possibility of a really religious outlook upon life which it will be hard to parrllel among city dwellers."

This passage, and all that follows (which is too long to quote) is much nearer to the truth than the earlier picture where Indian religion is condemned. In some future work it is greatly to be hoped that Mr. Dickenson will develop the underlying thought of this later passage

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and show how it points to a simplicity of life as the ideal to be followed by the human race rather than the present modern increase of luxuries and wants. The West has still to learn the meaning of the text "what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

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THE GURUKULA AND PRESENT EDUCATIONAL NEEDS.

By Mr. St. George Lane Fox Pitt, London.

I am asked by the Editor of the *Vedic Magazine* to write something about the Gurukula for its special number. Having had the privilege of visiting the Gurukula personally, and being in cordial sympathy with the Arya Samaj educational ideals, I have much pleasure in complying, though pressure of work must, I fear, make my remarks somewhat sketches. What this great crisis in the history of the civilized world, now upon us, has revealed, more than anything else, is the imperative necessity of revising and, if it be possible, reforming drastically, educational systems at present in vogue, both as to their purpose and methods.

In my view, the great problem to be solved is not so much how to impart "learning", but how to cultivate the quality and proper co-ordination of individual and collective "emotions." Emotions are the driving power determining thought and action. When they are too feeble we are without sufficient energy; our incentives to effort are inadequate; we are lacking in zeal, without proper initiative, without sufficient power of concentration and perseverence, without, in short, either capacity or will to overcome difficulties or obstructions in the path of virtuous and upright life and conduct. If on the contrary the emotions are too strong in narrowly egoistic directions, they prompt us towards the acceptance, without question, of false beliefs; they pervert our thoughts and actions, thus rendering our lives inconsistent and futile. Moreover too strong personal emotions are blinding to a proper moral sense, they inpede the formation of sound judgments, they make us careless of our duties and responsibilities towards friends and foes.

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What now do we mean by "the emotions"? We often use the word vaguely; but whenever we speak of the emotion of love, of hate, of fear, of interest, of asthætic or sensual pleasures, in anticipation, actuality, or remembrence, we really refer to our tastes, to our likes and dislikes; and very often these are expressed from a narrowly egoistic point of view. Yet by an innate power of sympathy we know that our feelings can be, and indeed often are, shared by others. In other words, when we reflect seriously on the matter, we know that our emotions fluctuate, alternate, mingle and conflict with one another. We know that they can be evoked by suggestion, by contrast, by transitory physical and psychical conditions.

My contention, therefore, amounts to this that educational systems as a rule have neglected, not to say, ignored, this most important sphere of life in the attempt to impart "learning" on competitive lines. That is not the same thing as saying that owing to defective educational systems, emotions have not been *developed*. They have developed, but *chaotically*, and in a manner often strongly inimical to the healthy growth of high character. This then is why I support the Gurukula system. It is a system which puts character first, makes character supreme, and yet does not neglect or disparage the proper acquisition of *learning*.

Now learning implies the assimilation of "concepts", "words" and "events", more or less associated (sometimes *dissociated*!) according to various systems, generally somewhat arbitrary, perfunctory and confused. Take for example the thorny subject of economics, in which our notions have grown, developed and multiplied with much profusion. What is the outcome? We all think we know the meaning and use of "money". It has become a fetish commanding universal respect and, one might almost say *reverence*. It is the symbol of power, utility, unity

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disunity, corruption and independence, but from the point of view of learning few subjects are more controversial. It is to the credit of the Gurukula that, although it cannot shake itself altogether free from its trammels, it yet refuses to bow down to this man-made divinity.

Where I asked to try to define a perfect educational system, I would say that it sought to develop noble characters by utilising learning in conjunction with and in subordination to lofty ideals, through the sublimation of all the emotions into a harmonious whole. By this means is the true Brahmachari developed.

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NECESSITY OF A NEW RELIGIOUS ORDER.

By Mr. S. C. Mitra, Ex-judge, High Court, Calcutta.

The general impression now a days is that development and progress is the order of nature. Is it so? Is not culture necessary for development and progress, both in animals and vegetables taking individual instances? Taking, cycles and vegetables and animals collectively, the theory of natural progress may be true. But what about the spiritual world? Law or Uniformity would predicate harmony in the material as well as the spiritual world, but I am half inclined to doubt the application of the rule in the case of the latter. The idea of harmony is so enticing, so pleasant, to the mind that I cannot resist the temptation of taking uniformity as the universal rule but concrete instances seem in many cases to go against it. Fictions there must be, in nature, material or spiritual smoothness is not what we can always expect. Allowing, however, all latitude to the imperfection of our knowledge of non-material or spiritual things and laws, the residue left would be in-explicable on the theory of harmony if we do not supplement the rule of development and progress with revelation, resuscitation and culture. As plants go wild without care and culture, as human beings would be wild without training, spiritual ideas would seem to be so and history shows that they do degenerate. The History of religions would tell us in unmistakable terms that they do not retain purity for a long time. Original nature has much to do in the moral and spiritual world, the Christian theory of birth in sin appears to me, to be a parable of continuity of or reversion to origin, even if such origin were to date back to hoary antiquity. The present European war the German barbarities are an apt Illustration of the parable of the Testaments. But without touching debatable grounds, without throwing asper-

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sions on the origin and moral development of the Germanic hordes, whose ancestors had devasted most rudely the Roman Empire and extinguished the lights of Greek and Roman civilizations, we may without contradiction say that the purity of every religion has been stained in course of time and the original sublimest doctrines have given place in course of time to degenerate ideas and practices.

The religion of Moses—the Israelite—in its pure and simple form did not last long. It degenerated and in place of its jealous God, idolatry became rampant and there many gods even for the Jews to worship. Prophet followed prophet, attempts were made from time to time to revive the purity of faith and practices of the original Israelites but the course of degeneration was not sufficiently checked. Jesus of Nazareth, Jesus Christ, is said to have been the last of the Israelite prophets, best in the course of a few centuries. The Christian people instead of improving in morality and practices, degenerated, and the sublime doctriness of Christ were perverted. It required heroes like Martin Luther and John Knox to evolve Pratestantism on one side and Ignatius Loyola to introduce reform in Roman Catholicism itself and be in course of time the main prop of Papacy.

Coming, however, to our own continent of India, nothing is more patent in the history of it religion or religions than the original purity as well as sublimity of doctrines and the subsequent debasement. Hero after Hero, *Avatar* after *Avatar*, had to incarnate to bring the original religion of India back to its pristine purity in its different shapes and aspects. The pure and simple Vedic faith had to be resuscitated by the Upanishads. That however was not sufficient. Forms and practices grew up and Gautama Buddha had to do much to avoid forms and rituals and bring back the doctrine of *Jnana* or knowledge as essential to salvation Buddhism again in its turn de-

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generated in the course of a few centuries until we come to the stage of Buddhist tantras. The debasement was great indeed, forms and practices gave place to self-knowledge and so great was the degeneration that the faith itself died a natural death in India, the place of its birth, and it found place only among the less civilised nations of Asia and its islands, while in India the original Vedic religion with the philosophical doctrines of Buddhism was revived under the teachings of, and monastic systems introduced by, Srimat Sankaracharya and Ramanuja and their immediate disciples. But the Dasnamis and Vaishnava Sanyasi sects, have in their turn degenerated, or if nature abbors continuity or form less progress I would not say, they degenerated as age and death follow youth as if in course of nature but in the absence of culture and corrections from time to, time and proppings from outside. Swami Dayanand was a hero for another revival, for restoring the Vedic faith But it is not easy to bring back the old state of things in their original shape. The revival of Sanatan Dharma urgently demands a new order of things in supercession of the old and decayed systems of asceticism and sects of Dasnamis and Sanyasis. They did their work to restore Dharma and they degenerated. It is now time for a new order of Sanyasis to teach and lead us with other principles and disciplinary practices. We urgently want a band of enlightened, pure and disinterested ascetics formed into an order or orders to bring back the Sanatan Dharma to its proper level in place of the so called Yogis and Sanyasis of whom many many thousands there are in India at the present day. Asceticism with our present Sanyasis is merely a word without any substance, what is wanted is real asceticism and disinterestedness.

The history of the Indian religion and its various sects has made me doubt the correctness of the theory of natural progress in matters spiritual. Our Lord Srikrishna uttered

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the poignant words in Srimat Bhagwatgita—"When Dharma declines and the wicked are rampant, I incarnate and save Dharma and protect the pious" Without believing in the Christian theory of original sin, I am inclined to think that degeneracy is natural and heroes like Sri Krishna Chaitanya, Bakavacharjya and the galaxy that appeared in the period of renaissance of the fifteenth and sixteenth conturies of the Christian era both in India and Europe must incarnate to revive faith and form new orders to inculcate true morality and forms of worship and spiritual ideas consistent with the age. The introduction of Moslem ideas in India led to a revival about four hundred years ago. The introduction of Christian ideas in the last century led to another revival under heroes like Rammohan Roy and Swami Dayanand Saraswati, but their teachings alone have not been quite appropriate to the requirements of the age and have not yet taken hold on the people as a whole. The growth of ideas and practices since the days of remote Indian antiquity have been such that to attempt to do away with the socia ethical, philosophical conceptions as well as ritualistic practices at once must be impracticable, if not impossible. Revival is to be hailed, but every revival must be suitable to the present state of things. We cannot bring back the old in its pristine state. We cannot all at once shove aside the Punranic practices and philosophical ideas which have taken deep root as if they had no existence at all. We cannot destroy the social fabric of ages without the most violent and the rudest shocks. For the present, we must be content to proceed slowly and build an order of things out of the old. But who is to do it? The Sanatan Dharma as well as the other teachings of the great religious reformers of the last century require formation of monastic orders appropriate to each. Catholicism and disinterestedness must be the motto of each order, We must set about to form new religious orders.

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METAMORPHOSIS.

[From the Author's forthcoming Work "THE COSMIC DUST."]

By Ranjni Ranjan Sen, B. A., LL. B.

Ineffably sweet and pleasant is the roseate hue drawing forth radiance from below the mighty curve, sucking it as it were out of the pale blue around. Faint pink deepens, grows ruddy and blushes carnation, and finally changes to deep crimson. Brighter and brighter it glows and becomes iridescent,—and, presently, up arises the shining fringe of the fiery orb dazzling the eye with its blinding splendour. A stately clothing of magnificent brightness overspreads and illumines the visible and disperses the gloom around, and makes all manifest to the sight. *All*? What?—The aerial blue above? Even so! And the expanding earth below? Aye, this conglomerate dust too, painted with green shrubbery and foliages of variegated hues, studded with rising mounds entwined by glistening runnels coursing in their serpentine tracks, interspersed with deep depressions filled with the bluish rippling surge and upraised dots of green! And those tiny, flimsy, upright piles of varied shapes? Are they the habitations of the puny burrowing creatures creeping, jostling, struggling about?—Peahaps! But this is the last scene of the very *last* act in the great drama of creation—at least to the extent it concerns the audience; for, as the curtain drops, the lookers-on vanish and plunge into the gloom of the other shore; but the vast stage endures and holds on for ever, and the rising curtain reveals even greater splendour before the admiring gaze of a fresh batch of new-comers!

What, then, is the beginning of things? If this the apparent finis, what then could have been the opening prologue? Very dim and beyond ken!—and the interval between

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looks rather wide. Observation fails and fancy courses with hesitant steps as it beholds the curtain rise and the first act commence.

1

How charming and agreeable looks the pristine radiance —this soft opalescence, so soothing, so pleasant! Vast and all-absorbing, limitless and all-pervading; Above or below, around or beyond there is none,—nor any trace of a beginning or the prospect of an end! It is *The-all* and nothing but all. Naught else exists but this brightness uniform lighting up itself—stretching like an unbounded, waveless, ethereal expanse, absolutely voiceless and motionless, seemingly void of any sign of animation! Formless and unperceivable Space—its brother twin—it fills and permeates through and through and in its entirety, and effectively does it efface its isolated existence. Co-terminous and begotten together, the two are thus but one —coalesced into a single homogeneous entity!

No blinding glare, nor unbearable whiteness—but only a soft opaline glow, cool and pleasant and tranquil, impalpable, illimitable and infinite, like one vast ethereal ocean in perfect repose! Not out of nothing did it emanate, for naught cometh of nothing. It is *the first-born* of the Unknowable lying beyond the known, of the Will, the Source, the Energy, the Spirit, the Being transcending all beings! Even as *the very first manifestation* of that Being Supreme, it is Him that this beauteous radiance reflects; and hence it was that the holy ancient in the hoariest ages of recorded time perceived *this* configuration of His manifestation in their vision and raised their voices in rapture and ecstacy,—and the holiest of the holy hymns rang through the earth as they invoked with the supremest devotion,

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"*Of that glorious Lord the worshipful effulgence we contemplate,—even of Him who bestoweth our intellect!*"

They contemplated,—aye, and for long—till this effulgence unified and identified itself with the Spirit Himself!

2

Inert and immersed in torpid somnolence it lies—this sole and all-absorbing existence—grand and sublimely beautiful even in its inaction! As in the stillness of deep might half-lit by the feeble rays of the waning moon, the waving white feathers of the tiny, swarming migrators flying across the azure above raise a shimmer of glistening silver in the pale blue around, even so there presently comes a rapid tremor agitating the vast sea of this opaline brightness! The Spirit *wills*—the Being unconditioned passes into the conditioned,—and the compliant offspring thrills obedient and quivers, and Motion Springs up in the whole prodigious mass and sets it rolling in mighty convolutions!

Cream and pink and orange—the varied tints glow out,—rose and amber and pale green, bright red, golden yellow and shifting violet—a carnival of transparent lustrous colours emerging from out of the great mass of convolving brightness, brightening up and shading away into unnumbered hues dazzling and ever changing! Like the rapid shiftings of the evanescent rainbow sheen upon a round soap-bubble floating in the air or upon the expanding oil-drop over a placid pool, this wondrous radiance resolves itself into myriads of rippling, glistening tints springing up and running into one another in harmonious blending!

Now green, then red, now blue, then gold—a fountain as it were of ever-varying colours spouts up from some invi-

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sible source and scatters their tremulous transitory shimmer all around! What a grand vision of sublime splendour as the cheery waves of varied brightness disport in unmitigated glee and roll and plunge into one another and come out transformed into newer hues!

Imperceptibly and without premonition there now springs up another great force that gathers potency soon enough and raises a mighty churning whirlpool spinning at a tremendous rate and drawing in and sucking up all this feast of colours in its immense hollow wherein the struggling masses lose themselves and merge! Vast swelling waves of varied tints extricate themselves from the ardent embrace of the boundless Space that had been hugging them close, and make it grow dark and void as they are drawn in swift and engulfed inside the whirl. No rest, nor pause they know—but impelled by some resistless energy, onward and onward they rush at a terrific pace to reach the great yawning abyss that glows up and brightens as the radiant hues come in in all their prodigious masses and blend together and pass into a soft white of growing intensity. Brighter and brighter it waxes, and fuller and fuller it grows—this vast hollow that was—and keeps rapidly bulging into a huge rotundity of astonishing resplendence,- and the cheery host of playful colour-waves straggling unwilling towards this central glow lose identity and fade totally away. As all the liberated colour and brightness gather rapidly in and swell the bulk and augment the denseness of the immense concentrated mass, intensely luminous it shines out in all its splendour of inconceivable whiteness far surpassing the condensed glare of millions over millions of resplendent suns sharply contrasted against stupendous vastness of the darkened and gloomy space all around!

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3

Deserted by its bright twin-brother now gathered up in the resplendent mass, the vast and lonely space around is left severely alone in all its immensity, and in the heaviness of parting grows gloomy and wears a thick shroud of black. Dense darkness now comes into existence—ever a follower in the train of brightness—and fills the erstwhile abode of light and sits brooding in sombre stillness far, far away—the vastest thing that exists and vaster far than the concentrated lustre now glowing in the centre, if centre it may be styled, of what is illimitable !

No shadow does this superb brightness cast, for nothing intervenes to veil it—it is the immensity of the space afar, devoid of its luminosity, that looks dark and cold and insipid. Vast is this space and limitless ; exceeding bright is the luminous glow. But the shadeless light in calm and unruffled repose is the same as the sightless gloom—a mass of overpowering lustre, inane, inert, inanimate !

The ever-active Will exerts,—the obedient brilliance thrills to the call, and spins and whirls at a tremendous rate. Radiation proceeds space ; and forth from the central glow issue masses of brightening glare spreading out on all sides, and unnumbered sheaves of luminous rays shoot forth all around and course forward piercing the surrounding gloom and brightening it. Larger and larger expands the immense glow, rounder and rounder grows the resplendent sphere casting out ever-multiplying beams of lustrous whiteness,—and at last, like a prodigious bubble bloated up much too full to contain itself, suddenly with a mighty effort as it were *it bursts* !

And in the still darkness of the soundless space there abruptly speed forth millions over millions of its lustrous fragments flashing and coruscating like number-

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less scintillating stars issuing out of a prodigious rocket thrown up on high! What a fearful shower of immense fires running all around and coursing with tremendous speed ever forward and forward, and breaking into fragments again on the way and leaving luminous trails behind in the impalpable haze of floating nebulous clouds. Here and there they burst, some of these shooting fragments, and split up into brilliant clusters of glowing bells moving together and left far far behind their larger comrades What a sight! How magnificently the unnumbered particles of the luminous sparks shine out as they flit away to all parts of the dark-veiled space. But pause! Look how close that immense fiery pair approach. How disastrous! How awfully they clash and crash and fly into numberless sparkling atoms rushing into the dark!

Bewildering chaos of struggling fires! But presently it ceases and gives way to order and symmetry, and the glowing masses filling the space move on in well-ordered courses. Alone and apart does each bit move—the limitless space is spacious enough to hold them all! The whole expanse is bespangled with myriads of these twinklers, and distance comes in between them as further and further away they move, each a mass of radiant glow emitting numberless rays that sunder the encircling gloom and illuminate the space near about it,—and Time as we know it is born to measure the speed of their motion.

Even as the host of the brilliant rays approach, dense mounts of solid darkness press against one another in their violent struggles to flee, and waves upon waves of rolling gloom recede and fall away chased as it were by the radiance behind Far and farther away move the incandescent spheres, distance between them too astounding and staggering to conceive increases, and fainter and fainter grows their bright emanations. Thinning gloom in dark-blue hue reappears in the interstices between—

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fading away or growing deeper as it approaches or recedes from their proximity, making thus a pleasant blending of light and shade and warming up what was but an insipid monotony. How bright they glisten and twinkle—these myriads of glowing *suns*—or *stars* as later styled! As in the half-light of the crescent moon numberless lilies shine delicately white upon the deep-blue bosom of a crystalline pool, so do they look—white and bright and shining, floating peacefully as it were upon the vast dark-blue space. Not peacefully quite,—but onward with speed inconceivably furious they move, keeping their ordained distances agreeably to the Will that had set them in motion.

How marvellous the sight—how wondrous in all the sublimity of sombre stillness—for air or sound is not yet born. Nothing but the pervading darksome space around and glowing brilliants peeping from behind a gauzy veil of the darkest blue! Infinite their number, and into the thick dark they pierce and move further and further away till they grow cold and lose their lustre and merge themselves in the prevailing dark, but still keep moving on and on and for ever.

Amidst this beauteous display of the twinkling masses, some go out altogether and some benighted particles blaze up on a sudden and speed aslant and shoot away into the distant gloom with long-drawn and expansive tails of fine gauzy transparency or go out altogether in trails of bluish-white firework. Are these the erratics?—the comets—meteors—shooting stars, breaking up the tedium of the monotony? As a host of glow-worms upon a riverside bush keep up an irregular blaze, now brightening up here, then dying away there, even so do this immense swarm in the vast dark-blue space brighten and go out and keep up an ever-changing twinkle! Large and medium and small, bright and pale and nebulous, they glow and shine and blink—infinite in variety, bewildering and distracting!

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VAIDIKA DHARMA.

The Karma-Kanda.

BY PT. BHAGWAN DAS, M. A.

(*Continued from page* 585).

It has been indicated before that the four ends of life, चतुर्वर्ग ought to be *understood* by means of the Jnana kanda, righteously *desired and aspired for* through the Bhakti-kanda, and *realised* with the help of the Karma-kanda For a truth is *re*-al, *act*-ual truth to a person only when he is willing, nay, eager, to *act* upon it, to apply it to the things (*res*) that concern him. Otherwise it is either a hypocritical lip-profession or idle dreaming. And, therefore, a consistent *practice* of life-activities, individual and communal, has been established by the seers of the Vedas, the Manus and the Rishis, in accordance with their findings of adhyatmika (subjective), adhibhantika (objective) and adhi-daivika (dynamic) truths, *i.e.*, the facts and laws of spirit, Matter and Energy, mind, body and force (which is always vital).

It has also been pointed out that the Varna and Ashrama scheme is the soundest, the most scientific and practical, the least utopian, system of social organisation that has been devised within historical memory, for the realisation by each member of the community, as fully as in him lies, of the four chief purposes of life, *viz*, I (*i*) Kama refined and purified by (*ii*) Artha and regulated by (*iii*) Dharma, and II (*iv*) Moksha. In other words, I, the joys of finite physical existence, of dwelling within a body possessed of senses and motor organs, दैहिकानुभव, ennobled, enriched and guarded from error, respectively, by (*a*) Art, (*b*) Science, and (*c*) Law, and II, the final Deliverance, Emancipation, Freedom of the soul from earthly bonds and the attainment of the Bliss of Infinite Being by means of the (*d*) Divine Philosophy and spiritual wisdom which realises the Unity of all Life and all lives.

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Finally, it has been suggested that the scheme is thus rational and workable because it is based on the sure and permanent facts and laws of psycho-physics and not any mere imaginative mechanical, political or economical artifices and *tours de force*; and because, in the framing of the scheme, all the main great lines of human functioning (with their sub-divisions) *viz.*, the I (*a*) Art, (*b*) Science and (*c*) Law of the Finite and II (*d*) the Metaphysic of the Infinite, are directly oriented and applied to the corresponding main ends of life (with their sub-divisions), *viz.*, I (*a*) Kama, (*b*) Artha, (*c*) Dharma and II (*d*) Moksha; so that, from this *practical* stand-point, the most important classification of human knowledge is into (*a*) Kama-shastra (or Kala-shastra) the science and art of domesticity and conjugal felicity and life enjoyment, (*b*) Artha-shastra, the science of wealth and all its means, (*c*) Dharma-shastra, the Science of Law, and (*d*) Moksha shastras, the Science of Spiritual Freedom. In the terms of the mediaevalists these might be called the humanities, (the realities, the legalities) and the divinities.

It is understood, of course, that in order that the noble tree of this perfectly planned organism of Society should bear and yield its legitimate fruit of joyous sweetness, it is necessary that it be watered with the waters of living intelligence, of that alert reason which has been defined as the faculty of fitting means to ends, and be tended ever in the loving all—embracing spirit of accomodativeness and adaptive elasticity; it must not be heaped around with the dry sands of dead formalism gathered by rigid and unreasoning obstinacy born of selfish antipathies and arrogance and hatred.

Now the subject matter of this Karma-kanda might be expounded from any one of the three standpoints mentioned in the previous chapter. To set it forth at length, in terms of Varnas and Ashramas would no doubt be the most exhaustive. It would require, however, a

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complete description of the duties of all the four chief classes of men in all the four principal orders of each of the four types of individuals and corresponding vocations during each stage of life, so far as applicable. This is scarcely the place for such details. With reference to another standpoint, the duties respectively of (*a*) the pursuant and (*b*) the renunciant halves of life are divided between the first two ashramas, on the one hand, and the last two, on the other. Therefore the subject need not be specifically treated here from that point of view either. For the present purpose, *viz*, the presentation of broad outlines with indication of underlying principles, the second sub-division referred to in the preceding chapter will probably be the most convenient, *viz.*, the classification of 'actions', with reference to their comparative importance, into (*a*) the daily and 'permanently' binding or imperative duties, (*b*) the 'occasional' functions, and (*c*) the 'optional' acts.

This method will also probably make the establishment of correspondences and contacts with other systems of religion easier. For even amidst the endlessly varying details of rituals and polities of the various religions we may still discern certain general principles as common to all the schemes.

(*a*) Thus every religion, to a greater a lesser extent, lays down some directions in the nature of rules of daily individual conduct and of forms of domestic and social polity, enjoining certain practices upon, and assigning various rights and duties, functions and vocations to, different men and groups of men, of different temperaments and capacities, and in different situations in life—all such conduct and custom being regarded as *necessary* for the maintenance of individual and communal health, of public and private well-being.

(*b*) Almost all religions also prescribe a set of sacraments, some fewer and some more numerous,

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which may be roughly classified into (*i*) antenatal, (*ii*) intra-vital and (*iii*) post mortem, connected with the three main 'adventures' of life, *viz.*, birth, marriage and death. The subconscious or recognised purpose of all these is, by various processes, performed from time to time, on special and appropriate occasions, to purify and consecrate, educate and develope, the grosser and subtler bodies inhabited by the soul, in such a manner as to make them strong and fit for the discharge of the daily duties, and also, generally, to make life in and through them, here and hereafter, richer and nobler, and enable the soul to attain to ever greater and greater perfection of manifestation and fuller and fuller communion with the Nature and with Nature's God, *i.e.*, Itself in fundamental essence. "The body is the soul made visible.' 'Nature is the garment of God.' The manifestation of the spirit is in and by Matter. The finer the material of the denser and subtler 'sheaths', the finer the manifestation.

(*c*) Finally, every religion also recommends, or simply mentions, other rites and ceremonies and deeds of merit, whereby intercourse with the inhabitants of other and invisible worlds may be secured and hidden superphysical faculties unfolded for various 'desirable' purposes (as distinguished from 'perpetually imperative' and from 'occasional' duties) of the earthly or the heavenly life.

All this department of actional Dharma is clearly, in respect of the 'forms' largely relative to time, place and circumstance, as explained before in connection with the *summum bonum* and the 'sanction' of morality. In the scheme of Vaidika Dharma, however, here as under the

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other two main titles, of Jnana and Bahkti, the exposition of the facts and laws seems perhaps to be fuller and more systematic than elsewhere.

Class (*a*) above corresponds, generally, to the nitya-karma ; (*b*) to the naimittika and (*c*) to the Kamya. They may be called the perpetual, the occasional, and the optional duties, in modern terms ; and may be said to repeat, under the general head of Karma-kanda, the fundamental triad of cognition, action and desire, which appears in dharma, artha and kama also, respectively.

(*iv*) *Nitya-Karma.*

The 'imperative daily duties' have been defined thus:—

यदकरणे प्रत्यवायः यच्चाहरहः पुरस्कारविहितं तन्नित्यकर्म।

"The action perpetually or permanently due to be done is that which is ordained for daily performance and the omission of which entails sin." For current purposes the smritis enumerate these 'perpetual' duties under four main heads, (*a*) shaucham, (*b*) acharah, (*c*) pancha-maha yajnah, and (*d*) sandhya-vandanam—cleanliness, good conduct, the five great sacrifices and the orisons.

Thus *Manu.*

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमाहितः ।

आचारमग्निकार्यं च संध्योपासनमेव च ॥

In modern language we should say the ever-present duties are, (*a*) the observance of the laws of hygiene and sanitation ; (*b*) the fulfilment of the requirements of good manners and morals, polite ways, gentle speech and courteous demeanour towards elders, youngers and equals ; (*c*) the daily performance of some acts of service (which include study and teaching) to fellow-creatures of the human, sub-human and super-human kingdoms, and (*d*) the offering of prayer and worship to the Infinite (or some lesser)

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source of psychical as well as physical vitality, purity and power in order to derive nourishment and sustenance therefrom.

It is possible to allocate these four under our familiar triad. In terms of the Yoga-sutra, their details, rearranged, would fall under (*a*) तपः (*b*) स्वाध्याय and (*c*) ईश्वर प्रणिधानम्, or self-denial, study, and unceasing submission, surrender and direction of the mind to God, 'dwelling' in God', निवसिष्यसि मय्येव (Gita). They may also be said to correspond to the (*a*) दानम्. (*b*) अध्ययनम्, and (*c*) इज्या, charity, study and sacrifice—which are incumbent on all "re-generate' persons alike. Self-denial, charity, purity and good conduct may be said to be the more express and outward or 'active' Nitya-Karma; study and teaching, or the brahma 'great-sacrifice', the more 'cognitional' or intellectual duty; and the constant 'dwelling in God' and prayer and worship, the 'desiderative' or emotional duty. Finally, we may note that they correspond to artha, dharma, and kama; and that, when the worship is directed, in the later stages of life, to the Infinite self and not to any lesser, concrete and personal deity, and takes on the nature of self-realisation in all life, with appropriate study of the Moksha-Shastra, and the nish-kama or unselfish performance of appropriate portions of the nitya-karma, then that nitya-karma as a whole becomes naishkarmya or altruistic universalism, and corresponds to and subserves moksha, the fourth and final end of life.

(*a*) *Shaucham.*

Under the head of shaucham, the Smritis lay down rules as to waking and sleeping, personal cleanliness, teeth-rinsing, ablutions, sex-purity, appropriate diet and dress, etc., for the different classes and orders—which, scientifically regulated are all equally necessary to a life of psychical and physical health—health which means wholeness, holiness, perfectness in mind and body, the two going together inseparably. That 'cleanliness is next

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to godliness' or, indeed, 'is on both sides of it', is nowhere more patent than in the scheme of Sanatana Vaidika Dharma. Indeed in its degenerate exaggerations and perversions, current Hinduism, to the casual observer, is in major part made up of customs as to 'touch-me-not' of the most irrational, senselessly formalist and even positively harmful sort; so that it happens repeatedly that food is taken from the hands of one who may be suffering from a contagious and dangerous disease simply because he is a 'caste'-man, but not from the hands of a non-'caste'-man though he may be thoroughly clean and healthy and though the Smrtis permit it expressly.

What is urgently needed is that the rules laid down in the old books should be interpreted *intelligently* and carried into operation rationally. That great excesses and errors are liable to arise even under the guidance of 'official science', when pushed to extremes, and not only of Dharma, is easy to understand on remembering how exaggerated segregations and quarantine were commenced under the new-born terrors of the first discoveries of the bacilli of infectious diseases, and how a healthier sense of proportion was only gradually restored when further discoveries were made of healthful bacilli, phagocytes, natural physiological anti-toxins and the resisting powers of prana, *vis viva*, and the purifying properties of clean air, clean light, clean drink and clean food.

Incidentally, to understand why such items as **दन्त धावनम्**, 'teeth-washing,' are mentioned specifically in the rules of **शौचम्**, in the old 'law'-books, we should look at the efforts being now made by the wise 'medicine-men' of the west, at this day of advanced civilisation there, and being made with but slow and scant success, to get their peoples to realise that unclean teeth mean decayed teeth, whence foul mouths and fetid breath and breathing-grounds for microbes of disease, which mean indigestion and ill-digestion and the formation of poisons, in the

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stomach and the tissues, whence, finally, fifty per cent if not more of all the ills that flesh is heir to. The adhyatmika and adhi-daivika psycho-biological errors in diet and sex-matters, as medical men know well, account for ninety five per cent of the diseases and misfortunes of humanity, only about five per cent or less being due to adhi-bhautika or 'external' accidents. प्रमादादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति। —Manu. 'Teeth-cleaning' in the ancient 'law'-books may look funny to the hasty mind, but is in reality more in place and more useful than prohibitions against spitting in the public streets and a hundred other similar provisions against nuisances and dangers to health that are in modern law-books. If the nitya-karma, the regular observance of certain simple laws of personal hygiene, dietary, dress and sex-conduct were enforced by modern law, and the economic and social *conditions* created and maintained which would make their observance possible then very probably many other laws would become superfluous and disappear of themselves, which now encumber modern statute-books and hamper and hinder daily life instead of helping. Of course, modern jurisprudents endeavour to demarcate the province of 'law' from that of 'morality'—but their practical success is more than doubtful. In the older scheme 'social pressure' and 'legal pressure' merged insensibly into each other and hard and fast divisions were not believed in, and inducement to positive 'deeds of merit' went hand in hand with deterrents against vice and sin and crime in the same 'law'-book. And today many thoughtful people of the west also have begun to feel acutely that the glorification of legislator's and lawyer's 'law' is being overdone; that 'modern civilisation' has become more 'law'-ridden than even in its latter-day degeneracy the 'ancient civilisation' of India was pseudo-'dharma'-ridden; that at least as many excesses and evils are perpetrated under the aegis of the newer culture in the noble names of law, science and art as even were under the shadow of the older ethos in the nobler names of

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dharma, artha and kama ; and that a thorough overhauling, purgation and reformation of the whole system of society from top to bottom has become necessary. The principles of the Sanatana Vaidika Dharma are the only natural, true and strong foundations on which the crumbling edifice can be reconstructed safely.

स ब्रह्मविद्यां सर्वविद्या प्रतिष्ठा मथर्वाय ज्येष्ठ पुत्राय प्राह ।

Mundaka Upainished.

"The Creator taught to his first-born the Science of the Infinite which is the basis of all the arts and all the Sciences of the Finite."

The practice of the rules of Shaucham, purity begun in the days of childhood and studentship, becomes perfected in the days of old age of Sannyasa so that there result from it what the Yoga-Sutras describe thus :

शौचात्स्वांग जुगुप्सा परैरसंसर्गः ।

सत्वशुद्धि सौमनस्यैकाग्र्येन्द्रियजयात्म दर्शन योग्यत्वानि ।

" Recognition of the inherent impurity of the physical body, avoidance of unclean contacts, lucid purity of intelligence, chaste serenity of mind, concentration of attention and absence of wandering and fickleness, control of the senses, and readiness and worthiness to recognise the Supreme Soul."

The danger, of course, is, when the practice is misplaced, mistimed and misconducted, that instead of the great results above-mentioned culminating in the vision of the Great Self, there is produced only an accentuation of the smaller self with all its corollaries of self-righteousness, narrow self-conceits, and sense of sole and exclusive proprietorship of heaven. The Roman Catholic scheme recog-

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nises the 'odour of sanctity' which not only metaphorically but also literally developes in the persons of the pure beyond common. The attractiveness of the pure, the chaste, the holy, is due to the refined magnetism and vital pranas and ethereal tattvas which develop and play in their persons.

(b). *Achara.*

The rules of achara deal with the methods of salutation and address, postures, gestures and manners for all occasions, distinguishing vocational marks in apparel, work and play, fasts and festivals, vows and vigils, recreations and relaxations, laborious days and holidays—no more surprising than the modern very elaborate codes of table-manners and tea-ceremonies, warrants of precedence for Court-functions and levees, or the 'laws' against travelling in the wrong class of carriage on railways and tramways or those regulating Bank-holidays. No more surprising than these, and perhaps more healthful and spontaneous in feeling and less irksomely compulsive from without because developed in an atmosphere of *adhyatma* and spirituality and ever-present communion with the higher-worlds.

The rules of *achara* are included in the *dharma*-law somewhat on the same principles on which, *e. g.*, vaccination and inoculation and the heights of buildings in municipal towns are dealt with by modern law, and it may perhaps be said, for sounder and less disputable reasons. One of the recognised classics of Sanskrit medicine, is known as the Charaka-Samhita, though it was originally composed by Agnivesha and only revised, re edited, brought up to date and republished by Charaka : **अग्निवेशकृते तन्त्रे चरक प्रति संस्कृते** In this work there is a long chapter devoted to **सदाचार**, "The ways of the good and the wise." The most important items out of these have been taken

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over by the *Smritis* too. 'Good manners and morals' are emphasised greatly in these.

आचारः परमोधर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन सदा युक्तो नित्यं स्यादात्मवान द्विजः ॥
एव माचारतो दृष्ट्वा धर्मस्य मुनयोगतिम् ।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥
आचराहीनं न पुनंति वेदा — *Manu.*
यद्यप्यधीताः सह षड्भिरंगैः ।
छंदास्येनं मृत्युकाले त्यजंतिः
नीडं शकुंता इव जात पक्षाः ॥

Civilities make civilisation, the recognition and performance not only of civil duties in the narrower sense, but of the duties of appropriate gentleness and courtesy and recognition of other's rights in the widest sense. And the character, culture, social convention, civilisation (*civis* सभा) सभ्यता, शील,सदाचार, is strongly based only when it rests on the sure foundations of the recognition of spirit and the knowledge of its ways of manifestation in the world-process; when the *achara* issues from within spontaneously, and is not imposed from without by fear, when it is oriented to a definite goal and not left to shape itself haphazard. The 'gentlemen' and 'gentlewomen' are they who behave 'gently' to others *because* they recognise that the 'other' is the same in essence as themselves; because they have received the 'second birth' into the consciousness the Larger Self, because they are द्विज and आत्मवान्. And in gentle behaviour, gentle speech is first.' The first manifestation of the soul's unmanifest movement is in sound, in this world of ours. And the first and as yet also the richest and the most intelligent and intelligible communion of the Soul with its sister-souls is by the voice. Not to know each other's language is to be strangres. To understand is to sympathise. Not to understand

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is to misunderstand. There is no greater source of a common understanding, and common interest, a common national, political life, than a common tongue. Hence the great stress laid by the law-giver on the appropriate use of the Aryan Sanskrit language.

तृणानि भूमिरुदकं वाक चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यंते कदाचन ॥ *Manu.*

तां चाप्येतां मातरं मंगलानां ।
धेनुं धीराः सूनृतां वाचमाहुः ॥ *Bhavabhuti.*

The simpler *achara* of the early stages becomes in the later ones, gradually more and more perfected, till we have the yamas and niyamas, vows and vigils, abstinances and austerities, of yoga which lead the soul from mere goodness as student and citizen into the saintliness of the vanastha and the *sannyasi*, the status of the *rishi*, the muni, the truest and highest (as greatly distinguished from the nominal) brahmana.

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THE VEDIC DHARMA.

(By Pandit Ghasi Ram, M. A., LL. B.)

Ours is a religion of hope. Let a man fall, as low as he possibly can there will be hope for him yet and time enough to rise to the highest pitch of goodness. Satan himself—were he a real being—would not be without hopes of redemption. And this hope of future uplift is not held out to man by any personality other than his own. Man is the architect of his own fortune as he is his own grave digger also. 'Self is the friend of Self and Self is the foe of Self.' We, ourselves make or mar our fortune. Our destinies are shaped, by ourselves and not by an arbitrary unsympathetic despot as God is painted in other religions which have manufactured mediators and intercessors between man and God. If a man rises the credit will be his as the blame also will be his if he falls. This is the teaching of the holy Vedas and this is indeed a glorious teaching. Man is free to act. Freedom of will is the corner stone of Vedic Ethics. No freedom no responsibility. Man cannot be a moral agent unless he possess freedom of action. Without it Divine justice cannot come into play. What justice would there be in gibbeting an executioner who performs his appointed task. If we are only so many puppets in the hands of God, which we would certainly be if we believed God to be our creator in the sense that He called us into being from the regions of no-being, there is no justice in punishing us for our pranks which we play according to the manipulations of the wire puller. The Vedas teach us that we are eternal and not the creatures of a day as the Semitic religions would have us believe. The Vedas teach man to be self-dependent and self reliant. They do not take a low view of human nature. Man is not born a sinner. The Atman is pure and eternal. Sin is accidental only. It is the result of disobedience of God's commandments and it is washed away by suffering which

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it entails and by checking the evil tendencies created by it by doing good deeds and living a chaste and unselfish life. The soul being eternal has infinite opportunities for retrieving its lost fortunes. Man is not asked to accept a particular individual as his guide on the road to salvation for it lies straight and clear before him. All that is asked of him is that he will have to travel it himself and to travel the whole of it. There is no short cut to his goal, knowledge, true knowledge and action, good action these are the only pass-ports to heaven. There is no place for pessimism in the Vedic religion. Nothing can be more alien to its spirit. A follower of the Vedas cannot take a gloomy view of the world and its arrangements. His God is good and just and holy. Consequently His work also must be good and just and holy. If there is sin man who is its author is to blame. If all men were pure sin would be nowhere Just as by observing the laws of health we can drive away disease so by obeying ethical laws we can annihilate sin. It is only diseased natures which go about whining and complaining and throwing the blame on others. They are despondent and despairing, filling the air with their wailings and making their own lot and the lots of others who come in contact with them miserable. But strong and healthy natures are full of faith and hope. They rejoice in the blessings that their merciful and liberal Maker has showered on them in His great bounty. Their ears are filled with universal symphonies, their eyes are gladdened with a thousand beauties with which they are surrounded and with buoyant hearts and bounding steps they start on their journey singing the praises of the Lord and consecrating their lives to Him with firmness and resolution.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तु-

ष्टुवꣳ सस्तनूभिर्व्यशेमहि देवहितं यदायुः । यजुः

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Hope, vigour, manliness, self-reliance, healthy optimism, complete faith in their ultimate triumph over sin and suffering and firm belief in the goodness and justice of God—these are some of the distinguishing features of the religion of the Vedas.

Such is the religion in which the Brahmacharis of Gurukulas are being trained. God grant that they may imbibe its true spirit and convey this message of universal peace and good-will to the long suffering humanity.

॥ ओ३म् ॥

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"IN TUNE WITH THE INFINITE"

I

In tune with the Infinite O
My soul doth e'er observe
Incarnate in the Universe
The mirrored Soul of Love.

II

In tune with the Infinite O
Musical all I feel,
And as a measured rhyme I hear,
My steps in dances reel.

III

In tune with the Infinite O
My hands in work engage
From dawn till evening's stars unroll
Some wondrous Poesy's page.

IV

In tune with the Infinite O
I talk all day and night,
Till all the voice is hushed in me
And ranged all out of sight.

V

In tune with the Infinite O
Alone or midst a throng,
By bird and beast, or Nature's noise,
My heart is thrilled with song.

VI

In tune with the Infinite O
In thousand unknown ways
I sense affection's strange perfumes
Which round about me sprays.

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VII

In tune with the Infinite O
Through Colours' rhythmic rush
My eyes in line and shadow trace
One only Face's blush.

VIII

In tune with the Infinite O
From brows and lips and glance,
A dream arises, which enshrines
The song-sought Countenance.

IX

In tune with the Infinite O
All Sorrows earthward roll,
When through tears the diamond glows
Of Beauty's chastened soul.

X

In tune with the Infinite O
Deathless Lotuses bloom
In the praying heart's shrine of fire,
Raying with Peace the gloom.

XI

In tune with the Infinite O
From inane depths on high
Suns unnumbered e'er coruscate,
And throb, and flash, and die.

XII

In tune with the Infinite O
From the sonant heart of the Blue,
Hark cymbals, flutes, and organs drone—
"The GOOD, the BEAUTIFUL, the TRUE!"

MOHINI RANJAN SEN.
Chittagong.

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THE GURUKULA KANGRI.

SOME THOUGHTS AND IMPRESSIONS.

(by Mrs. J. Stannard.)

It will, we suppose, be generally admitted by Arya Samajists and their friends that among all their numerous social activities, the colony educational centre—near Hardwar—stands to-day a unique achievement. Its primary existence is mainly due to the untiring zeal of an ardent reformer, Principal Lala Munshi Ram, though the ground of some 9 0 acres was donated by a pious Arya. This institution, which claims to restore ancient Vedic principles, demonstrates more eloquently than mere words what persistent effort can accomplish when it is backed by a great Ideal and the imagination is stirred to recover its lost religious greatness. Having had the privilege of visiting both the Shanti Niketan at Bolepur as well as the Gurukula, I consider (if my humble consideration is worth anything) that these Farm and School colonies present in their different ways features of striking interest and forceful suggestions. They will surely prove national assets for the revival of art and religion of great potential value. Yet both of these leading institutions and others in the country are doubtless still in the experimental stage, since a perfect presentation of all their possibilities, theoretically and practically, need the mature observations of a century of results for valuable sections dealing with scientific agriculture. The arts and industries could be profitably appended where space at least is no object. At present the Gurukula has barely fourteen years of life behind it and it is the largest institution of its kind working out its aims on very special lines. It can already show amazing robustness in work and endeavour. Its leaders will point out the smiling domains of their sphere of activity and point with legitimate pride to the transformation

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from wild jungle that they have effected. Instead of a waste, we see this extensive colony surrounded by gardens and a park-like appearance has been obtained. Fruit trees and vegetables grow in luxuriance while the college green is large enough to provide amusement for several hockey teams. Large and numerous wells for bathing, drinking, and irrigation purposes are sunk in various parts of the estate, while great herds of milk cows and buffaloes roam out to daily pasture and provide the gallons of milk so indispensable to a colony of several hundred vegetarian Hindus. Rows of out-buildings forming bungalows and dormitories surround a large central college building which contains a beautiful library hall and reading room. Other divisions in this building include laboratories and science rooms, while in view of the great and inconvenient distance from any town, illness is provided against and a resident doctor and assistant run a school hospital and two fully-equipped dispensaries. They can treat allopathically or herbally, since they are very usefully reviving the science of herbs and "simples" known as the Ayurvedic system. I was also shown how the vast quantities of food were cooked and distributed and needless to say for celerity and simplicity in this respect the Oriental, especially Hindu, is a supreme master.

Let our dust-choked, sweated workers and students, living, eating and learning in cramped unlovely rooms, in malodorous lanes or overcrowded courts, try and imagine what it is like to pursue the studies and the simple life in pure air, on pure diet! To feel the breezes play round and hear its gentle rustle through the tall pampas grass as the river Ganges rushes on its busy way, the birds too piping in the trees close by and the distant cow bells joining in the natural music of country life. Think of the exhilaration, after hours of concentrated work, to stretch the limbs and renew and exhausted lungs and brains by vigorous walks and games in such healthful and inspiring

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surroundings. When India more completely rallies to the natural values and high possibilities an educational colony scheme can offer, more will, it is hoped, be found in this vast country where rural life needs reconstructing and many an artistic industry reviving. One knows that many are the arguments for and against every scheme that claims to be educative, but there are few parents indeed who would frankly prefer their sons to be thrown into city mailstroms full of their evil possibilities, rather than have them achieve the same results under a totally different order of environments. In a true consideration of the oriental temperament, religious and national, one cannot do otherwise than feel that properly-guided school colonies are ideally suited to this country and deeply needed, for they tend to develop not only intellect and physique but encourage *individuality* of a creative order and evolve soul.

To demand an achieved curriculum, that calls only brain and memory and work, has ever proved ruinous, psychically and physically in the end, for stereotyped sholasticism neglects those deeper suggestive forces which mould character and form imagination. Education becomes debased and mere instruction sterilising the mind by competitive methods and imitation. The utility and value of placing great public schools in large open country spaces, in picturesque surroundings has been amply demonstrated in England and the methods adopted by the higher school of educationists aim at development of character as a whole, physical, intellectual and moral and not merely to cram through for examination honors. One feels that a great field of work lies before India along educational lines of a colony order, for amid such vast resources as this country presents, where industries and commerce need full attention, colonies that aimed at specialisation in one or more technical branches would achieve notable successes and also possibly conduce towards a raising of

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the marriageable age in youngmen and women. For there is no reason why a girl's school should not be evolved on similar lines. In view of my sex, descriptions of a detailed order upon male education can be done far better by others, and readers sufficiently interested can obtain much interesting literature on the subject of the Gurukula at the simple request. "The Gurukula through European eyes" is a useful brochure. My aim is modest and I desire only to record impressions and draw sympathetic attention to what was instinctively felt and apprehended by the sense of "atmosphere" which every "colony," industrial or educational, should convey to an impartial and fair-minded stranger. In considering the question of what such centres inculcate, one realises that the first requisite to a harmonious working whole must be an implicit sense of loyalty and solidarity to a central ideal and its interests. We should see reproduced what Materlinck, the Belgian poet, would describe as the "Spirit of the Hive" at work, animating the busy life of the human bees inside! An ever present spirit of co-operation between teacher and taught, calling up a sense of individual responsibility, of pride in the quality of the work undertaken by all, these appeared to me as the outstanding features of the two charming spots it has been my pleasurable lot to see. The above sentiments are doubtless quite as strong in other independent undertakings since that very fact is a valuable incentive to the call of individual genius and honor. None knows better than the true Indian reformer how "up-lift" and the re-awakening process in a dormant people must, and can only, come from within and find its real self, ere a proper union with the forces from without is possible. The Gurukula can offer a modern up-to date instruction, but its rules and conduct of life, its religious principles are all special to the aims and objects of the Arya movement which desires to re-construct ancient national and social ideals in the hope of moulding Indian thought

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gradually towards a true brotherhood of the people and a less sectarian out-look in religion. In view of independent enterprises, special mention is due to that great organisation, the D. A. V. College of the Aryas in Lahore. This success has again certain noble and self-sacrificing individual efforts to thank, notably those of Lala Hansraj, a veteran worker. Here the students number 2,760 and of these 700 belong to the college department. In conclusion, one can but express the hope that out of the trials and vicissitudes of the past, experience has been accumulated which will enable equally enthused and patriotic workers of the future to redouble efforts and reap still greater results.

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SWAMI DAYANAND AND BRAHMACHARYA.

By Mr. Ratan Lall, B. A., LL.B., Meerut.

To-day when many a soul returns to the great sage in the hour of their perplexity and naturally betake themselves, as to the society of a well tried friend, to communion with his stern but lofty precepts which guided the lives of our ancestors in bygone ages, Dayanand stands in need of no introduction to the modern educated world. Many of them may not have been fortunate enough to be personally acquainted with that mighty man, and therefore may have missed both the subtle and direct impressions that come of face answering to face. But there are very few indeed who have escaped the influence of Dayanand's teaching. And so far as Indians are concerned it was but natural. Dayanand had ever clung with fond affection and deep veneration to the writings and teachings of that small band of sages, who amid the wreck of Vedic principles of Life and Universe had attemped to reconstruct and re-establish the religion of the Vedas and thus saved the very soul of Ind. To Dayanand they were all fellow workers in a common cause. His deep study and penetrating vision helped him to see what had remained unseen so long and so much to our cost. I mean the unity of the six Schools of Indian Philosophy For verily it was in a moment of inspiration that Dayanand wrote in his Satyarth Prakash (the Light of Truth) that "the six Shastras are in harmony with oneanother. The Mimansa says 'no effect can be produc d in this world which does not call for energy or exertion for action'. According to the Vaisheshik 'No effect can be produced without the expenditure of time' (in the process). The Nyaya says 'No effect can be produced without a material cause.' According to Yoga 'No effect can be produced without (the requisite) skill, knowledge and thought.' The Sankhya maintains that 'No effect can be produced without the (proper) combination of elements.' Accord-

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ing to Vedant 'Nothing can be produced if there be no instrumentality of the maker'. The creation of the world requires these six defferent causes which have been dwelt upon separately one by each separate Shastra. There is no contradiction in these descriptions" (Satyarth Prakash Chapter VIII, p. 231, Hindi Edition). This is the outburst of a soul which had drunk deep and copious draughts at the fountain of classic Sanskrit lore. And all his writings reveal this fact. Take his Satyarth Prakash. In the words of a mastermind his style has all the grace and lucidity of a race which will not tolerate muddy writing. Its real strength and originality lie in the close texture of its consecutive and penetrating analysis of the many prevalent religions. There is certainly nothing facile or thin in its lucidity. It is, on the other hand, condensed and severe in its compactly marshalled arguments. It is a rare and original mind that speaks in the volume. There are certain passages in which the acute analytical mind reveals a certain emotional quality too. In short, it is a strangely individual book. It is stimulating and rich in its constructive and destructive efforts and in both the work will exert a permanent and everlasting influence. And Dayanand's brilliant handling and general exposure of the glaring inconsistencies and illogicalities in the current articles of many fondly but wrongly cherished faiths will ever remain a contribution to the future religion of humanity. But though he had a sharp knife of criticism which cut its way through time-worn fancies and left nothing unshaken of that august fabric of blind faith in which through all the struggles of her troublous life Ind had rested immoveable, Dayanand's nature was essentially reverential and opposed to the coarse deductions of materialists. For you may count all the prayers and number all the vows Pagans have ever offered before the altars of gods, it would not reach the measure of homage which Dayanand paid to God. His Aryodesh-ratnamala, is a living embodiment of his deeply

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devotional nature. To him the azure breast of ocean, dimpled with its myriad smiles, reflected the image of Lord—soft zephyrs laden with their perfumed tribute were His manifestation while earth, decked in the garb of eternal spring, seemed to be softly bringing back the wayward pupil and forbade rebellion against the Almighty. And truly the heart's springs which the dead weeds of materialistic philosophy had choked burst up in the presence of Dayanand.

But what was the secret of Dayanand's greatness and his astonishing success in the religious and social world? In a word and it was the practice and preaching of Brahmcharya. Says Swami Dayanand in his Satyarth Prakash, 'He alone is always free form diseases of the body and mind and blessed with virtue, wealth, success and salvation who keeps the vow of Brahmcharya and never breaks it.' And here as everywhere else he was true to the spirit of the hoary sages and the word of God—the four Vedas. Our Shastras are replete with injunctions regarding the observance of Brahmcharya. It is the one panacea to all ills that human flesh is heir to and the inestimable boons that it confers upon its observer form the one theme of the writings and preachings of our Rishis. Says the Atharva Veda.

पृथक् सर्वे प्राजापत्याः प्राणानात्मसु विभ्रति ।

तान्त्सर्वान ब्रह्म रक्षति ब्रह्मचारिणया भृतम् ॥

Every living being in this universe of God tries to keep the breath of his individual life—his prana—but the vow of Brahmcharya protects and sustains the prana of all living beings.

Again. ब्रह्मचर्य्येण तपसा राजा राष्ट्रं विरक्षति

अथर्व० कां० ११ अनु० ३ म० १४

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By the force of Brahmcharya alone can a king protect his kingdom. Thus the Charaka :—

ब्रह्मचर्य्यं मायुष्यकराणाम्

च० सू० अ० २५

Of the many things that promote longevity Brahmcharya is the best. Says the Bhagwat :—

ब्रह्मचर्य्येण वै लोकान जयन्ति परमर्षयः

भा० शा० अ० २४३

By the force of Brahmcharya alone sages conquer this wolrd and the next. It is the dictum of the Ashtang-hridaya :—

आहारशयन ब्रह्मचर्य्ययुक्तया प्रयोजितैः शरीरं धार्य्यते नित्यमागा रमिव धारणैः । ५१ । अष्टाङ्ग हृदय सूत्र स्थान अ० ७

that is, Brahmcharya together with diet and sleep is the mainstay of life even as the pillars uphold a house. Thus the Gotama Smriti :—

आयुस्तेजो बलं वीर्यं प्रज्ञा श्रीश्च महायशः ।

पुण्यं च मात्रियत्वंच हन्यते ऽब्रह्मचर्य्यया ॥

गौ० स्मृ० अ० ४

The absence of Brahmcharya destroys age, power, intellect, beauty, wealth, fame, virtue and love of a man. Again.

ब्रह्मचारी न काञ्चनार्तिमा मार्च्छति ।

शत० का० ११ प्र० ३ ब्रा० ६ कं० २

No pain of any kind attacks one who is a Brahmchari.

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In the Chandogya Upnishad Uddalka Rishi says to his son Swetketu :—

श्वेतकेतुर्हारुणेय आस त ꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्य्यं न वै सोम्या ऽस्मत्कुलीनोऽननूच्य ब्रह्म बन्धुरिव भवतीति ॥

छां० प्र० ६ खं० १

O Swetketu observe Brahmcharya ; there has been none in our family who did not keep the vow of Brahmcharya ; so thou too should observe it. A man without Brahmacharya is a man without varna."

Thus the Atharva Veda :—

आचार्य्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः ।
प्रजापतिर्विराजति विराडिन्द्रोऽभवद्वशी ॥

अथर्व० कां० ११ अनु ३ व १४

He alone who observes Brahmcharya becomes an Acharya and he alone who keeps the vow of Brahmcharya gains the position of a king. And he who rules has a hold on all and is hence known as Indra.

These quotations taken at random from the late lamented Swami Nityanand's Puusharth Prakash will suffice to show the importance attached to Brahmcharya by all the best intellects of Ind, and by the word of God. India was the home of arts and sciences because it was full of Brahmcharies and it has degenerated because there is a regular dearth of them. Not one in a thousand is a Brahmchari ! This is the depth to which we have fallen ! And yet like triflers, sporting lightly on life's surface, we talk glibly of progress, advancement and all that. But if we are at all anxious to place our dear motherland upon the high pedestal from which it has fallen we should revive the penance of Brahmcharya. The world stands badly in need of a Brahmchari. The world is steeped in materialism and is paying a heavy penalty for it. The

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present international war in Europe is nothing but an outburst of it. The first beams of morn break dully over the scene of carnage resting with a ghastly glare on pools of blood and unburied carpses. The rising wind moans plaintively among the bones of innocent sons of God and all nature is mourning in concert over the work which man has wrought. The counsel of our Rishis is the only antidote against this degraded condition of humanity. The shelves of India's library display the names of those, who can reproduce the antique austerity of the Indian character even in a degenerate age. With the daring aspirations of these sages in diverse channels of human thought and action we cannat fail to imbibe the principles which alone sustained them in their exalted self reliance namely, that a man was at liberty to lag life aside, like a well worn garment when it had served his purpose. This and much more lies abandoned and unnoticed among the mummies of ancient Indian thought and culture, 'like the body of Rameses shut up in its forgotten tomb' and we have simply to break the seals of the crypt 'to discover the occupant thereof. A Brahmchari—Dayanand—discovered somethig for humanity and the rest will also be discovered by a Brahmchari and a Brahmchari alone. Let us see who takes this vow of celibacy for the study of Vedas and gives the air of reason and the light of truth to fallen humanity. Time sits as a refiner, the dross is cast away and the pure gold preserved; Time chronicles its centuries and myriads die; but a Brahmchari, imperishable as gold, lives for ever. May God soon send one so that like Dayanand's, his loving touch may cause the eye to sparkle with light, and our cheek to glow with the strangely sweet aspect of those who look into far off world and gladly hasten thither.

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RISHI DAYANAND'S MISSION.

(By Mr. G. A. Chandavarkar).

Thirty long but eventful years have rolled by, since the great revivalist shook off his mortal coil. Within this period, as an inevitable result of the impact of the Western civilisation many movements have been inaugurated in India, every one of which in its own way has been trying to work for the good of the motherland. To enumerate the aims and methods of the various movements and to estimate the value of the work turned out by each would practically be a difficult, if not an impossible, task, for an inexperienced youth who has yet to study and learn much. He will, at the present moment, be content with only mentioning the names of some of these organisations The Indian National Congress, The Social Conference, The Industrial Conference, The Muslim League, The Hindu Sabha, and several other denominational conferences, The Theosophical Society, The Ramakrishna Mission and the Bharata-Dharma-Mahamandal are all bearing eloquent testimony to the fact of there being an all-round *national upheaval*. On all sides, we see waves of enthusiasm surging on, the young and the old, the poor and the rich, the literate and the illiterate, the orthodox and the heterodox seem to be stirring with life and energy. But no careful student of Indian history of these times can afford to overlook the mission of Dayananda and the work of the Arya-Samaj. If the sedition-monger smells disloyalty there, there are also cool-headed Government officials who, in their heart of hearts, feel that this movement is doing some substantial work for the good of India. If the orthodox party thinks that the foundations of their faith are being undermined by the obdurate preachers of the Samaj, there are, even among Hindus, great and good men who

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realise that the Samaj is adding to the glory of the Vedic Religion. If the propagandists of other faiths feel that the *Shuddhi movement* inaugurated by the Samaj is setting back the hands of the clock of their 'progress,' there are, even among Christians and Mohamedans, some noble souls who perceive that no spokes are to be put in their wheels. If there was a time when the very idea of starting a Gurukula was being mercilessly condemned as being chimerical, there are at this day, even eminent English and American educationists who are staunch *Gurukulites*. As we go on through life, let us not look mainly to the flaws. Let us build and construct and not pull down and destroy. Let us wipe the dust of prejudice from our eyes, look facts squarely in the face and study the signs of the times dispassionately. Dayananda, not even in his life-time cared to court favour, by nature and instinct he heeded not popular applause. Bricks and stones he welcomed, calumny and condemnation he bore patiently, poison he took—(alas, was given)—cheerfully and all this, for what? Was it to gain and found empires? Was it to make his admirers gods and goddesses? Did he ever dream that his successors should roll in wealth and achieve name and fame in this topsy-turvy world of ours?

Dayananda was a stout optimist. He believed—could there be a fraud?—that India had a glorious past, a great religion and *grand Shastras*. All through his life he struggled to place before his countrymen this ideal. Read, gentle reader, his works, ponder over his thoughts carefully and you will arrive at the irresistible conclusion that he was a lover, a true friend and a sincere well-wisher of India. It is his optimism that gives real strength to his admirers, it is his love for India that gives consolation to his disciples in the hour of their tribulations and it is his love of truth that gives them encouragement in their selfless work.

It was he who felt that a sound system of education alone is at the basis of national greatness and in this res-

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pect at any rate he was a true patriot first and everything else afterwards. That weak and imbecile quill—drivers, could be nation-builders he could not and would not believe. For Sanskrit and the Vernaculars he had unbounded reverence. For *Brahmacharya* he had limitless admiration. All these he wanted to revive and the Gurukula to this day is practically an epitome of his noble ideals. Whether Indian educationists view this institution with favour or with disfavour, all of them will have to admit that the future ideal school of India must be on the lines of the Gurukula only. Teachers must take the place of parents and the much-dreaded school must be converted into a beloved home. If they realise this they would certainly be giving an applause, call it indirect or direct, to the institution. Of course, the present *Gurukula* has room for further improvement and none, I have reasons to believe, are so eager to profit by friendly suggestions as the promoters of the institution themselves. But the idea is there and certainly it is noble Let us take one instance, the *Gurukulites* are, I believe, among other things, desirous of making Agriculture a special branch of study. The other day when I was reading a letter addressed to Prof. Ray of Calcutta by Prof. Armstrong I came across a sentence in which the learned professor, an Englishman, frankly admitted that in India the sciences as Physics and Chemistry are not studied in the manner they ought to be studied and hence agriculture is being neglected in a country like India. Practical application of the study of these sciences, I believe he meant to say, to agriculture is a paramount necessity. Now what do the Gurukulites think ? I believe they think in the same groove as Prof. Armstrong does. In this respect, I believe, Prof. Sinha of the Guruhula is at one with Prof. Armstrong. To convert a part of it into a Technical Institute is only a question of time and money. So far as I have read Dayananda, I admit my study is imperfect, I feel that Dayananda was keenly alive to the necessity of an industrial and an agricul-

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tural improvement of India. Some time back, Mahatma Munshi Ram himself published some letters of Dayananda in the Vedic Magazine itself which substantiate the truth of the above statements. It must, however, be admitted that this institution is practically in its infancy and with the lapse of time and with the advance of education on these lines in other parts of India, much good is bound to result in the end. When the *Brahmacharies* will carry the torch of Vedic learning in the distant parts of the world and they as men of 'plain-living and high-thinking' will advance the cause of civilisation and education in and outside India, Rishi Dayanand's mission will have been fulfilled. May the wishes of that great Sannyasin be fulfilled and may our country and its history be one of peace and harmony is the humble prayer of an humble admirer of this system of education and of him who, in our times surmounting many difficulties, gave a practical shape to the ideas of that great *Seer*.

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EDUCATION.

EUCKEN, BERGSON AND DAYANANDA.

(*By Professor Sudhakar, M. A.*)

What is the panacea for the ills of Humanity? This question was never more eagerly and persistently asked than at present. The European conflagration which has spread far and wide has served as an eye-opener to the Modern World and the twentieth century which a few years before was regarded by the hopeful enthusiasts to be setting forth an era of Love, Service and Sacrifice looks now almost to be a Hellish Slaughter House where a wholesale carnage is contemplated. Modern civilization so lovingly reared and carefully tended is engaged in the destruction of its own votaries and worshippers. The lion in disguise was taken for a mild cow and when once it was going to be milked, it jumped upon the milker and began to devour him, what else could be the result of a civilisation based upon doctrines such as

(*a*) the efficiency—thriving at the expense of others.

(*b*) the survival of the fittest (interpreted in the narrow sense of *physically fittest*).

(*c*) Super-man morality of Nietzshche who despises all gentler virtues marking them as slave morality and advocates their replacing by self-assertiveness, bold aggressiveness and other sterner qualities in man.

(*d*) Bernhardian principle of "the biological necessity of war" and a host of other senseless formulae that constitute the scientific achievement of the day.

Think of the enormous sums of money spent on fine laboratories and factories; think of their *marvellous product* in the shape of deadly explosives, quick-firing and

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long-range guns, torpedoes, submarines, aeroplanes and a host of other ghastly inventions. Think of the energies spent in organizing novel systems of education and of the enormous number of teachers and professors engaged in the Western Universities and of an equally enormous number of Christian missionaries busy preaching the gospel of Life and Peace on earth and then think of the hopes frustrated and expectations balked in the vain effort of making too much of scientific progress and material improvement and of depending too much on them for the soul's welfare. Serious minded people all the world over are growing in the realization of the fact that their conceptions of civilization need radical change, that somehow they have taken the wrong start and have missed the mark in the game. They are realizing never so deeply as now that to thrive *externally* is not to thrive *internally* and that *man* is different from *matter*.

It is often in the utter despair of mind and dejection of heart that we view the gleaming Hope and Humanity at present helpless and distressed would certainly realize that things can be mended, ways can be changed and the future can be bright and glorious provided we become sure and definite about the *End* to be achieved and the *Means* to be adopted. What is wrong with Modern Civilization? Why has it led us to consequences so terrible? Let us face the problem fairly. Let us not fight shy of the diagnosis. The superstructure of civilization is always built on Education and therefore its strength and weakness can be traced back to the educational ideals that operate through the atmosphere. We are what our education has made us and our civilization is what *we are*. It is from education that the community derives its general tone of character and sense of morality which influence all our social, legislative and administrative problems. The West howsoever rich in *systems* of Education is very poor in *Ideals* of Education and it is that poverty of ideals

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which has made her systems utterly useless for curing the ills of human life which is the primary function of all systematic education. *Systems* can be but of little use where *real ends* are lacking. The predominant educational ideals in the west are mechanical and utilitarian in their spirit.

What must real Education aim at? The answer to the question marks three distinct Schools of Educational Theory —the Natural School, the Neutral School and the Spiritual School. The Natural School found its literary exponent in Rousseau. Its principle is *natural development*. The child is compared to a plant which grows and develops *naturally* in its own environment. It believes in no systems devised artificially to mould individuals according to set ideas. Every external influence in the shape of human convention it looks upon with disfavour and suspicion. The teacher figures practically a negligible element in the process of Education. This School has no positive ideal of Education. What it means by free development we do not understand. The moral cosmos would be reduced to a chaos if there are no higher ideals to guide the development than the mere inordinate desire of telling the child alone to develop along its own lines. Happily there are fewer advocates of this School now and those few too are becoming still fewer with the increasing awakening all round. The Neutral School is no doubt some improvement on the Natural School. It assigns the *teacher's* part in the educational process though his responsibility is neither adequately nor definitely recognized. The Neutral School is the prevailing School of the day. The function of Education according to it is to enable a man *to know* and *understand* the external world with a view to derive an immediate gratification from the sense of its *usefulness* in the game of life. The organ of understanding—the Intellect—is therefore more and more confined to analytic operations of

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material forces with an eye to material gains immediately resulting from such operations. Intellect is a great power and liberal education sets it free but there are other powers of mind which if Education does not set free to hold their control on it, the intellect shall have a free sway and like a freely moving engine not willing to move in the rails, would lead us to pitfalls. The Neutral School of Education is roughly characterized by the following points :—

1. It has no definite aim to achieve. It gives us no positive conception of life according to which the culture of the soul is to be undertaken.

2. Education according to it is *partial*. Its main concern is the cultivation of the Intellect and that too for the immediate gain in the material world. Its spirit is narrowly utilitarian, hence no appeal to deeper sentiments, to profounder character and to sublime ideals.

3. *Character* is not the first consideration according to it, thus very little attention is paid to the formative influences both personal and impersonal. Doubt, distraction and discontent are the prevailing moods of an educated mind.

The Spiritual School is yet to prevail. It has already dawned in the teachings of the master minds such as Eucken, Bergson and Dayananda and our main business just now is to briefly sketch their salient ideas which are so radically different from those already mentioned that the contrast is singularly refreshing. Their educational message is one—one in essence. Humanity may be slow to appreciate their Ideals, but appreciate it must sooner or later, but the earlier the better. Dayanand had a firm faith in the deeper spiritual powers of man. Eucken and Bergson represent the same attitude in the West. Both are reactionaries against the too exclusive intellectual

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tendencies of the age. Both stand for the culture of the *whole man*. Both deplore the sacrifice of ethical and religious interests before the all usurping material interests of Education. In the Educational Ideals of these three great thinkers of the world East and West meet together. The West would certainly now realize that the spiritual predominance for which the East stood so long and for which it was regarded "dreamy", unpractical" and "slow and behind the times" was not a thing to be despised but instead, is the only goal worth striving after and achieving. The so-called *practice* has cost the west too much. It has bought *restlessness* at the heavy price of *restfulness*. The Spiritual School therefore stands directly against the predominently secular tendencies of the age. Education according to this School has a positive mission to realize. It includes in its programme the fullest development of our souls which are not temporary phases in the life-history of the world but which are unique entities progressively actualizing the infinite potentialities they are endowed with. The following is the brief summary of the views of the great modern advocates of the Spiritual School.

EUCKEN.

Eucken bases Education on his Philosophical theory which recognises an independent Spiritual Life as the ultimate basis of the whole of Reality. Man, essentially a spiritual being, is immersed in the life of nature. The function of education is to lead man slowly and gradually to realize his inner potentialities—intellectual, aesthetic, practical, ethical and religious and to make him partake more and more of the *spiritual life* that pervades and permeates all through the structure of the Universe. This end, he considers, can never be achieved by the prevailing systems of Education which are too narrow in scope and too uncertain of the end. Prof. Eucken raised his voice against the "Soulless civilization" of the day and the

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following quotation from his collected Essays does clearly indicate his views on the subject. Says he, "A hollow and pretentious life has grown up in our midst with appalling rapidity, and threatens with bold and insolent self assertion, to choke all true life; while looked at from the standpoint of the inner man and of *man as a whole*, our civilization shows many signs of old age. Its *spiritual creative work is stagnant*; and it is overwrought and super-refined.....we urgently need a rejuvenation of life, a regeneration of our civilization. And this can take place in *one way only*—through a *return to the original sources of life*, through a more energetic working out of its simple and essential elements. The great spiritual renewals of mankind have at bottom always been *simplifications*—movements away from the artificiality and perversion of the prevailing human circumstances towards the *simplicity of true spirituality*, the true self-dependence of life. We must consider the *Education* of the people, too, from this standpoint for thus alone can we sketch an ideal of popular education that shall be equal to the tasks and superior to the complications of the present day." The italics are ours. To sum up briefly Eucken advocates :—

(*a*) Education of man as a whole.

(*b*) Its spiritual creative work.

(*c*) A return to the original sources of life.

(*d*) A stern stand against the sordid civilization of the day.

We shall further see that Dayanand's theory of Education incorporates all these ideas and many others which render possible that elevation of the human soul from the natural to the spiritual plane which constitutes the essence of all true civilization. Eucken, it should be remembered, in an extraordinarily sympathetic and illuminating fashion discusses the problems of religion and is a severe

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critic of Naturalism and Materialism which theories he considers absolutely inadequate to give any firmer basis to Human Life.

BERGSON.

Bergson has not directly contributed much towards the solution of the Educational Problem but educational implications from his philosophical theory are varied and vast. The central idea of his philosophical theory is his conception of ultimate reality. He conceives it as a "ceaseless flow," a "mighty current," a "duration pure and simple" and gives it a fair and familiar name "Life." As to the beginning and end of this "flow" he leaves us in the dark. He confines us to the process and concerns himself with illucidation of the mode of entering into deeper relations with the ultimate reality. Intellect, he considers, gives us that view of life which serves our *practical* purposes, but its sphere of operation is very narrow. There is another spiritual faculty called *Intuition* which binds us into deeper and more intimate relationship with the life-process. It is to Bergson's credit that he points out the necessity of rousing that slumbering power in man during the period of education.

He does not believe in the stereotyped systems. Education according to him is Creative Evolution. It is a process of constant renewals and fresh initiations at every stage. In the light of this idea the conventional systems of examinations appear self-condemned. They are useless for they can not determine the "flow", rather they are checks to the natural spontaneity of the child's mind. The creative faculty in the pupil once aroused seeks freedom to grow and thus the great responsibility of teachers lies in the fact that they should see that they are contributing the right materials to that growth by the supreme touch of their personal life. Life adds to life.

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DAYANANDA.

Dayananda's Theory of Education embodies a perfect Scheme of Life. Life is realized through living, thus right living or character-building is the central idea of that scheme. It is an all-embracing synthesis—one that includes in it necessarily the harmonization of all faculties moral, physical, intellectual and spiritual of an individual soul. The first and foremost consideration of an educational scheme according to Dayananda is to make human beings realize that they are *personalities*, active co-operators in the world-Evolution with a life-mission to achieve and a sacred trust to discharge. All else is secondary. For such a deep awakening of the human soul a strict educational pragramme is prescribed which has no time-limits in the narrower sense for it begins before the child is born, even before it is conceived. A strict censorship is established over the thoughts and ideas of parents who are desirous to beget children and they are asked to prepare their minds and bodies on strict lines of discipline for their children shall take after them and inherit both their weak points and strong points. Swami Dayananda had a profound faith in the purposive nature of the Universe and thus he condemns all random and aimless behaviour of individuals. A pregnant woman is to live on a particular diet and to undergo a particular mental discipline conducive to the healthy growth of the child's body and mind. Dayananda believed that no educational scheme can succeed unless it calls forth an earnest and enthusiastic co operation from the parents. Nowhere have I read a greater stress laid on this fact than in the works of this great Master. The children are to remain with their parents till they are seven years old—during this period their parents are their teachers, and they are asked to impart healthy impressions to their minds.

After that period they are to be sent to the Gurukula—the Teacher's Home—the consecrated place where they

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are to learn the principles of right-living, right-thinking and right-feeling. The great sanctity attached to the seat of learning as described in the Aryan scriptures, and the spiritual symbolism which marks the relations between the teacher and the taught are an adequate testimony to the fact that in ancient India all values were spiritual. Dayananda's conception of the Gurukula—the Teacher's Home—if roughly worded, takes the following form.

1. It must stand for character-building. It must serve as a laboratory in which the diverse tendencies of human life are analysed, and synthesised in such a way as to evolve the best type of character, the worth and value of which can be determined by the amount of positive good that it can do and of sacrifice that it can exhibit through social service.

2. It must stand for a new environment.

(*a*) Physical environment in the form of a happiest abode away from the hubhub of city-life, where nature reigns supreme and where the glorious memories of the Past abound to speak to the children of the doings of their ancestors, to inspire them with the ambition of still greater achievements in the future.

(*b*) Moral environment in the form of an happy companionship with their teachers who have to be the living examples of the ideals for which the Teacher's Home stands and who by their lives add a living charm to the already existing Idealism provided by Nature.

(*c*) Spiritual environment in the form of the immediacy of spiritual experience of its *acharya—kulpati*—the friend, philosopher and guide on the spot, whose strongly marked personal

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character constitutes the very life and soul of the institution.

In this three-fold environment the children are *born again* and their new birth marks the awakening of their spiritual consciousness which is the supreme end of all real education.

3. It must stand for Plain Living and High Thinking. Modern conditions have made human life so complex, so artificial that men are left no time for solid thinking. The cheap literature produced every year sadly proves the truth of our assertion. The so-called thinkers live upon their writings and consequently their writings do not live long. It is all so much waste of paper, ink and energy. The Teacher's Home should aim at simplifying the needs of its pupils, to give them more time for substantial thinking and drawing out the latent possibilities in them. Strict regularity, a high standard of discipline, equal treatment to all, true patriotism, deep humanitarianism, self-control, hatred of all vice and love of righteous living are to be the distinguishing features of its students.

These high Ideals of Education place Swami Dayananda in the fore front of the great advocates of the spiritual school and as time passes and Humanity rises out of its materialistic trance the world is sure to recognize their real value and appreciate their deeper charm. Fortunately the present world-crisis marks the beginning of the breaking of that *trance*. The spiritual era is dawning. In India—the land of great Spiritual Ideals, the start is already made in the direction of putting Dayananda's Ideals into practice. Mahatma Munshi Ram has launched the experiment and devoted his life-long fostering care to it. There on the banks of the Ganges near Hardwar, at the foot of the Himalyas on a lovely spot stands the Teacher's Home, the result of his holy efforts, the promise

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of the bright future consequences. Like all great attempts at regeneration it has had an humble begining, its anxious days of trial and dreary moments of infacy. Its importance for our country's uplift is daily growing and is being widely felt. It needs men and money and if adequate resources are supplied to carry out this great experimentation we shall reap a rich harvest of happy living and useful doing in our country's cause.

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OUR PERMANENT INTERESTS.

(By Atma).

(SELF-RESPECT, SELF-HELP, AND SELF-PRESERVATION).

मा कस्य अद्भुतक्रत् यक्षं भुजेमा तनूभिः ।

मा शेषसा मा तनसा ॥ ऋग्वेदः ॥

" May we never—neither our sons, nor our progeny—be reduced to such an inglorious condition as to depend upon the charity of others. May He, the Almighty All-knowing Lord, grant this prayer."

Rig-Veda.

Our Vedic Fathers were never tired of glorifying the ever-fresh glory of the deathless Dawn in their fervent Hymns to God. Why ? Because, firstly, the Dawn typifies the most solemn, the most sacred and the most glorious of all struggles—that of the forces of light and life gaining ascendency over the forces of darkness and death. Secondly, because the ever-recurring Dawn furnishes the most impressive and memorable illustrations of the Grand Rhythmic Law of Periodicity which governs the workings of the entire universe—the Law of Successive, Rise and Fall, of Evolution (**सृष्टि**) and Dissolution (**प्रलय**). Of this same Struggle and Law the Veda says : **सूर्यां चंद्रमसौ धाता यथापूर्वमकल्पयत्** " The disposer of all evolved, *as before*, the *two lights* the sun the moon." The struggle between light and darkness is almost always a struggle between ' two lights,' for darkness is but lesser light. Our well-known poet Kalidasa says : **तेजो द्वयस्य युगपद्व्यस नोदयाभ्यां। लोको नियम्यत वइ आत्मदशांतरेषु ॥** " By the simultaneous sett-

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ing and rise of the two lights (the moon and the sun) the whole world is regulated as it were in its vast changeful moods." Elsewhere the same poet remarks : नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण "Down goes and up again the state of the world like the rotation of the wheel." Thus there is everywhere struggle and change and change and struggle Cycles of Evolution and Dissolution roll on their maddening career as if waiting for none and caring for none. If thus the inevitable Law of Rhythmic Struggle and Change governs the entire Universe, if everything is subject to the inexorable Monster, Metamorphosis, can we consistently speak of Permanence ? Do not all our ideas of stability receive a rude shock when we contemplate this Grand Law of Periodicity ? Everything rotates and crumbles under the omnivorous Jaw of Death and this makes us put the question : Is it not mere nonsense to talk of Permanent Interests ? No. Stay ; let us examine the Law a little more minutely. That Universal Law has two aspects one pointing to Death and Dissolution, the other to Birth and Evolution. Day after day, night after night, the glorious Dawn returns bringing back light, warmth and life to all who have not gone astray and evolving shape and form and order anew. The Law, rightly understood and rightly interpreted, is a Law of Periodic Succession and not of Absolute Death. Let us take an example or two in order to make ourselves more clear. A man is born, attains his youth and manhood, and then after reaching his fullest growth and after imparting his powers and faculties and possessions to his successors begins his journey down the vale of life. They in their turn, pass them on to others. The same holds good in the case of a people although in a more complicated form. In all these instances, that which is passed on from individual to individual is the permanent element. When the individuals together form a particular people the permanent element passed on from generation to generation is the essence of the whole life and history and culture evolved by that people. These com-

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prise what we may call the Permanent Interests to be maintained and preserved by the succeeding generations of that people. And when these Permanent Interests are of the noblest type, as in the case of the Hindus or Aryans of India, to preserve, maintain and propagate them becomes the paramount duty of that people. The Language, Religion, Ideals, Philosophy and the culture of the Aryans of India, are the oldest as well as of the noblest type, in the world. If there be anything worth preserving and spreading it is these Permanent Interests which are of the greatest value not only to the peoples of India but also to mankind in general.

A little thought will make it clear that our most cherished hopes for the preservation of our Permanent Interests depend for their realisation upon the upkeep of our Individuality and Self-Preservation. This is the highest duty we have to discharge. And in performing it we require all the self-help and tact and resources at our command. But how can we have these? By the exercise of due Self-Respect. Thus we see that the task of doing our highest duty of Self-Preservation is well-nigh impossible without Self-Help and Self-Respect. Without them we cannot maintain our Individuality.

The greatness of a people depends solely and wholly upon the character of its units. If the character of the people be such that they do not love truth, justice and freedom they cannot be great. One who is unjust to himself will be unjust to others. One who is careless and unmindful of his own best interests will not care for or mind those of others. One who does not respect himself and his own will respect nothing. To be just to yourself and to your own you must love the Treasury of Truth bequeathed to you and entrusted to your care by your wise and noble forefathers. To be just to yourself and to your own you must respect yourself and your respectable own—you must love yourself and your own. Thus we see that the

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foundations of character rest entirely upon Self-Help and Self-Respect. If a people bemeans and debases itself—if a people beggars itself and has lost the most valuable sense of Self-Respect and Self-Help, there is no hope for that people—they are lost !

Is there hope for India ? Will India be great ? If we desire to know beforehand the future of India we may as well ask the following questions and seek to solve them. Does India possess the necessary character ? Does she love Truth, Justice and Freedom ? Or, is she untrue and false unjust and mean to her own ? Does India help and respect herself and her own ? How can we tell whether she has lost much or gained much in Self-Respect ? Is there possibly any one simple test ? Yes ; there is one very simple yet never failing test. It is so cheap that even the man of no means, the poorest man. can use it and apply it for himself and tell whether India is alright or going astray. Even the stray traveller or the man in the street can avail himself of it. What is that test ? Move among the people of India and observe whether they have a *real*, *actual*, practical, and substantial, LOVE for their own Mother tongue, whether they take a deep, earnest, and living interest in its growth and for its elevation ; or note down whether they readily, easily, and of their own accord and free-will are neglecting it and giving it up without any effort, concern, or thought ?

Well, reader, you will have to admit that the people of India have no love for their Vernaculars. For had it been otherwise you would have found to-day quite a number of Vernacular Universities all over India. Our Mother-Tongues would not have been now in that most deplorable condition we find them in. We have begun to deplore the wretched condition of the depressed classes and of the child-widow, and there are at least some societies working for their elevation. But there is not a single depressed Languages mission working outside Kangri Gurukula for

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the elevation of our Mother Tongues. The very existence of our Vernaculars is threatened by our own folly and lack of love and Self-Respect. We put our baby-sons and baby-daughters to learn other tongues than their own. Where is the harm? You ask. But ah! You little suspect that by so doing we are laying the axe at the root of Self-Respect and Self-Preservation without which no character can be formed and no greatness achieved! Instead of the glorious way of teaching our children to love and respect, to use and improve, and to raise and elevate, our much-neglected depressed and languishing Mother-Tongues we put them on the inglorious path of ruining them by endangering their very existence! Instead of teaching our children through our own Mother Tongues we are helping in the inglorious work of throwing them away and casting them off! Instead of making our children depend upon their own we put them fairly on the ruinous road towards depending on the charity of others!

Thus, taking love and respect for our Mother-Tongues as the test for ascertaining whether our people have or have not lost Self-Respect, we find that indians have almost lost that most valuable of possessions and in our opinion, India has but a very gloomy future before her, unless, of course, our people wake up and resolve to elevate our Vernaculars and to establish Vernacular Universities in the different Provinces of India providing thorough education in the different languages of the land. Our continent-country must be plotted out into its various natural Language Provinces such as Bengal, Hindustan, Maharashtra, Telangana, Gujrat, &c., where Bengali, Hindi or Hindustani, Marathi, Gujrati, &c. Universities must be established for teaching the children of the soil in their own Vernacular all branches of study.

The birth-right of every child to be taught in its own Mother-Tonge is to be respected in India instead of being violated. This birth-right has been violated by us

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with the direst of consequences. The glorious possession of Self-Respect and Self-Help has been almost lost by our people. Love of Truth Justice and Freedom is gone from our land. Our helplessness and dependence upon the charity of others is seen in every thing and shown everywhere. These and other terrible consequences are the result of our violating the birth-right of every child to be taught in its own Mother-Tongue.

But we have not yet mentioned one most appalling of consequences we are drawing upon ourselves by our own habitual listlessness and negligence. It is the most dreadful calamity that can befall an ancient people having an independent hoary civilization at their back. We have already said that we have to preserve and maintain the oldest and the noblest civilization in the world and that is our highest duty. Can we do this by first neglecting and then giving up entirely both the Vernaculars and the classical Language of India? Sanskrit and the Vernaculars of India have passed through the dismal stage of cold neglect at the hands of the people and the educational authorities in India. Is the next stage to be that of dark oblivion and abandonment? Do the people want next to forget them and give them up entirely? If the people do not wake up, now at least, from their criminal callousness and give the place of honour, the first place, to Sanskrit and the Vernaculars, all will be lost and our glorious past will be heard of no more. The fate of our noble ancient culture will be sealed. To avert this impending calamity the only way is to give the place of honour to Sanskrit in in our Vernacular Universities which are to be established in the different Language Provinces.

Reader, you will think I am exaggerating the evil, and, if you have not rightly understood the situation, you might even call me names—you might even raise me to the high position of a fanatic. Well, perhaps you have not

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thought deeply upon the subject, or you have not seen what I have seen with the greatest sorrow, or rather you have not noticed the tendency of the people, among the Hindus especially, towards substituting other tongues in place of their mother-tongue.

Perhaps you do not know how readily Hindus give up Sanskrit and take up Persian or Latin, how readily the Hindu parent entrusts his young child to the care of a Moulvi or a Padri and forces it to learn Urdu, Persian or English.

Reader, allow me to be frank and outspoken. Know that I do not want our people to be either narrow-minded fanatics or too-broad-minded lunatics, but I want them to steer clear of the two extremes. Do you know, reader, why the Hindus are falling off in number, in strength, and in everything ? Have you ever given a thought to this question ? Do you know why the word *suicide* is written large and bold upon the face of the Hindu ? Do you know why, while others are advancing steadily, the Hindu alone is going down and down, and down ? Because, while they being guided by common-sense keep always to the golden mean and manage to avoid the extremes, he, always a stranger to self-Respect and common-sense, strays away from the centre ever towards the extremes ?

One noble soul, one alone among millions, saw this suicidal tendency of the Hindu. He gave up all to bring them round and set them on the right path. Before his glorious advent the Hindu knew neither of Self-Respect nor of Self-Preservation. Before he appeared on the scene, into two opposite extreme parties was the whole of Hindudom divided. One party wanted to retain everything, good and bad alike ; while the other party wanted to give up everything, good and bad alike : we may call these two by their very appropriate names, *fanatics* and *lunatics* To them both he said : Keep only that which is good, sound, and wholesome ; retain only that which is life-

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giving, strengthening, and elevating ; and throw off only that which is bad, rotten, weakening, degrading

Self-Respect does neither mean False Pride of the Fanatic nor Indiscriminate Folly of the Lunatic. The one idea of that noble soul was to free Hindudom from the thraldom of these two and restore and restrict it to the purity of Self-Respect. He preached to the Hindus that they should preserve and propagate their pure Ancient Religion, Language, Ideals, Institutions and noble Aryan culture in general and should not give them up. He said that the Vernaculars of the country must be enriched and raised to the position of First Languages in all Educational Institutions : he said in fact that the vernacular must be the medium of instruction in India as it is in other countries. Is not all this common sense ? Does not pure Self-Respect point to, and does not enlightened Self-Interest dictate, this same Duty's path of noble Self-Preservation ; Are not these the sane words of a sage ? Should not the people of India act up to his noble advice ? Should they not follow him !

While we are writing this we hear that H. H. the Nizam's Dominions are going to show the right path to the people of India in the matter of Vernacular Education. A very largely attended Meeting was held at Hyderabad Deccan under the auspices of high officials advocating the cause of Vernacular Education. A Committee has been appointed, we hear, to consider how best to spread Urdu Marathi and Telugu education in the State.

This is highly commendable and is distinctly encouraging. We hope that other States and Provinces will take up the cause of Vernacular Education. We hope India may soon have a number of Vernacular Universities. Our Vital Permanent Interests rest upon them. Our self-interest is bound up with the cause of Vernacular Education—a cause at once High and Holy and Noble.

As we have begun we shall conclude with the same Universal Vedic Prayer for Our Permanent Interests ;

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Self Respect, Self-Help, and Self-Preservation. What a noble prayer it is ! Is there any one who cannot join in that universal prayer ! Is there any one whose heart will not be touched, moved, and stirred by that Vedic Prayer for the regeneration of the entire Humanity ? What a high and holy purpose pervades it ! What a right sense of Self-Respect that prayer inculcates in us ! What a noble spirit of Self-Help it infuses into us ! It tells us not to be a burden upon others ! It t aches man that he should never debase and degrade himself and wallow in the mire of helplessness, meanness, weakness. Let the whole earth resound that Universal Vedic Prayer "May we never—neither our sons, nor our progeny—be reduced to such an inglorious condition as to depend upon the charity of others. May He, the Almighty, All-knowing Lord grant this prayer of ours." *Rig Veda.*

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Part I (Selection) shows how Narain and Sunder Lal are selected after exhaustive test and admitted into the 'Teachers' Home.'

By Professor Sewa Ram, M. A., M. E.

Part II.—TRAINING.

Peep 1st *The love of Labour* (**The good Shudra**).

'We have been here for the last four years—Oh so happy! that the period has appeared no longer than as many weeks.'

'Yes Narain' replied Sunder Lal 'the time has sped all too fast, for the regular round of duties carries through the day without our taking note of time.'

'Only twice have I been to my brother' said Narain 'But that has been sufficient to convince me of the great change between the ways of the ordinary school and the Teachers Home.'

'Why' said Sunder 'Is schooling elsewhere really so different from what it is here.'

'Yes, Sunder, there is a vast difference. Our hands, head and heart all receive attention here, but elsewhere the hands and heart are starved and their head is the only thing attended to.'

'Do you mean to say' said Sunder 'that elsewhere they don't feel any delight in doing things with the hand or ministering with the heart.'

'Far from it' said Narain 'it appears the work instincts are thoroughly starved elsewhere. The children feel absolutely helpless and what is worse feel proud that they can't help themselves or others in the ordinary work with the hands. They want servants to serve them and would feel it a shame to serve their own needs or serve others with their hands when their head is served.'

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'Are their rooms swept for them by others, their things dusted by others, their food—pots cleaned by others their clothes taken care of by others ?'

'Yes, Sunder' replied Narain 'the schools outside seem to have no conception of the use of hands save for writing or drawing and for no other useful work: we keep our own things in order, we can cook, wash, &c., but they can do nothing of the sort.'

'How pleasant were the hours we passed in the garden with the hoe and spade and watering spout watering plants, watching them grow, helping our elder brethren to get the corn we need! Haven't they any such refreshing contact with growing nature ?' Asked Sunder.

'These things are not dreamt of. Gardening, tool-using, making up little things for our daily use, book-binding, tailoring—all these find no place in the routine outside. Whereas we devote half the time to develop our work instincts and learn the Shudra Dharma of being able to work with the hands so as not to overburden the head and learn by doing, they outside consider these things impossible !'

'I remember our Professor saying 'All men are born Shudras. The work instincts make their appearance about the age of eight just about the time we take up our students. It is then the hands itch for work and if useful work is denied and that healthy instinct suppressed, the man so far as usefulness with the hand is concerned remains a cripple all throughout his life.' We feel the first part true, we certainly like to do things but it will be a sad thing indeed for others if through wrong schooling our brethren outside lose their manual efficiency ever afterwards.'

' But that is the fact ' said Narain ' Those outside find it hard to put their hand to use even if they can not

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honestly live by any other way. This neglect tells on their health and takes away very much from their total efficiency. None of them can settle in a village as self-supporting preacher—honest and honorable farmer and preacher besides ministering to the wants of the world with head, hand and heart.'

'But the head can't work all the time, what do they do when they are tired of brain work and then nature cries for work of hands?' Asked Sunder. They simply fritter away their time, sit idle and gossip or saunter idly. I feel for them all. I feel for the lot of Bharta mata when her educated sons are helpless with their hands and her labouring poor have their intellects starved.

Peep II.—The love to produce and store for others.

(The good Vaisha).

'That is my ledger. That shows you how much corn was produced and how much cloth made and tailored, how many buildings made under my supervision and management, during the last three years. My batch has learned enough to meet its own expenses and contribute something to the teaching fund besides. Is n't that satisfactory result?' Asked Narain.

'We stored drugs, bound books, carried on printing, made doors and dug three wells. We too have been useful in our way,' replied Sunder.

'Useful, yes, that is what charms me. I have never been able to understand why the learning that lies locked up in honest work should not be taken advantage of. Is book-knowledge, the only knowledge?'

'Far from it. We record what we do, observe and think and feel and the books too are records of what others observed, did, thought or felt. Writing serves to perpetuate our experience and written records of the best experience of humanity can be useful only so far as we

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are able to live over again and experience what they experienced.'

'True, deeds must precede the records of deeds and the books too are useful when we have actually proceeded with and lived somewhat the experiences they relate. Learn by doing is no idle maxim as we find from our own experience. Works may teach as much as words. Words that lead not to works are like seeds that do not sprout, seeds that rot ingloriously.'

'The point that appeals to me most' said Sunder 'is that each one knows his earning capacity and knows where to turn his hands to in time of need. Thus you find Brahma Dutta has learned twice as much as Hari and that too during precisely the same number of hours. Will not every one know his earning and saving capacity by this method of calculated reward of his labour?'

'The idea of wage tickets is not even dreamt of in the institutions outside. Learning capacity is marked and assessed but 'earning' capacity is not marked and assessed—no it is not at all allowed to be developed. Labour Organising Capacity, Economic foresight, saving for the nation's needs—these are not thought to be fit subjects for school study.'

'Those schooled outside must be feeling a sense of helplessness so far as earning by ones own effort is concerned.'

Yes, Sunder that is exactly the tragedy of ordinary systems of Education. The world's work needs to be done and the world's work is not all quill-driving only. Workmen are needed, self-supporting earners are needed and whence are they to come when the labour instincts of children are starved and their earning capacity is not developed and revealed to them and it is all so simple too. I remember how so many of us found a distinct instinc

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in ourselves to collect things that satisfied our passing interests or permanent needs. Thus you are perhaps aware how Vinayek has gathered together specimens of different plants—the collection which he wants to hand over to the museum. How delightful too is the stone collection of Ganesh. Well just this instinct to collect materials for future use has been diverted and developed to produce and store things for our daily requirements'

'Yes, you have hit the point. We have been simply guided into joint effort to produce what would satisfy our joint needs. Man is gregarious and he tends to combine and work together for common needs. Hence you see why we work in batches under leaders and thus learn to be useful employers of others instead of being employed by others. We have thus discovered sources of self-employment and employment of others instead of being helpless to turn our hands or heads to good purpose without some one else giving us a paltry poorly paid, service.'

'How very blessed to be in an institution that teaches us to stand on our own legs to be self-supporting and serviceable to others. I shall tell my younger Kula brothers to make the most of this opportunity of learning to be earning units and saving units and organising units.'

PEEP III.

The Hardy Kshatrya.

The Power to Protect.

'What are your measurements? Asked Narain.

Biceps fourteen inches; Chest normal condition thirty six inches. Here is my progressive chart giving you all the measurements. You will see I have added two inches to my chest girth in the last three months. My pulling power

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you will notice has increased a good deal, my thrust and grip and heavy weight-lifting capacity all show decided improvement.'

'I am very glad to find you and my other brothers progressing so nicely. On account of Doctorjee's lectures and the knowledge about our body, systematic drill, gymnastics, wrestling, Hockey, football, swimming we are all in such excellent health that from our class there has not been a single student sick during the whole of the last year.'

'This indeed is Brahmacharya, the training of our body and bringing it under complete control, so as to conserve and develop its highest potentialities. Shall I give you a piece of welcome news?'

'Yes, what is that Sunder.'

'Our teacher told us' "During the next month you will have to stand guard over the institution precincts and keep off intruders and wild animals from the fields, so that the corps be not taken away or molested during the night time.'

'So after all it is our turn too to enjoy the midnight watch, and get trained in the patient, silent power to protect.

'That is only one of the proposals. There are to be exploration parties too to survey for miles around forests. Mountains, Villages, rivers, ponds, fields—in fact the whole country round. We shall have to carry our kit, sleep in tents pitched by ourselves or in the open. It will be a beautiful tour—this exploration programme.'

'Marching songs and measured tread, open air, and some thing new to see every day—this will be delightful indeed.

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But let us not take it lightly. Let us gather in valuable experience for programmes yet more important.'

PEEP IV.

Revelation of Higher Self.

The Brahman's Labour of Love.

What is the matter with you, Jhandu? How long is it since there has been malaria in your village?

'The whole of the last month' replied Jhandu 'My son ill first and for full one week he lay in his sick bed. And now I am down with fever.'

'Here are powders for you and pills' said Narain. 'Take one of these powders and lie warmly covered and when you feel the fever is down take two of these white pills. If you feel the fever is not down with the first powder take one more and it will subside. But remember to take the pills when you feel the fever is down.'

'Thank you very much. So many have died in our village for want of medicine. If you kindly go about the huts from here you will find my fellow-worker in the fields bed-ridden. Pray do go and attend to him too.'

'Yes, I will, most assuredly' replied Narain. 'This short walk hither has brought me such opportunities of service. Oh, the poor villagers. They fall ill and die of fever when a few powders and pills could have saved them!'

How much work indeed is there for me and my brothers. These shabby huts show poverty. I see there is poverty and ignorance writ large in these miserable Indian villages. But let me go to the sick man Yes, this is his door. Let me enter.

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'My dear man, Jhandu tells me you are ill. May I know since how long ?'

'Since three days.'

'And have you had no medicine ?'

'None.'

'Well never mind. Here are three powders and six pills. Take these powders and when the fever goes down take these pills. Is that boy there your son ?'

'Yes, he is my son.'

'Boy, what is your age.'

'It may be eight—why is it more than that ?'

'Yes, you appear to be fifteen and you say you are eight. Have you never been schooled.'

'Never—There is n't a school in our village and there is none to teach us.'

Would the village boys like to learn reading and writing if there were some one to teach you.'

Yes, we would. As I would be required at the field I might not perhaps go in for learning but I would certainly send my younger brother.'

Yes, do send him to learn. One of our Brahmacharies would be coming round for one hour every day to teach the youngsters. Do send to him as many children of the village as you can for learning to read and write.'

'Yes, I will.'

'Brahmachari' exclaimed the father 'you have an old man's blessing both for the medicine you have given me and for the news you have brought of some one coming here to teach the youngsters. I shall try my best to induce the village children to learn from your brother Brahmchari when he comes here.'

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After a few parting words Narain left the Cottege. Poverty disease, and ignorance of the villagers impressed him now with a force quite unique. The tales told of poverty, ignorance disease and discord in Indian villages now came back to his mind as terrible realities. And many a sacred resolve took definite shape in that feeling heart. The years of self-restraint, and self-discipline the recurring Upvas in honour of Heroes who were embodiments of higher ideals had produced in him a reverence for the life of simplicity self-control and service. Love for others, the love that seeks unselfishly the welfare of all—that in him was a burning flame fed as it had been on frequent acts of service to the younger brothers of his great Teacher's Home. He had taught his younger brothers, nursed them to health, learned to labor and earn and taught the younger Brahmacharis to labor and earn. Might he not settle in some village and teach by example and precept how to labour profitably, how to earn and save, how to remain healthy, how to read and write and how to obey the Summon of Truth, Love and Duty.

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ARYAN IDEALISM AND THE WORLD-WAR.*

(*By Mr. F. T. Brooks, B.A.*)

Aryan Idealism is, first and above all, *Truthful. Truth* is its Essence.

Next, it is *practical, i. e.*, truly beneficent. Genuine World-Service is its active manifestation.

Aryan Idealism loves peace, and wishes peace to all—from the creative Heaven to the clod, and from the clod up again to God made manifest by comprehension; to the wisher himself last of all: a mere recoil.

It logically follows that Aryan Idealism is by no means afraid of war. It welcomes war as the bursting open of the clogged channels in which peace (which is organised life, not death) has ceased to flow.

Being *true* above all things, Aryan Idealism is impartial. It does not back the East, as such, against the West, as such; nor does it back the West, as such, against the East, as such. In each it sees the good and commends the aim, however, partial, so it be honest. In each, also, it sees the failure and points out the remedy.

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* In a sense, the present war is not a World-War. The only real world-war would be a war (which may God in the form of human wisdom avert!) between equally-equipped white and non-white races on this globe. Yet the present war is, in a fairly acceptable sense, world-war, as it involves, or bids fair to involve, as many nations, as are at present equipped to play their part in the drama. Italy and the non-Turkish Balkans are on the verge; Holland and Scandinavia are temporarily deadlocked by a balance of interests; and the United States have no army to contribute, while their fleet has hardly been needed up to now. Meanwhile they turn into a vast arms and ammunition factory, which the Allies only have access to.

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The essence of Aryan Idealism is सत्यम्—Truth. Truth cannot be discussed.

Truth is both Universal and particular. Truth Universal is That by Which all *is*, ourselves included. Truth particular, where we of the Man-race are concerned, is *truthfulness*—that quality of the human mind which reflects, reproduces and expresses *truly*. It is concern for Fact, reverence for Fact, loyalty to Fact. From it springs knowledge of the Essence of Which and by which all fact is, and, ultimately, mastery over the living powers of creation, which intersect our plane of perception in the shape of fact, signalling to us through the Fact which we perceive, receiving the impress of our reply through the fact which we accomplish.

* * * * * * *

How does Aryan Idealism look upon the World-War?

Aryan Idealism looks upon the World-War as a mere episode—however striking—in the struggle of the Human Race towards लोकसंग्रह—World-integration, or Universal Civilization, or co-ordinative at-one-ment, as of the limbs and functions in a living body,* between all categories of men and women: races, nations, classes, sects—which is *the* practical ideal † held up by the Teacher of the *Bhagavad-Gita* before the truly spiritual man who would fulfil his destiny and not evade it.

This struggle of the Human Race towards *loka-sangraha* is History—the unfolding of the Destiny of man on Earth.

This Destiny of the Race has cast its shadow on the brains of statesmen and demagogues from time immemorial. सांराज्यम् or Universal Rule, चक्रवर्तिन् or Universal

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* The विराट् पुरुष, or Universal Man, of the Veda.

† कुर्य्याद्विद्वांस्तमाऽसक्तः—*Bhag-Gita*, iii, 25.

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Emperor, are terms as familiar in Ancient Sanskrit literature as in the bear and sausage-stimulated dreams of German patriots.

But to have an idea *—even a vivid one—is one thing, and to carry it safely into execution is another. For alas, our ideas, however vivid, are seldom quite, quite *true*. When an idea is quite, quite *true*, it automatically gears with the world of Actual fact, and creative realisation follows, fast or slow as the will-clutch is let in, as surely as the car obeys the power behind the piston when the machinery is sound and the man who knows, wills, acts, is there.

Briefly put, the haunting idea of Universal Rule has been there all the time, one and the same in its yet virgin Essence; while its application (as erroneously and partially conceived) has been hitherto sought along two mutually exclusive. and therefore *complementary* paths of polity: *autocracy* and *democracy*.

Those Indian Kings of yore who performed the **अश्वमेध** ("horse-sacrifice") and challenged, with a view to vassalage, every sovereign whose territory the dedicated horse set hoof on in his wanderings, were surely but antique editions of our good Emperor William of to-day. Of course there are discrepancies, since the times have changed, and methods with them. Solemn ritual and courteous knightly challenge have given way to boast and threat and quite unseemly, for this is *Kali-yuga*, Massacre; yet the fundamental *idea* remains the same, itself a partial, faulty brain-reflex of that great Archetype, **लोक संग्रह** —the

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* The reader may substitute "notion," reserving the word "idea" for *true* reflexes of the Ideal.

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World-at-One* —which broods over the Human Race, holding us together spite of all until the fulness of the times when *we* shall make it manifest on Earth.

Such is Autocracy—the polity which logically (since every rival is a nuisance) would have but one rule on Earth, and hence one ruler. "Why not I?" exclaim a dozen potentates at once. Just so. And they begin to fight. And the strongest goes on thrashing or humbling the rest until he dies, or has roused opposition strong enough to check or crush him.

Democracy, on the other hand, is the (hitherto local) attempt—somewhat paradoxical, you will admit—to *enforce* by artificial laws, framed and served as a rule by yet woefully non-universal men, an adjustment by mutual *consent* between individuals and groups within the State, and, ultimately, some day, between states themselves.

Such an adjustment *by consent*, in view of the Common Good—as of the limbs and functions in living body—is undoubtedly *the thing*. But to enforce it is obviously te deny it. It must arise spontaneously out of the growth of human minds and hearts and bodies in Truth and Love and Health.

Democracy—or Government by consent—is undoubtedly *the thing*. But alas, Democracy is not yet, nor will it

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* The "Kingdom of God" which Jesus told his followers to pray for. The *Gita* lays more stress on *work*.

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि (*Gita* iii, 20).

Which I would *now* translate.

"Thou, too, should'st learn to serve, once seen,
The Vision of the World at-One."

Chapter XI (see XI, 13) poetically describes that Vision.

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fully be, for many an age, because Democracy requires Democrats, and Democrats are not exactly easy to find an Earth just now.*

Symbolically, if we represent mankind by a pyramid in course of construction, Autocracy is the endeavour on the part of a (purely imaginary) summit to force the rest of the materials into shape under it. Democracy is the endeavour, on the part of the sundry groups of uncut stones and half-baked bricks (mainly unacquainted with the Architect's intention) to build themselves (and others) into the shape they fancy from below. Quite sound as to *intention*, and ultimately (through age-long progress in experience-wisdom) sure to win; but meanwhile almost as much 'at sea' as to what can actually be done, as the most phantasy-ridden autocrat on Earth.

(*To be continued*).

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* वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (*Gita*, vii, 9.)

"The One Pervading Self is All,

Says He, the Great One, hard to find."

And even fairly great-souled ones, in the flush of their own realisation, are apt to overshoot the mark in speech and act, forgetting how little others—whom they speak to or write for—can really share the kingdom which is theirs. Read Edward Carpenter's "Towards Democracy"—a message to the many; but, alas, a message *for* the few.

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GURUKULA AS A SYSTEM OF EDUCATION.

By Prof. Mahesh Charan Sinha, B. A., M. Sc.)

Before the advent of the Mahomedans and the Christians, far removed in the historic past, in the pages of ancient history is found the mention of the Rishi Ashrams where the teacher and the taught lived together like the members of the same family, for the purpose of study. Gautam, Kanad, Rama and Lakshman were the product of these Gurukuls. But the idea of these Gurukuls had sunk into such an oblivion that no one could even dream of making a mention of them side by side with any modern Schools and Colleges. Hence at a time when the professional Hindu politicians were vying with each other in getting their Patshalas changed into Schools and Colleges, and the charitably disposed rich men were anxious to get affiliation and Rai Bahadur slips by a single stroke and when every one seemed to believe that in the adoption of the present day University system alone lay the cure of all national ills, suddenly there appeared Swami Dayanand Saraswati on the scene and recommended the revival of the ancient system of Gurukul teaching.

His voice seemed to be lost for a while and even his followers could not carry out his advice—for did not Arya Samajists start a D. A.-V. College and not a Gurukula after the death of Dayanand Saraswati, but perhaps that was a necessary step in the course of evolution and the D. A.-V. College is doing splendid work in its own way. However, among the founders of the D. A.-V. College there were men who did not hold the same view as to the ultimate aim of the College though they all agreed and worked together for the common object of imparting modern education under the Arya Samajic influences. As time passed on a party headed by Pandit Gurudutta

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became impatient and tried to lay greater emphasis on teaching Sanskrit, for in their opinion it was the lack of sufficient Sanskrit learning which decreased the usefulness of the D. A.-V. College.

Among those dissatisfied with the product of the D. A.-V. College was Mahatama Munshiram. He was the only practical man of that time who could foresee that the study of the Vedas, the observance of the Bramhcharya rules and the teaching of the high ideal of devoting one-self to the service of the country, could never find their proper place in any modern Institution. Hence it was that he who practically for the first time made up his mind to give a trial to Gurukul system of education laid the foundation of the Gurukula with only 30,0 0 Rupees.

This is a short history of how the Gurukula of to-day came into existence. Next we will proceed to narrate as to what are the chief features of the Gurukula system of education as it exists, without going into the history of its ideals; for the Gurukula system of education has become an accepted fact, and it is going to live by itself whether the parent at Kangri like the cryptogamic prothallus is allowed to live or not (since the Arya Samaj can not but be affected by the toxin of its own criticism which proves so virulent in cases of its victims) My object therefore is not to discuss the aims of Gurukula Kangri but simply to point out as to what sort of instrument it is in the hands of the Hindus to work out their educational salvation, as compared to other systems prevailing in India at present.

The Gurukula *pranali* as witnessed at Kangri has become a permanent feature of our educational system and signs are not wanting to show that it has found favour with the rich and the poor alike. It is going to live because it has shown the right path to the Hindus who

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were groping in the dark and were led unfortunately by hose whose vision like that of Raja Ram Mohan Roy was marred by the glare of the Western Civilisation *cum*-Christianity.

LOVE FOR RELIGION.

Since the introduction of the English Schools and Colleges it had always been the effort of Christian Missionaries to utilize these agencies for making converts to Christianity, and although they did not succeed in getting any direct results, still they succeeded in advertising their religion to advantage. The best product of the Government—estabished system was of the type of Keshava Chander Sen and Raja Ram Mohan Roy—men who though naturally religious at heart were yet not only Un-Hindu in spirit but marked with a strong bias for Christianity. The religious sentiment of the Hindus in general had become loose owing to the lack of educational organisation long before the advent of the Mahomedans in India. The Brahmins refused to teach the Vedas to the Non-Brahmans, and refrained from explaining the high and lofty character of the Hindu religion, hence the grand philosophy and pure ethics of the Hindus and the sublime code of Manu for the guidance of the daily life of man were a sealed book to the public at large. Thus bereft of the religious administration there was no such active love for their own Aryan religion amongst the Hindus; love which makes cohesion and co-operation possible against a common danger, and makes the high and the low equally interested in opposing the enemy; no wonder then if the Hindu masses were easily conquered and converted by the iconoclast Mahomedans. If the Mahomedans did not succeed in converting the Hindus wholesale it is not because the Hindus made any organised effort to save themselves or tried to make the masses understand their religion better but because Mahomedanism

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carried its refutation with its ownself. It could not stand argument or reason, nor could it satisfy the higher metaphysical needs of the intellectuals. But the most potent defect which could be detected by even a common Hindu peasant was the lack of tolerance and sympathy in the behaviour of Musalmans for humanity in general. Love and sympathy with all the living beings in the universe, including even the animals and plants was preached broadcast throughout the length and breadth of India by the Budhist missionaries as the very marrow of the ancient Dharma of Aryavarta, yet these were the chief elements lacking in the conduct of the thundering Musalmans. The burning of temples and libraries and the slaughter of the Hindu men and women in the name of religion, negatived the effect of every thing that could ever be said in the favour of the Islamic teachings.

The Mahomedans also tried to utilize the Machinery of the Maktabs and succeeded in getting some converts in that way but the method of the sword was carried even in the School room. The attempt to convert such students as Hakikat Roy and Subag Singh by the cold logic of steel and wheel carried the germ of its failure on the very surface, and hence the Hindu mind could never be impressed with the virtue of Islam. The Mahomedans failed to impress or overreach Hinduism not because the Hindus learnt to organise their religion and tried to cement and bring together their co-religionists through any extra effort of preaching and popularising the virtues and the principles of their religion, but because in Islam there was no high morality and no large vision and no catholic compassion born of a feeling heart which is capable of realising the woes and joys of humanity outside the pale of narrow Mahomedanism.

But the appearance of Christianity in the field changed the whole aspect entirely. While some Christians like

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those of Portugal copying the Mahomedan method did convert the Hindus by force, yet the Europeans in general dissociated from the policy of persecution in religious matters and hence persuasion was the method adopted for conversion by the majority of Christians. Men of St. Xavier type adopted the Buddhist method of service and preaching and succeeded in producing an impression in their favour. Their unselfish devotion to religion their purity of life, strength of character, consistence with morality, and their suavity of manners could not fail to create public admiration. They seemed to tolerate discussion and when worsted in augumentation did not try to make up with sword what they lacked in reasoning. While the Mahomedans said "Accept our faith or be slain, as there was no other salvation for the Kaffirs," the Christian said, "If you do not get Baptised, your souls will be committed to eternal Hell, since your religion has no power to save you, so in recommending Christianity we consult your own good." But both were intolerant in fact, both disregarded the law of Karma, both caricatured and scoffed at the Hindus, both traded on the Hindu stupidity and superstition like छूत छात; the result was that while the Mahomedan was dreaded, and avoided the Christian was tolerated and befriended. While the Mahomedan and Maktabs were associated and haunted with the memory of Hakikat Roy and Subag Singh, the Missionary Schools were not only considered free from this taint, but were actually welcomed * by the Hindus.

Many a young Hindu stripling was baptised in the School room, but since the methods were not Islamic, the

* A Welcome which still lingers where the Arya Samaj is weak, since a few months ago a large deputation of the Hindus waited on the Christian Missionaries at Multan to open a College there to give them education.

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obtuse-headed and short-sighted Hindus took no notice and were off their guard. The result was that while every thing appeared smooth on the surface, a havoc was brought about internally. Thousands of youngmen who attended Christian Schools and Colleges were not only impressed with the Christian virtue of charity and faith which actuated men to come from distant countries for the sake of educating even the heathens, but were also imperceptibly turned lukewarm towards their own religion. A complete boycott of Veda, Smrities, Darshanas, and Shastras, Ramayana and Mahabharta, a perfect taboo of the lives of Hindu incarnations and saints, a total absence of the atmosphere of appreciative spirit towards the ancestors of the Hindus, and in many cases a persistent denunciation of every thing Hindu, all combined in an unmistakable manner to produce religious atrophy and a cynical indifference on the part of the Hindu youngmen. Such an atmosphere, was entirely unsuited to create any national or racial sense of healthy, self-respect without which no patriotism or strength of character can ever be developed. The product of these schools was not open Christian convert, but it was much worse—it was anti-Hindu. The Japanese worshipped the spirit of their ancestors, but the Hindus found nothing except foolery in everything, their ancestors recommended or established. Such a system of education naturally sapped the spring of action and initiative on the part of the Hindus and made them only selfish job-hunters and imbecile quill-drivers. The canker of scoffing and indifference began to eat into the heart of Hinduism. The young Hindus who were allowed to grow unaware of the grandeur of the Vedic Dharma and in complete absence of all opportunities to develop love, respect, and enthusiasm for their own religion, naturally leaned towards Christianity and spurned Hinduism. Men like Raja Ram Mohan Roy, who according to Mr. Chintamani,

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the editor of the *Leader*, the guide and philosopher of Allahabad and the ideal representative of the educated Hindus of U. P., was a greater man than Dayanand Saraswati, began to advocate Christianity and denounce the Hindu Dharma and civilization publicly. The Raja said that he refrained from embracing Christianity openly only to render a greater service to Christianity as with his wealth, position and expert knowledge of English he could demolish Hinduism the more effectively. The Hindu. less system of education went on multiplying the wolves in sheep's garb, who began to rend the very sinews of Hindu religion more pitilessly than ever. The ranks of Christian converts were filled with innumerable recruits and it appeared for a while that the followers of the Vedic Dharma would soon be put out of existence.

Under these circumstances when the Hindus were trembling with disappointment and dismay, the saviour appeared on the scene, " Go back to the Vedas, revive the old Aryan civilisation, follow the footsteps of ancient Rishis and Munis, revive the Gurukul *pranali* and then as the day follows the night shall defeat be changed into victory" was the message of Dayanand. Lala Munshiram heard the message, and carried these lessons into practice. He created a home for young boys where they were surrounded by a strong religious atmosphere, were taught by men who believed in the wisdom, talents and scholarship of their forefathers and the truths of the Ancient Aryan religion, who believed in the old Aryan civilisation, in originality, in self-confidence, self-sufficiency and self-discipline.

The atmosphere of the Gurukula Kangri is such that even the cynics and the blind believers of the West begin to recast their ideas and turn a new leaf. The silent influences which operate upon the minds of young boys are such that even Junior Brahmcharis are infused with an enthusiasm

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for the past to a degree unequalled and unrivalled anywhere else in India. The wisdom of having a man who t' oroughly believes in the Vedic Dharma, Vedic past and Vedic future at the head of a Hindu Institution is fully demonstrated in the Gurukula. Sir Theodre Morrison once surprisingly asked while visiting the Gurukula, how was it possible for the Gurukula students to take such an active interest in religious exercises, when at Aligarh in spite of his endeavours the boys took no interest. The answer is plain, it is so because Sir Morrison himself did not believe a jot in the religion whose protector he was appointed to be. A European Principal at the head of a native Institution however sympathetic can never instil in the minds of the boys, a spirit of faith, devotion, and love for a religion which he believes to be false.

The M. A. O. College has failed, the Hindu College has failed, and the proposed Hindu University which is initiated only in imitation of the Aligarh Seminary and has willingly appointed a non-Hindu as its sole guide, arbiter and master shall equally fail in turning out men steeped in deep religiousity but the Gurukula system has not, and shall not fail in turning out men who will have positive love for their religion and an active interest in guarding and advancing its cause.

For turning indifferent, unenthusiastic, inactive mass of Hinduism into a living, hopeful, active and enthusiastic reality, Gurukula system has proved itself to be the best that could be conceived under the circumstances. While in other schools and colleges every effort to teach religion effectively has resulted in repeating empty prayers or better in mere self-complacent mockery, Gurukula alone stands as an oasis to prove how religious education can successfully be given with secular and scientific teaching of the modern times.

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Reforming Varan Vivastha.

Individual egoism, narrow sectarianism, lack of larger patriotism and materialism, paved the way for the Mohemedan conquest of India. The false philosophy of the nothingness of the world and the tendency on the part of the noble minded to leave the world and to go to the jungles, rendered easy the consolidation of the Muhammadan Empire.

The Universal practice of the Hindus to give up the household, to sacrifice all worldly ambitions, to torture the body for attaining peace and realisiug God denuded them of the best men that could save Hindu honor, Hindu religion and Hindu independence. Men whose compassionate heart could feel for the agonies of the starving widows and orphans, men who could sacrifice everything to save the ancient Dharma and civilization, intact men who had the stamina to stand against odds, who had the endurance to suffer innumerable tortures and afflictions, men again who had the indomitable and imperturbable will were the very persons to abandon their homes, their relations and their country like a deserted village to be managed by inferior and mediocre souls at a time when their presence and unparalleled sacrifice were wanted most. Under the false notion of finding peace in the jungle and realising God by distortion of body instead of finding peace in a contented mind and doing one's best to save one's fellow men and realise God by establishing his law on earth, what a crime against our race was committed.

At a time when there was none to point out that even Gautam Buddha could not escape punishment for sending the best blood of his kith and kin into the jungle, for History records that large majority of the noble citizens, officials and relations of prince Sidarth including his younger brother and his minor son, renounced the world to become Bhikshus. The result was that Kapilvastha had to

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suffer terribly for their indiscretions ; since Ajatshatru. the prince of Rajgrihi, who outwardly helped the Bhikshus soon after the death of Budha sacked Kapilvastu, plundered the city, massacred the citizens and carried off the sisters, the nieces, the aunts and the relatives of the great Budha himself as captives ; not letting alone from pillage and destruction even the palace where the Angel of Peace and the Light of the World was brought up. What an awful lesson !

Well might Ajatshatru have plundered Kapilvasthu in the lifetime of Buddha, for what had he to fear from an ascetic who had renounced the world to deliver humanity from its woes. Ajatshatru had not the courage. He waited for the opportunity until Buddha's death—why, because he feared lest the prince of mercy who was anxious to overcome death and disease, to which all humanity is subject, should not also become anxious to save the innocent men and women from the dreadful sword of the invader and try to overcome the kings and rulers by justifying war for securing peace and by teaching men the virtue ofdefending theirselves, their rights, their Dharm, their homes, their liberties and their fellowmen too weak or too poor to defend themselves against injusttice and to organise righteous co-operation against unrighteous combination. Had Buddha heard the piteous moans, of the plundered inhabitants, the heartrending groans of the wounded, the bewailment of the widowed women and fatherless children, suffering for no fault of their own, his merciful heart would have melted with pity and surely he would have added one more commandment to his *ashtang marag*, by laying down that the saving of the individuals, of the communities and of the nations from ruin, plunder, injustice, and tyranny, and administering mercy to the weak by protecting their lives, families, and properties against the terrible oppressor

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was as much a part of duty and Atam-tyag as leaving the throne for the jungle and advocating mercy for plants and animals.

When no one was left to point out that the attempt to reform society in the midst of the opposition of the very people for whose good the reform is meant and the effort to teach people to be free require greater sacrifice of the worldly ambition and abnegation of self than any sacrifice involved in betaking oneself to a snug corner in the Tapoban of the Himalayas ; when there was no one to teach that it was infinitely greater sacrifice to be under the pinch of hunger and family difficulties than to leave the world and become a Sadhu and that to suffer wrong personally every moment and to see those near and dear suffering for the sake of one's own *Vrat*, and yet to trample temptation, to endure suffering, to persevere under difficulties and carry on the work of God, of truth, and of Vedic Dharma is a far greater sacrifice than a mere resort to the jungle ; when there was no one to remind that it was the absence of this sort of right sacrifice which enabled the deadly bacteria so enimical and foreign to Vedic Dharma and Vedic civilization to find a lodgement in the country of the Angas, right then Swami Dayanand's gifted vision enabled him to see all this clearly. He laid a greater stress on the right performance of the duties of the four Dharmas —Brahmin, Chatri, Vaishya, and Shudra, respectively.

The Gurukula system of education therefore lays greater emphasis on the right conduct of the people in the several stations of life they choose for themselves or are by nature endowed to fill with greater aptitude and ability. Therefore in Gurukula while every one of the Bramcharis is expected to love truth and dharma, to be true to his race and country and take the *Vrat* of serving the

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best interests of his people, they are free to choose their own course of action as long as they honestly and conscientiously discharge the duties of any of the four Varunas in which the work of this Universe has been divided by Brahma. Living entirely for the good of others, the life of plain living and high thinking. the life of deep scholarship, and of parupkar, the life of a Brahmin who tells the truth at any cost and has no self-interest to serve, or living the life of a Kshatriya who protects the weak and the oppressed with all the strength of his body and mind ; or even living the life of a Vaishya who nobly earns money and supports the Brahmins, or even of the honest, faithful and conscientious servants and helpers of the other three are the four ancient Vivasthas open to every Arya and equally to a student of Gurukul, emphasis is laid to produce Brahmins but if there are some who can serve the cause of Dharma and Desh better in the capacity of Vaishyas, Kshatriyas, or Shudras, they too are welcome to it.

In any case it is to be remembered that they will be entitled to the name of the Varan according to *Gun, Karm and Swabhawa* and not merely for the shadow of a name which is given by birth or is attributed to people who happen to be in a particular profession.

BREAKING BARRIERS OF SUPERSTITION.

While the Hindu mind is naturally catholic and tolerant and is most amenable to argument, its different systems of philosophy and Darshanas having long before prepared the national receptiveness for argument, logic and a sense of appreciation for everything put in the form of syllogism, its inherent weakness, at the same time, has ever been a lack of activity and b dness which enable individuals and nations to put into actual practice the conclusions drawn from a long enquiry. For instance, it did not take long for the Hindus to understand that the fraternity of

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Islam and its proselytizing zeal were the chief planks of its strength and they could equally feel the necessity of the Laws in their own polity, but none of them could ever muster courage to introduce these features into Hindu Society. The fear of excommunication, of taunts, and of ridicule weighs much greater with the Hindus than the fear of actual death and open enmity.

What to speak of advocating and introducing reform, the inherent weakness of the Hindus is so great that they can not depart from even such ancient usages and observances of society as form no real part of religion but are the outcome of mere local practices and prejudice. The Hindus may change their beliefs, and convictions and may even proclaim them from housetops, they may believe in the pervading oneness of God and Soul and therefore in the perfect equality among men but dare not dine with a low caste brother, however indispensable they may consider it to be for national unity. Extreme openness in the direction of thoughts and extreme narrowness in action, have resulted in credulity and hypocrisy from top to bottom. The very men who resort to hotels, etc., use European drugs, drink Municipal water and Mohamedan ice lemonade, eat English biscuits and Christian cakes, come forward to oppose those who would break the barriers of caste, The howl of opposition raised against the reformer is so great that even the most intrepid heart is cowed down before it.

Even Raja Ram Mohan Roy who, according to Mr. Chintamani, the editor of the Allahabad *Leader* was a greater man than Dayanand, had to request Mr. Adam, Calcutta Missionary, that "he should have some refreshment, but that before it was brought and he partook of it, the servants should be sent away, since if they had seen him eat under Adam's roof they would have bruited abroad that he had lost caste." Similarly when the Raja was in England he gladly accepted private invi-

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tations to dinner but was averse to join public dinners for fear of the publicity involved in the act, and its effect on his position in India. Imagine! Raja Ram Mohan Roy who openly subscribed Rs. 5,000 to organise Christian Mission in Calcutta, who wrote to a Baltimore American missionary that "he was anxious to support them, even at the risk of his life, since the doctrines inculcated by Jesus and his apostles, were entirely consistent with reason and the revelation delivered by Moses and the prophets, and who in another letter hoped that the period would be accelerated when the belief in the Divine Unity and in the mission of Christ will universally prevail," imagine Raja Ram Mohan at whose approval and sanction Revd. Dr. Bryce in 1844 petitioned the Church of Scotland to direct its attention to British India as a field for missionary exertions, on the plan that is now so successfully following out," Ram Mohan who could publicly associate himself with Christianity so much so as to say in a public lecture in London,—"With respect to your faith I may observe that I believe in almost all the doctrines that you do, common sense is always on your side, your success sooner or later is certain," imagine a man who publicly could easily revolt from the most vital points of Hinduism, yet not having the courage of breaking loose openly from Chanaka system, for the fear of those very persons whom he wanted to reform. Ram Mohan wanted to purge Hinduism of the impurities and obstructions which stood in the way of the smooth working of its social machinery but committed the mistake of trying to do it with the help of Christianity and without the aid of the supreme Hindu lever, the Vedas.

The genius of Swami Dayanand lay in avoiding this very fateful pit. Contrary to the notions of many a reformer he based the salvation of India not in relinquishing but grasping the ancient Vedas yet more firmly. He fought the Brahmanical army with the very weapons which had baffled the past reformers. His originality

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and character lay in prescribing the very same remedy which the short-sighted reformers rejected or simply laid a side. The rigour of caste system was the eye sore of all reformers.

But how to break caste system without departing from Veda and Smritis, how to enlist the sympathies of the main Hindu population and yet to adapt oneself to modern conditions, how to win not only the support but even the respect of the orthodox section and yet to free them from the Brahminical superstition was a problem left unsolved by the reformers of the past. Dadu, Nanak, Ramdas, Kabir and others tried to solve this question but they could not hammer Brahmanism without setting aside the authority of the ancient Scriptures, or at least being indifferent to it.

To influence the students of Gautam and Kanad, Vyasa and Jaimani, by simply presenting them the elemental modicum of Mahomedanism and Christianity was to pierce plate iron with pistol balls. It required a Rishi to interpret a Rishi, in a Rishi-like way. Swami Dayanand filled the place; his interpretation of the Veda was wonderful, his faith was unconquerable. He had no necessity of forging new arguments, introducing new prophets, calling in the aid of new missionaries of Arabia and Europe; but met Brahminism with greater Bramanism. By simply removing the obstructing dross with his energetic blows, he showed the immense wealth of light that lay hid beneath the entangled and horny surface of the untouched, but wrongly maligned ancient Veda. He reached the fountains of such sacredness that could save not only the Hindus but purify the whole world. On the authority of Veda he restored ancient Aryan equality and Lo, to-day we find that the Hindus cannot only recover their brethren from Christianity but can actually admit others into the Vedic fold without losing their caste, reputation or even the good opinion of the fellowmen. The new dispensa-

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tion taught that to be a Hindu the only thing needed was the faith in the Vedas, faith in Gayetri, love with the Hindu race and Hindu literature and not outward conformation to the caste rules and with the system of Chauka. That the teaching was successful is vain to point out; the success of Shudhi movement outside the Samaj circle is a sufficient proof of its success.

It may be said that the Brahmus and the Khalsas are equally successful in overcoming Chauka system. True, but they do so at the risk of being sent adrift from the main body of the Hindus. But the Gurukula Brahmcharis are regarded as genuine Hindus and even good Brahmins by the Hindus themselves. The Brahmcharis of Gurukula, though not caste-ridden, are not regarded un-Hindu or unclean, or outcastes even by the orthodox section of the Hindu community, on the other hand I have seen some of the staunhchest Sanatanists welcoming them and treating them as Brahmins. The Bramhcharis may get in the same Chauka, or on the same table with the Mohamedans and Christians, they may have a non-Brahmin as their fellow Bramhchari, and may employ a low-caste cook; the public may know all this but such is the momentum of their Bramhcharya, such is the force of their faith, such is the depth of their love for ancient scriptures, for Aryan civilization, liturature, and history, and such is the zeal for the Vedic revival as crush all doubt and opposition. Gurukula teaches such a self discipline, such a patriotic devotion and such an observance of Aryan daily Sanskars that even the most orthodox Brahmin dare not call their purity or credentials in question.

When the antagonistic carping Sanatanist finds that the students of Gurukula perform their Sandhia and Havan zealously and speak of their ancient Dharm with a fervour that is not to be found amongst some of themselves, he is automatically snubbed by the voice of his own

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conscience which points him out the utter unfitness of an impracticing soul for finding fault with one who practices, believes and is sincere.

That the Hindus should instinctively love and respect the Bramhcharis of Gurukul and be prepossessed in their favour is not a thing to be overlooked. To have acquired such a favorable access to old orthodox Hindu heart is not a small gain. That the Gurukula is the only institution which can reform the Hindu Society on approved lines is beyond doubt. It has solved the problem of छूत छात so smoothly and clean as could not be solved by the teachers of the past, and is not being solved by the reformers of to-day anywhere else. The Hindu race can never acquire the place due to it under the sun so long as it is not welded into one nationality, and nationality can never be formed as long as castes and their iron rules are not broken; but they can never be successfully and willingly broken without following the Gurukula system of education, which breakes castes and yet preserves and intensifies the best that is in Hinduism. Government Schools and Colleges can not help the reformers in this direction not can the Hindu University be of much avail, try it as much as you will.

Solving the Problem of Intermarriage.

It is not inter-dining alone, but something still more important that Gurukula system of education is achieving. Every one knows that in Gurukula high caste and low caste students are given equal treatment, they eat together, live together, study together, play together, worship together and sleep together. They have to observe the same Bramhcharya rules and undergo the same training.

The lodging and boarding of the low caste boys along with the high caste boys has not deteriorated the high caste in the least, on the other hand, some low caste boys

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have beaten record in study and good conduct. A knowledge of these facts has naturally changed the opinions of good many orthodox Hindus as regards intermarriage. I heard once a high caste Brahmin saying that he would gladly give his daughter in marriage to any of the Gurukul Bramhcharis irrespective of caste, as he was convinced that the students of Gurukula were certainly as good Brahmins as he himself was, perhaps, in a sense better, since they performed their religious observances better than many Brahmins themselves. Thus one more problem is likely to be solved through the agency of Gurukula

Developing Mother tongue.

Besides fostering and inculcating Vedic Dharm, and facilitating social reform, Gurukula system of education is practically solving the problem of making Hindi the medium of instruction and employing it as a vehicle of the highest thoughts.

Almost all the preachers of Dharma and advocates of reform have experienced the difficulty of language in the way of parchar. Because while Sanskrit has ever been, and still is, the medium of learned discussion in Hindu India, unfortunately, there has always been a lack of some common popular form of speech. The founders of the different sects of India anxious to preach their doctrines or मत (mat) were generally ignorant of the importance of uniformity of language in the structure, well being and general economy of a nation. They took hold of any old dialect current in the province they happened to be in and thus gave an impress of sanctity to several vernaculars which but for their patronage should have died a natural death. Gurmukhi is an instance of this kind. Guru Nanak, Guru Ramdas, Ram Krishna Parmhansa, and a host of other religious leaders were instrumental in giving permanence to Marhati Gujrati, Panjabi and Bengali,

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When Swami Dayanand began preaching there were 347 dialects spoken in India and the question of choice of language was before him just as it had been before others. Dayanand was a religious philosopher but he was not a small political thinker. Dayanand was a Gujrati, but he was not a provincial pedant but a large-hearted patriot. His wide travels in India led him to believe that of all existing languages, Hindi was the only possible medium of speech which could properly and actually be recognised as the *Lingua franca* of India. He therefore setting aside Gujrati wrote Satyarth Prakash in Hindi and gave currency to the idea of making Hindi or Aryabhasha the modern *lingua franca* of Bharatversh.

The Arya Samaj picked up the note and it was the Arya Samaj papers of the Punjab and the U. P. which created the Arya-Urdu style of writing now current in the Hindu papers of Lahore and elsewhere. It was done long before the Nagri Pracharni Sabha of Benaras and Malvyo-Hindi agitation of Allahabad came into existence. But inspite of the Arya Samaj, the Nagri Pracharni Sabha and Pt. Madan Mohan Malaviya, the progress of Hindi was slow and limited and the general charge against it that there were no solid books worth the name, which could be taught in schools and colleges side by side with their English Sister books, and no Hindi books that could be read at home in place of English books by people desirous of acquiring knowledge through the mothertongue stood unrefuted as before.

But Gurukula has once more come to the rescue. Mahatma Munshi Ram may well point out with pardonable pride that the oft-repeated weakness of Hindi has at last been removed and here at Kangri least there is high class College teaching from the first to the fourteenth class, literature, prose, poetry, Arithmetic, Geometry, Algebra, Mechanics, Drawing, Geography, History, Politics, Economics, Philosophy, Chemistry, Physics, Electri-

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city, Botany, Agriculture, Biology, Bacteriology and Medicine, one and all in Hindi, and there is not a subject mentioned above, the text book whereof is not available in Hindi, either in print or manuscript. Thus the deficiency of suitable text books in Hindi and the lack of efficient professors capable of teaching in Bhasha have been made up. Thus the difficulty which supplied an excuse to the lukewarm members of the Hindu University, to advocate the adoption of English as the medium of instruction in the Bhariya Vishwavidyalya of Benares, and automatically sealed the lips of Arya Bhasha advocates, has at last been overcome and the Gurukula to-day stands as a tower of strength and hope to cheer and vivify those whose heart burns with love for their mothertongue, whose thirst for seeing a united India in a common speech remains unquenched and whose longing for the triumph of Hindi is waiting for a response. The professors of Gurukula have brought out text books on scientific subjects such as evolution, Chemistry, Botany and Electricity, the like of which is not existing in any other vernacular current in India, including Bengali, Marhatti and Gujrati of course. The success of the Gurukula in this direction in due to the invincible faith of the teachers and the taught in the ultimate victory of Arya Bhasha and to the knowledge of the fact that they themselves have a duty to perform to Hindi, irrespective of the whims and the moods of the Departments of Public Instruction.

Combining Culture with Sanskrit.

A few weeks ago, I was much amused at seeing a paragraph in the "Leader" which, in connection with the All-India Sanskrit Sanmelan shortly to meet at Hardwar, said that the students of Sanskrit were generally pedantic and uninformed and hence it was time to modify the method of Sanskrit education in such a way as to make them cultured and educated in the modern sense of the word. In

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this respect again we may without fear of contradiction say that Gurukula method has succeeded; Sanskrit is a compulsory language at Gurukula and is spoken as freely at Kangri as English is spoken elsewhere. The Sanataks are therefore Pandits in this sense, yet these Pandits are more informed than many a graduate of your affiliated colleges and except in dress are as much cultured. Gurukula system therefore is a model which teaches how to combine modern culture with pure Sanskrit studies.

Conclusion.

There are many other strong points in Gurukula system of education which are worthy of note, but space forbids any further writing and I may rest contented with the conclusion that for fostering the study of Vedas, Shastras and Smrities, for instilling youngmen with Arya spirit, and love for Aryan civilization; for advancing the cause of Sanskrit education and Bramhcharya—ashram; for reforming Varan Vevastha; for helping the cause of reform by uprootlng early marriage and Chauka-system; for encouraging inter-dining and inter-marriages; for advancing the cause of Arya Bhasha and Hindi medium of instruction, for encouraging the growth of residential system, and the spirit of self-help; for bringing the teacher and the taught, the examiner and the examinee into closer sympathetic touch, for assimilating the best that is in the West with the best that is in the East by a process of voluntary selection and elimination; for removing the disabilities, and difficulties to which the boys are subject in the ordinary schools; and lastly for turning out men whose greater ambition will be to serve their Dharm and their Desh with a spirit of love and devotion, Gurukula system of education is the only pillar of light.

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DAYANAND AS AN EDUCATIONIST.

Being the 6th Section of the 7th Chapter of Professor Tara Chand's Life of Swami Dayanand.

Busily engaged in writing the various useful books, and running up and down the country for preaching, Rishi Dayanand also took care to teach pupils whenever he could get them. Taking into consideration his many engagements we may without the slightest hesitation call Dayanand a practical educationist. Had he been wholly devoted to Education, he would have undoubtedly been one of those who have been greatest 'doers' in the educational world. His love for his pupils was in no way less than that of Pestalozzi; (278) his enthusiasm too can be favourably compared with the zeal of that great educationist of the West. As an organiser Rishi Dayanand, however, was superior to Pestalozzi. He started several Pathshalas (schools) in various places, under his guidance. Inspite of innumerable difficulties which in the case of an ordinary mortal would have been insurmountable, Rishi Dayanand saw these Pathshalas working for a pretty long time. Unfortunately, however, he failed to come across men who could understand and sympathise fully with his ideals. This fact ultimately succeeded in putting an end to those beautiful schools. However, it should be remembered that during the time that the Pathshalas existed, they served a very useful purpose. Some of our best Pandits have been the product of these Pathshalas. The names of some of these are given by Pandit Lekhram in his 'Life of Swamiji.' Besides instituting these Pathshalas, the Rishi sometimes gave instruction to casual

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(278) For an example of his love for his pupils, see Pandit Lekh-Ram's Life of Swamiji P. 779.

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pupils. Amongst these were some very great men. As an illustration the names of Hemchandra Chakarbarti, Maharana Sajansing, Maharaja Nahirsing and Luxman Rao Deshmukh may be mentioned. The progress that some of these pupils of that great master made, in learning various Shastras, testifies to the success of Rishi Dayanand's method of teaching (279).

In addition to being a 'teacher' the Rishi was an educational philosopher. He was great both as a doer and a thinker. He has not written any treatise on edution. But being an all-sided reformer, he treats of the subject in his various writings. Busy as he was with his multifarious duties, it will be too much to expect him to give us a detailed theory of education. Yet those who carefully read his writings would be struck with the general theory of education which he propounds. As with Pestalozzi, so with him there was no hope except in education, to rescue men from degradation and misery. That this is in fact his view, can be clearly seen by even a superficial reader of his great book the Satyaratha Prakasha. In several places does he ascribe the present condition of the people of Ind to the neglect of higher education and he forcibly points out that the only way of making men happy is to give them proper education (280) Lover of humanity, Dayanand, who with full conviction believes education to be the means of bettering the state of mankind, emphatically states that it is the duty of every father and mother to educate their children. In support he quotes the following from Chanakya : "That father is an

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(279) For instance in about 8 months, th Maharana familiarised himself with the more important subjects of six Shastras three chapters of Manu and some portions of grammar.

(280) The Satyartha Prakasha Chap. III P. 73 (Hindi 9th. Ed.)

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enemy to his child, that mother his foe, who do not educate him. In an assembly, he (the child who is not educated) looks like a crow amongst the swans." (281) He does not stop there. But on the authority of the great Aryan law-giver, Manu, he desires a king to encourage the educated men every way. He states, that by so doing, the country shall progress and advance in civilization. (282) He further encourages all to work sincerelly and strenuously in the cause of education by telling them that of all the gifts that a man can bestow upon another the one of knowledge is the highest. (283)

To Comenius is said to belong the credit of demanding education for all irrespective of sex, caste or creed. But here is the Rishi of the 19th century demanding education for all on the authority of the following Mantra of the Yajur Veda : "I (God) have given this word (revelation) which is the word of salvation for all people, Brahmans, Kshatryas, Vaishyas, Shudras and Ati-Shudras." (284)

Rishi Dayanand believed not in caste by birth. He, therefore, is prepared to give an opportunity of reaching the highest rung of ladder to every human being. (285)

The education for woman is considered highly necessary and its need is supported by very strong arguments. The objection of the orthodox is met by quoting the following *Mantra* from the *Atharva Veda* : "Just as boys acquire sound knowledge and culture by the practice of *Brahamcharya* and then marry girls of their own choice, who are young, well educated, loving and of like temperaments, so should a girl practice *Brahamcharya*, study the *Veda*

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(281) The Satyartha Prakasha Chap. II P. 31 (282) The same Chap —p. 155

(283) Ibid Chap III, p. 76. (284) Ibid Chap III, p, 74.

(285) The same Chap, IV P. 88.

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and other sciences and thereby perfect her knowledge, refine her character, and then give her hand to a man of her own choice, who is young, learned and loving." (286).

Dayanand does not stop with a demand for 'education for all.' He goes a step further. He wants that education should be compulsory for all. Writes he : "Both State and society should make it compulsory to send the children to school after the 5th or 8th year. It should be a penal offence to keep a child at home after that age" (287)

Compulsory education without being free may be a source of mischief to many. It may cause misery to many poor parents. Dayanand understands this well. Hence he desires that education should be free for all. Not only this ! According to Swamiji's system students should not only be exempted from fees, but they should be fed, clothed and supplied with books, and other necessaries from the funds of the institutions. For this purpose kings are enjoined to help all educational institutions with funds from state treasury. (288) Besides all house-holders are required to consider it their bounden duty to give a part of their meals every day to *Brahamacharins*. This system has many and far-reaching results. In the first place it puts an end to all artificial distinctions between Brahmins and Shudras, princes and peasants, the rich and the poor. It gives an opportunity of according the same treatment to all. And this is what Swami Dayananda demands in the following words : "All scholars should be treated alike. Be they princes and princesses or the children of the beggars, all should practise asceticism." (289)

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(286) Satyartha Prakasha Chap. III, p. 75.

(287) Do. p. 33.

(288) Do. Chap., VI p. 155.

(289) The Satyatha Prakasha, Chap. III, p. 33.

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This equal treatment gives an opportunity to those who are born with silver spoon in their mouth to realize and feel the difficulties of the poor. This creates great sympathy and love between the rich and the poor. The result of such a system may be seen in the lasting and constant friendship between Shri Krishna, the king of Dwarka and Sudhama the poor ragged Brahmin.

In the second place, the system creates a sort of mutual help and co-operation between the various elements of society. Every householder gives some food to some Brahmchari. This is his religious duty. As such every body would perform it with greatest pleasure. The result would be that men would love children of whole community as they would their own children. The system would yield all the benefits of Platonic system without its evil results.

At this stage Dayanand's ideal of education may be studied. What does he mean by 'Education?' Swami Dayanand wanted to make men happy on earth. For this it is necessary that the society should be remoddled. But individual improvement should precede the social improvement. This Dayanand clearly lays down in the 6th principle of the Arya Samaj. Now it may be asked: "In what does the individual improvement consist?" Dayanand answers the question by stating that the body and the soul of the individual should be developed. (290) He futher lays down that every human being, morning and evening, should pray unto the Almighty to grant him or her a vigorous healthy and long life and a soul free from all evil desires and passions, possessed of a keen intellect. (291) He then adds that men should endeavour to get that into their possession for which they pray; else the prayer

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(290) The 6th principle of the Arya Samaj.

(291) See his Pancha Maha Yajna Vidhi.

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is useless. (292) From this it is clear that Dayanand by education understands the development of both the body and the soul. This reminds us of Plato's definition of education.

It should be remembered that Dayanand himself a fully developed man could not but preach this high and noble ideal of education. He emphasises it as much as possible. In many places in his writings the idea is bit by bit developed and clearly brought before the reader. Body according to him should be so developed as to be used by its possessor very easily in every work. (293) This idea of his brings to one's memory the following words of Prof. Huxley....." that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of." Similarly with Prof. Huxley he holds that the passions of a truly educated man should be trained to come to heal by a vigorous will and that he should be a servant of a tender conscience. (294) He also believes that the mind of an educated man should be stored with the knowledge of the nature of things around him and that the educated man should be able to make proper use of things for his own benefit and that of others, (295) But while desiring the development of all the faculties of man, Swami Dayanand like unto Pestalozzi puts the moral and religious education first. To him the man who is not moral, inspite of his education is worth nothing. (296) On this account he lays down that the teacher should so behave as would

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(292) The Satyartha Prakasha, Chap VII p. 194.

(293) In the Satyartha Prakasha, Chapter III, he prescribes Tap (ability to bear difficulties) as an essential for a man. See also the Sanskara Vidhi Vedarambha Sanskara.

(294) Satyartha Prakasha, Chapter III, p. 45.

(295) Vyahavar Bhanu, p. 4.

(96) Satyartha Prakasha Chapter III, p. 46.

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influence the student to be 'learned, good, humble, true, religious.....' (297).

Dayanand also believes that the development of body and soul mutually affect each other. According to him a sound body is necessary for having a sound mind. He also with Rousseau believes that 'passions find lodgment in effeminate bodies.' According to him a good intellect is necessary for having good morals. Indeed no body can differentiate between right and wrong, unless possessed of a good intellect. In his immortal book, the Satyartha Prakasha, he states, "By the increase of the bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body which in its turn produces self-control, firmness of mimd, strength, energy and acuteness of intellect." (298).

Such then is Dayanand's ideal of education. He has pitched his aim as high as possible. With this ideal before him Dayanand gives a serious thought to the educational machinery. It is believed by all great educationists that in the education of children mother's influence is the profoundest. " No mother, no child " says Rousseau. Pestalozzi most earnestly addresses himself to mothers to show them the great power that they wield in the education of their children and states, " The mother is qualified and qualified by the Creator Himself to become the principal agent in the development of her child." On this account Comenius makes mother's breast to be school for infancy. Swami Dayanand is conscious of the mother's influence. He writes in one place that mothers make the children. The very second sentence of chapter II of Sat-

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(297) The Vyahavar Bhanu p. 10.

(298) The Satyartha Prakash, Chapter III, p. 36.

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yaratha Prakasha runs as follows : " Fortunate is that family, extremely lucky those children, where mother and father are educated."

Believing in the mother's influence, Dayanand, however, unlike Comenius, does not make mother's breast the first school for the child. He goes deeper down into the subject. He seems to believe that " teaching and preaching education (in the narrow sense of the word) and co-association can mould the superficial character of man only but one thing that can strike at the deeper root and more permanent character is heredity." Hence he lays the firm foundation of education by inculcating national and scientific marriages at an advanced age. (299) Those men who are diseased or any way unfit to produce and bring up healthy children are debarred from marrying. Next it is considered a very serious affair to usher into the world a human being like ourselves. The parents are, therefore, required to carefully observe the law of periodicity. (300) Besides, they should see that they take pure and nourishing food. When meeting in a conjugal embrace they should harbour good thoughts and pure feelings, so as to leave a deep impression on the mind of the child that is to come into the world. After conception throughout the period of pregnancy the mother is enjoined to follow a set of strict laws. She is to abstain from food that would harm in any way the unborn child ; she is to avoid all those movements that may be injurious to the embryo. All evil thoughts and desires are to be shunned. On the other hand, she should take to those habits of life which would quicken the development of the embryo and leave upon it impressions of good and noble feelings. (301) Swami Dayanand, during the period of pregnancy

(299) The Satyartha Prakash, Chapter IV and the Sanskar Vidhi Vivah Sanskar,

(300) Satyartha Prakasha, Chapter II and IV the Sanskar Vidhi Garbhadan.

(301) *Ibid.*

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requires two *Sanskars* (lit Methods of purifying) ceremonies to be performed. These are performed at particular stages of the development of the embryo and are based on certain scientific principles (302).

With the birth of the child is reached the next stage in its education. Now the " school of Infancy " of Comenius plays its part. The entrance of the child into this school is solemised by certain ceremonies. One part of the ceremony consists in the repeating in the ear of the child the expression ' Vedosi ' (Thou art Veda) and writing on its tongue ' Om ' (the holiest name of God). (303) From the birth on to the fifth year of the child, it receives education directly from the mother. During these five years the child is expected to learn how to speak with proper accent, to walk gracefully and to do such other things in a suitable way. As the child grows older and able to understand things, it should be taught the proper way of talking and behaving towards its superiors and equals (304).

Rousseau desires the father to see to the training of the child whom its mother has suckled. Swami Dayanand realizes the importance of father's influence on the child. Hence with the fifth year the child is entrusted to the father's care. Now the mother's position is secondary. During this period Swami Dayanand wishes the child to be constantly by the side of the father, to observe things around him. The child is also expected to learn such practical and useful things as the proper method of chewing food, of drinking water, of walking on the way, &c. The father should also teach the child the simple reading and writing of the mother tongue. This idea of Rishi Dayanand closely

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(302) See the Sanskar Vidhi, p. 45—51 and supra section.

(303) The Satyartha Prakasha, Chapter II and Sanskar Vidhi Jata Karma.

(304) Do. do Chapter II, p. 25.

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resembles that of Comenius who lays very great emphasis on the study of another tongue. Dayanand then states that if possible some other language may also be taught to the child. During this period we are told by Frosbel that the verbal memory of the child is very sharp. Swami Dayanand knows this and therefore advises the father to make the child commit to memory Shlokas bearing on moral subjects and Sutras of Grammar and other books. This saves the waste of memory which may occur if child is left without work altogether (305).

The commencement of the eighth year marks the beginning of the school education (306), The entrance of a student into school is to be celebrated with great solemnity and awe. For three days the student is to take a particular kind of food only. He is then on an auspicious day brought face to face with his next Guru—the Acharya (teacher). A great ceremony is to be performed when all the relations and friends of the family are invited and when the teacher after getting several promises from the new pupil invests him with Yajnapavita (sacred thread). On the next day another ceremony called Vedarambha (beginning of the Vedas) is to be performed. The child now puts on the dress of a Brahmachari and stands in great reverence and awe before his mother, father and teacher. After the ceremonies are over the father gives a long lesson of advice to the child, laying as much stress as possible on the advantages of Brahmacharya. The child gives a short reply to the advice if his father and makes a bow to him. (307)

Swami Dayanand, like Rousseau believes that the students should be brought up far away from the hub-bub and din of city life (308), But unlike him, he does not

(305) The Satyartha Prakasha, Chapter II, p. 25.

(306) The Satyartha Prakasha, Chapter III, p. 33. Very sharp children may be sent to school at the age of 5

(307) The Sanskar Vidhi pp. 74—102.

(308) The Satyarthe Prakasha, Chapter III, p. 33.

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preach the doctrine of one teacher, one pupil. On the other hand, Swami Dayanand's ideal institution consists of several students and several masters living together as the inmates of one family. The name of the institution Gurukula or Acharyakula clearly brings out this idea. These Gurukulas are to be situated far away in some lovable park or jungle if possible by the side of some murmuring stream. It may be noted that like some of our modern educationists, Swami Dayanand enjoins that the teacher or the Acharya should not be interfered with. (309) He is the competent person for making man out of a child and he should be left to himself to do that work. Laymen are but poor judges of his work.

This Acharya then is to be the perfect master of his pupils. With such a power in his hands, he is a very great force for either making or marring the character of those entrusted to him. On account of this very great care is to be exercised in selecting an Acharya. Dayanand requires an Acharya "to be a thorough master of the Vedas with their various branches, free from dishonesty and fraud, teaching others with love, increasing the happiness of others with all his main and might, impartial, self-controlled perfect gentleman" (310). In another place he defines an Acharya to be one 'who with his body, mind, and wealth works with utmost love and affection to make the student religious and learned.' (311) It would seem that Dayanand would like to have teachers every way worthy of being compared to that great Western Educationist who was prepared to work for his boys "on the very heights of the Alps and as it were without fire and water." (312).

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(309) The Satyartha Prakasha, Chapter III, p. 33.

(310) The Aryoddesha Ratmamala.

(311) The Vyavahar Bhanu p. 7.

(312) The c. f. Vyavahar Bhanu, p. I.

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This Acharya—the self-sacrificing teacher of the future hopefuls of the country—is required by Rishi Dayanand to treat his pupils with kindness and affection. He would be a father to his pupils. He is to use sweet words and teach his pupils pleasantly. (313). If it be necessary to have recourse to punishment, it should be used with the purest intention of improving the pupils. Corporal punishment is not condemned by Rishi Dayanand. But it is to be such as not to do any injury to the pupils and as would not be against our sense of decency (314). Indeed such should be the behaviour of the teacher to the taught, as would make the latter place full confidence and trust in the former. The result of this would be that like the pupils of Pestalozzi, the students would never become obstinate when punished. If the teacher is to treat the students with love and affection the students too are required by Dayanand's system to treat the teacher with utmost reverence. Every day the pupils should begin and end their lessons by bowing to him. They should serve him and stand up whenever he approaches them. His seat should be considered sacred and no student should sit on it. (315) Indeed such should be the relations of the teacher and the taught, that they would smile and weep together.

Where such cordial relations exist between the teacher and the taught, there it is but natural that the school mates be true friends and helpers of one another. This is what Dayanand wants. He desires it very much that men should live in harmony with one another. On account of this he advises the teacher to inculcate the spirit of love and mutual help in pupils. (316).

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(313) The Satyartha Prakasha, Chapter III p. 47.

(314) The Vyavahar Bhanu, p. II.

(315) The Vyavahar Bhanu, P. % I. O. &c.

(316) In the Sanskar Vidhi at p. 97 a student is strongly advised to observe 'Yamas' the first of which is to gives up enmity and jealousy.

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In these schools the aim of the teacher should be to develope all sides of the pupils. Swami Dayanand in the 3rd chapter of the Satyartha Prakasha writes in the following strain: "The academical education consists of phyical, moral, intellectual and spiritual training.

For the spiritual and moral training the Acharya is first of all required to see that the students pray regularly. Both morning and evening the students and the teachers are required to sit calmly in some retired corner and for one hour to meditate on the nature and attributes of the Lord. (317). The master is required to see that the students breathe in an atmosphere of purity. No dirty word, no ugly thought is allowed to approach them. The books that are placed in the hand of the students are such as speak of pure and noble thoughts. All books that speak of love stories and other exciting things are banished from those schools, (318) the abodes of purity and simplicity. The master then is always to look to himself. He is the ideal whom the boys imitate and hence he is to see that there is nothing wrong with him. Besides the books that Dayanand prescribes for the study of the students are such as contain many moral lessons. These lessons come to boys most naturally and without an effort for the direct teaching of morality. (319). Then the epics, the Ramayana and the Mahabharata are to be read in schools which would work on Dayanand's system, (320) Now these epics being based on history constitute a beautiful instrument for inspiring the practice of virtue. Dayanand also fully realises the effect on morals of carrying oneself well. He lays very great stress on the point. He would like that every student

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(317) The Satyartha Prakasha Chap III p. 37 & the Pancha Maha Yajna Vidhi, &c.

(318) c. f. The Satyartha Prakasha P. 33 (319) Manu, Upanishada &c.

(320) The Satyartha Prakasha chap III P. 68.

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should be courteous and well-behaved. (321) This reminds us of the following words of Pestalozzi in his letter to his friend: ".....the mere habit of carrying oneself well does much more for the education of the moral sentiments than any amount of teaching and lectures....."

Before finally leaving the subject of moral education, it may be noted that with all the ancient writers of India Dayanand holds that Pranayama (Deep Breathing) is essential for the moral development of the pupils. The control of breath makes it possible for one to control his senses. Him whose senses are under his control, sin can approach not. Swami Dayanand desires that the students both girls and boys should take a vow of chastity and celibacy. They should observe the laws of *Brahmacharya*. And for achieving success in this direction Swami Dayanand thinks it highly necessary to practice *Pranayama daily*, (322).

For the development of the physique of the pupils the Guru is required to see that the students live a life of regularity. He is to send the boys on long walks both evening and morning. (323) Besides they are to be made to do any other work which be necessary for the benefit of the institution. They have to bathe every day in some tank, river or lake. Dayanand wants that the pupils should live on a simple and plain diet. Their food is to be one very simple and plain. All fish, flesh, eggs, garlic, leeks, onions, mushrooms, sweet juices, all sweets turned sour, stale food, intoxicating liquors and drugs and leavings of others are to be scrupulously avoided. Nor is the food taken to be in excess of sufficient quantity. Whatsoever is to be eaten is, is to be eaten in a collected state of mind,

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(321) The Satyartha Prakasha Chap II. The Vyavahar Bhanu p. 8.

(322) The Satyaratha Prakasha Chap III p. 35-36.

(323) For performing Sandhya and receiving Bhiksha.

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well chewed. (324). Special care is to be taken of drinking water. It is to be taken after filtering. (325). The mouth, the hands and the other parts of the body are to be well washed at various times and also clothes to be perfectly clean. In short, Dayanand, like Rousseau, believed that temperence and labour are the two great doctors and that cleanliness is the most important part of the hygiene.

Turning to intellectual education, we find that Dayanand's system is no way inferior to the system which is now advocated by most of the educationists. As Comenius desires to sharpen the desire of the students for learning, so Dayanand wants that the boys' hunger for learning should be sharpened. The methods suggested are almost similar. Comenius wants that parents should praise learning and learned men, &c. Dayanand on the authority of the Atharva Veda (326) wants that such stories should be told to the boys as will impress upon their minds the grandeur of Brahamacharya and the advantages of a liberal education. Comenius wants the teacher to be kind and fatherly and the same is the principle of Dayanand's system of education. The buildings of schools in the system of Comenius should be light, airy, cheerful, &c. Swami Dayanand also requires that the schools should be situated in some pleasant spot where nature can be seen at her best. Comenius would like that the subjects taught should not be too hard for the learner's comprehension. Similarly Dayanand writes: "As the powers (of assimilation) of the students increase so the higher subjects should be taught to them." (327) Comenius wants that fables and allegories should be introduced. One of the books which

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(324) The Sanskar Vidhi p. 87. Satyartha Prakasha, p. 48

(325) The Satyartha Prakasha, Chap. II, p. 31

(326) The Atharva Veda, XI. 5.

(327) The Vyavahar Bhanu, p.

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Dayanand wants the students to learn—a book that has been written by himself—contains many beautiful stories. (328) Comenius would like to introduce public examinations and award merit. In his schools Swami Dayanand held regular examinations and always gave reward to those who were deserving.

As to practical hints to the teacher, we find that Dayanand wants the teacher to be always sure of what he is going to teach. Besides the teacher is required to be very vivid and clear in describing things. (329) Dayanand desires boys to know things as much as words. (330) He understands that the child is active by nature and therefore the senses are to be used. Manual labour to him is not below the dignity of a student. (331) Once in one of his Pathshalas he taught the students to build a Kacha wall with their own hands. Like a noble and good school master he himself took part in the work. He also lays great stress on 'thinking' on the part of the student. The student is not to be a mere receptacle. He is to well chew and digest what is taught to him. One of the exercises prescribed is that the student should sit in solitude and meditate upon what he is taught. (332) Further we are told that in order to make sure that the students have well grasped what was taught to them, Dayanand in his schools used to order them to hold debates upon different subjects. Dayanand like Pestalozzi wants to produce' 'child-helpers' from amongst his pupils. In one place he advises students to teach others and states that by so doing they will be able to master the subject much better than otherwise. (333).

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(328) The Vyavahar Bhanu, p. 12

(329) Do. p. 19

(330) Do and the Rigvedadi Bhasya Bhoomika, p. 339

(332) Do. p. 9 & 19

(333) The Vyavahar Bhanu, p. 21.

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For the education of the mind, Dayanand prescribes quite a number of subjects. For a course extending over 22 years he prescribes Grammar, Prosody, Poetry, History, Philosophy, medical science, politics, music and mathematical sciences. (334) It may be stated that the study of language and literature is highly pleasing and intelligent. Grammar contains classification and as such it is very conducive to the development of reasoning. Swami Dayanand lays very great stress on the study of Grammar. (335) According to him it forms the very basis of education. It need hardly be mentioned that the Grammar of Panini is superior to all other grammars in the world. (336) Its study is highly interesting and in the highest degree calculated to develop the reasoning power. It should be noted that Dryanand does not want a mere memorisation of grammar. He writes, " The man who reads merely the reading, but does not go into the spirit is like a beast of burden." (337)

Poetry of Sanskrit literature, simply flowing and well polished, is highly calculated to develop the imagination. Besides the allegories and stories so abundant in that rich and varied lore serve the same purpose.

Memory in Swamiji's system is to be developed by remembering Shlokas and Sutras and by learning the fundamental principles of the various sciences mentioned and by committing to memory the formulas of mathematics.

From the subjects prescribed it appears that Swami Dayanand like Comenius desires his pupils to know

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(334) The Satyarthu Prakasha, Chap III, pp 66-71.

(335) See his Vedanga Prakasha Sandhi.

(336) C. F. Weber's Indian Literature.

(337) The Satyartha Prakasha, Chap III, p. 69.

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something at least of everything But he attaches the highest importance to the study of the Veda. Supported by the great law-griver, Manu, he says : " One who neglects the study of the Veda is degraded to the position of a Shudra along with all the members of his family." (338). The importance attached to the study of the Veda is due to the nature of its contents. There is no subject which is not treated in its elementary form in the Veda. The study of the Veda gives a very liberal education. Like Comenius, Swami Daynand wants his pupils to study only the standard books on various subjects. (338) All books written by selfish and greedy men are excluded from his course of studies. He condemns the writings of this nature with very great vehemence. In the third chapter of the Satyartha Prakasha, for the benefit of those who want to follow his system of education, he gives a list of books worth studying and names some of those books which should not be studied.

Before finishing the subject it may be stated that Dayanand has no faith whatsover in mixed schools. He on the other hand wants to keep boys and girls separate. He believes that otherwise students will not be able to observe *Brahamacharya*. But *Brahamacharya* is the very corner stone of Swamiji's system of education. To be able to thoroughly observe the laws of *Brahamacharya*, students are required not to see, speak to, play with, hear stories or speak, &c., of the members of the opposite sex. (348) Hence Swamiji lays down that the Shalas of males should be on one side of a town at a distance of 8 miles (341) and those for the girls should be on the opposite side at the same distance. The conductors of

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(338) The Satyartha Prakasha Chap III P. 48.

(339) do. PP. 67-68.

(340) do. P. 33.

(341) do. do.

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the schools for boys should be all males and those of the schools for the girls, all females. (342).

He further lays down that males should remain celibate at least upto the 24th year of their age and the girls upto the 16th year. However they might extend the period of their study. A male student might study upto his 48th year and female student upto 24th. year. (343).

Such was Swami Dayanand—the very perfection of the development of which man is capable. He stands forth before us as the true representative of the ancient Rishis and Munis, Yogis and Mahatmas. He is the advocate of Vedic Revelation : and as such is free from all bias and prejudice. His mission is Universal. Every man of whatever caste or community, creed or colour, race or religion finds the portals of the palace of Bliss and Beatitude built by the mighty master open to him. Nor is this all. Dayanand loves man, loves him with all his heart. He likes not to enjoy the happiness alone. Full of Daya (mercy) he calls every brother to share with him the Ananda (Bliss). Hence his mothod is all-comprehending, all-embracing. No good plan that ever was devised for making man happy escapes the great Rishi.

Such a man, with such a mission and following such a method shines like the glorious sun in the firmament of our times. In his pure and bright light, the stars of the first magnitude, the beautiful venus along with all the planets and 'the queen of the night' all dwindle away. Yes such is Dayanand, undoubtedly such. Oh where shall we have his peer.

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(342) The Satyartha Prakasha, Chap. III, p. 33.

(343) do. do. p. 41

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Progress during the year.

'We live forward and reflect backward.' Borne into the 'New year' we naturally look back on the path the life current hath traced during the last year. And what do we find ?

Educational Efficiency.

'Educational Efficiency,' yes, that is the word. Efficiency through effective teaching, sympathetic co-operation between the teacher and the taught, timely encouragement and timely warning to evoke the expression of energy and not drive the students to dull despair or let them lapse into sloth—such has been our programme. While sympathetically recognising that failure in one subject doesn't mean failure in all we put no premium on indifference and ease and so the failure in one term examination has got to be made up before the

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student can go up for the next term examination. Thus if a student fails through mischance or illness in his term examination, he has got to make it up at the examination held in the middle of the next term or at the latest at the examination held at the end of the next term. He is not allowed to indefinitely postpone his preparing for and sitting at the examination to satisfy us that he is sensitive to his shortcomings. Ere this he could have his two additional chances at his own sweet will. Now the University rouses him to watchfulness and care. The change of attitude has resulted in the students putting forth their best effort to pass at the first attempt. Hence the results have been very satisfactory, there being only two failures at first attempt in the College term examination and two in the matriculation.

College Directors of Studies.

Our readers will remember we had given the names of eminent Scholars outside the Gurukula who had kindly consented to act as Directors of our studies in the Gurukula. We regret that through one reason or another our kind friends did not favour us with a visit. We earnestly request and hope that they will favour us with a visit the next term and help us with their advice so that we may be able to 'see ourselves as others see us' and profit by their friendly suggestions.

Religious Research.

There has been substantial work done in the Upadeshak branch of the Mahavidyala. There were lectures on Puranic Religion and Buddhistic faith and the Old Testament. A comparative study was carried on

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and the attention of the students was directed to sift the wheat from the chaff, the imaginative accretions from the eternal truths scattered here and there. The students were required to hunt up from the vast mixed mass of Puranic lore all that is really useful for all time. It is in contemplation to publish some of the results of the research in the form of a Vademecum for preachers and reformers containing text found in various Puranas in support of Vedic teachings or Principles of the Vaidika Dharma and safe lines of Social Reformation. Our studies into Buddhistic faith have strengthened and confirmed the view held by such current Scholars as Oldenberg or Lilly that Buddha was not an athiest, nor yet a preacher of a new faith, but essentially a revivalist of the age-old eternal truths of Vaidik Dharma, forgotten and misinterpreted by his age. In studying the Old Testament an attempt was made to trace the development of Bible myths from Indian mythology—the Pauranas and the Old Testament being so essentially alike in imaginative accretions. Next term it is intended to take up the study of the New Testament. The New thought movement in Europe, Theosophy, Bahaism, Brahmoo Samaj and various other modern Religious movements.

Our School Department.

The Matriculation Class results have been very satisfactory. Two new forces have been introduced to make the School work more efficient. Last year the class teacher was not the Class Superintendent in the out-of-School hours at the boarding house. This year the system of separate boarding house Superintendents has been done away with. The class teacher is also the

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class Superintendent and lives and dines and plays along with his class. The Head Master is the Head Superintendent of the School Ashram. The different subject teachers go to the Ashram to see that the students do not neglect that subject in Home study. The teacher is thus under the guidance of the Principal the immediate guardian of the students, and the students are ever under the eye of some one to whom they can look on with respect. Thus is ensured a sound Residential System of Training. Besides the Teacher—Superintendent Co-ordination, there has been worked out the College-School Co-ordination of studies. The Professors in charge of various subjects in the College inspect and sympathetically guide the teaching staff in those subjects. Thus the teachers and professors work in harmony and co-operate to secure the best results. Professor Sinah as Superintendent of Science Department and Professor Sewaram as Superintendent of English, deserve especial mention on account of the interest they took throughout to secure effecient teaching in the subjects under their charge.

The College Ashram.

A new wing has been added to the College Ashram buildings, thus completing the Ashram quadrangle. Professor Sudhakara has remained in charge of the Ashram and has done excellent work as a brotherly guide, friend and well-wisher of the students. He has been able to secure their love and respect. Gentle yet firm he is an influence for good in the lives of the Brahmacharis in the Ashram.

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Outside work of the Professors.

Truths treasured up and worked out in our forest retreat have been freely disseminated by our Professors at the different centres of the Arya Samaj on the occasion of their anniversaries. The Professors have always been freely lent for such work provided the work here does not seriously suffer. Thus has the Gurukula stream of influence been carried among our loving and kind friends. While some of us have thus borne the message of Vaidika Dharma to the brothers throughout India and returned enriched with experience. Professor Sathe went out specially to gather experience from outside and enrich the science teaching work here. He went to the Banglore Research Institute and worked there in the research department during the Summer vacation. This vacation he has gone to visit Match factories and work in one of them. This exchange and interchange of experience will we believe be of great Educational value.

Shri Acharyaji.

The health of our dear Mahatmaji remained indifferent for some time. Hence it was intended that he should take some rest. After recuperation of his health it was intended that he would for some time devote his energies to build up the permanent reserve for the Institution. It was however soon found that the state of his health would not allow him to bear the strain of travelling. So he returned amidst us once more to the great joy of the whole Kula. During his absence and convalescence Prof. Ram Devji acted as Acharya.

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The Library.

Our thanks are due to the generous European gentleman from Allahabad who has donated a good number of valuable books in English on Ancient Sanskrit Philosophy including a complete English translation of the Mahabharat. Besides the above there was the usual addition of books worth five hundred or so specially in the department of Religious literature. The Vedic Magazine office has also presented some good books including excellent book 'Pranvavad' translated for the first time from original Sanskrit text by the learned author Babu Bhagwandas of Benares.

The Reading Room.

In the midst of the library Hall has been installed a big oral reading table and around it has been provided reading accommodation for about thirty to thirty five persons. Through the courtesy of the Vedic Magazine we can keep on the Reading table several excellent foreign Magazines including the Nineteenth Century and After, The Forum, The Monist.' The Buddhist Review, The Mind, The Journal of the Royal Asiatic Society, The Journal of the Royal Economic Society and almost all the leading Indian Magazines. We also receive several high cla ss weeklies such as The 'Commonweal,' 'The Hindu Patroit, The 'Wednesday Review, The 'New Statesman, 'T. P.'s Weekly, etc. Besides these we get the five dailies. The 'Pioneer,' The 'Leader,' The 'Tribune. The A. B. Patrika. The Hindu and several others Sanskrit Hindi and Urdu Journals in all over fifty papers.

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The Science Department.

There was a substantial addition to the Botany Laboratory. The Chemical laboratory too ordered a good deal of new apparatus. The science course in the School department has been revised and the syllabus now includes all the Practical work that is proposed to be introduced in the other Indian Universities. Special stress is laid on Practical work here and on every student performing all the experiments himself. Arya Bhasha being the medium of instruction, and practical work being insisted on result in a thorough elementary working knowledge of the principles of science and the scientific method of investigation.

The Vedic Magazine.

The eternal fount of Truth, the glories and guiding message of our ancient Indian civilization and Vedic culture—these the world had almost forgotten. Nay even India herself appeared to be fast losing its hold on them and faith in them. But the world needed them, the world needs them and will need them. Hence the master mind of Swamiji roused the sleeping sons of India to bestir and claim their ancient heritage and win for Vedic Dharma and ancient Indian culture the recognition it should rightly have in world civilizations. In the interests of Humanity, in the interests of Truth, he revealed the true source of all neo-revelations and left it a work for all convinced of the Truth of his position, the work of spending their best energies to preach the truth. The work is vast and the workers are few. Dear Reader, you and I yes we all are feebly trying through the Vedic Magazine to do the Master's work to bring the Master's message to as many as we can. Don't you think we should heartily co-operate? We on our part have attended the magazine so as to provide a hundred pages of

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reading matter at each issue. We gather truths about ancient Aryan civilization and present them in our pages. The maintenance of of the magazine is a heavy item of expense on the Arya Pratinadhi Sabha.

On account of extending the magazine a new assistant Editor has had to be engaged. All this means new expense. Can't you each Dear Reader, use a little of your spare time and energy to interest more of your friends and acquantances in the message of the master, to secure more readers and subscribers for the Vedic Magazine? That is a work which you can very easily do. Isn't, it right that you and I should try to make the Magazine self-supporting. If you just resolved to secure for us two new subscribers and set others to do the same, you will have the satisfaction of having done you duty to the Vedic Magazine. Pray remember the Vedic Magazine is not a commercial concern. It aims simply and purely to serve humanity by inviting its attention to Eternal Truth contained in the Vedas and the message of ancient Aryan culture which it believes the world needs so much. Most of the contributors, the Editor himself, work free for the Magazine. But the cost of printing, postage, and office have to be made up. Whatever the surplus that will result after making it self-supporting will be utilized for improving the Magazine and making it still more useful. We have reminded you of your duty, we have requested you to help the Magazine and its message. Will you do your duty and help the Magazine. We are confident you will.

Our Sanataks.

We are glad that the Sanataks have been doing useful work during the year. Prof. Indra, Veda Alankar, has besides doing the teaching work here, been out for the vacation month too, doing teaching work at the Gurukula

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Brindaban. In addition to his teaching work he is a budding author, having brought out an excellent Biography and a remarkable book on Vedic Devatas (Duties) which is an original contribution to the literature on the subject. Prof. Vishwanath, our last year Sanatak, has proved a successful Professor and has been doing excellent work in this line in the institution. Br. Chandramani after doing some useful work in the Multan Gurukula has gone to Ceylon as a research scholar to study Pali. Br. Brahma Datta has worked as an effective preacher at various centres of the Samaj. Br. Bharadvaj has gone for studying the Ayurvedic system of medicine at Ca'cutta where he delivers lectures regularly in the College Square. Br. Yajna Dutta has been doing useful work as editor of the Prabhat—a paper which he has himself started and which he is so ably conducting. This year the Gurukula University will send out six new graduates. We are confident they too will be as useful to the community and to Bharata Mata as their brethren have been—our best wishes attend them.

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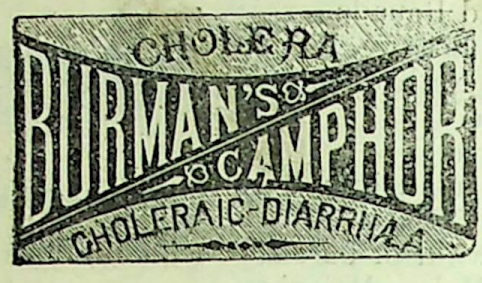
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